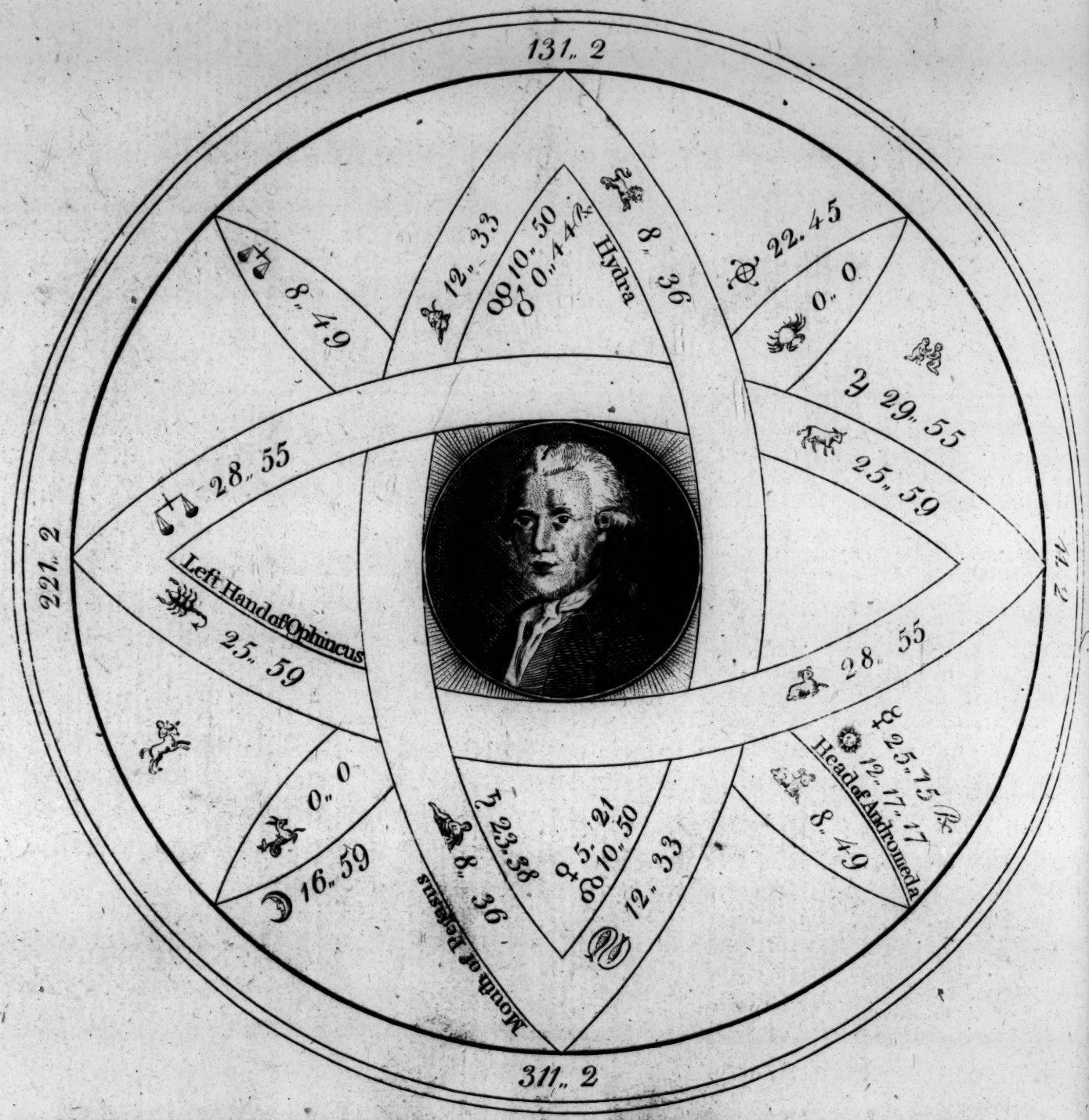

Planets Latitude	Declination
♄ 1-6. S	20-24. S
♃ 0-35. S	19-39 S
♂ 3-12. N	14-15. N
☉ -------	4-52. N
♀ 0-52. S	8-47. S
☿ 3-17. N	12-52. N
☽ 4-17. S	26-42. S

Mr. George Wichell.
ASTRONOMER.
At the Royal Academy Portsmouth
Born 21st March
7 H. 58 m. P.M.
1728.
☽ dia
♄ Hor
Lat. 51_31

Daily Motions Mean	Daily Motions Present	Fort.s	Deb.s
0. 2. 1	0. 5. 34	25	0
0. 4. 59	0. 11. 35	6	0
0. 31. 27	0. 7. 17	14	0
0. 59. 8	0. 59. 2	1	0
0. 59. 8	1. 11. 33	19	0
0. 59. 8	0. 6. 37	1	0
13. 10. 35	12. 4. 0	0	2

Ames, sculp Bristol.

A COMPLETE

ILLUSTRATION

OF THE ASTROLOGICAL AND

OCCULT SCIENCES;

COMPREHENDING

THE ART OF FORETELLING

FUTURE EVENTS AND CONTINGENCIES,

BY THE

ASPECTS, POSITIONS, and INFLUENCES, of the Heavenly BODIES;

FOUNDED ON

Natural Philoſophy, Scripture, Reaſon, and the Mathematics.

IN FOUR PARTS.

Δεσμον δε Πλειαδος εγνος;
Η φραγμὸν Ωριωνος ηνοιξας.——ARGOL. ASTR. Lib. ii. c. 8.

The Sun, Moon, and Stars, hath God diſtributed unto all Nations under Heaven. They declare the Glory of God, and ſhew forth his Handy-work: Day and Night do continually tell of them, and their Voice is heard in all Languages, and their Words are gone into the Ends of the Earth.——Deut. iv. 19. Pſal. xix. 1—5.

BY E. SIBLY, M. D. of the King's College in Aberdeen; and Fellow of the Harmonic Philoſophical Society in Paris.

Embelliſhed with Curious COPPER-PLATES.

VOLUME THE SECOND.

LONDON:

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A COMPLETE

ILLUSTRATION

OF THE ASTROLOGICAL AND

OCCULT SCIENCES.

HAVING, in the former volume, given at large the rudiments of the Aſtral Science, I ſhall now proceed to the real calculation of nativities, according to the Placidian method as laid down and exemplified in this work. I ſhall begin with that of my learned and very ingenious friend, Mr. Witchell, Maſter of the Royal Academy at Portſmouth, a gentleman well known in the literary world; as well on account of his valuable diſcoveries in the longitude, as for his very uſeful mathematical publications.

For the eaſe and inſtruction of the reader, I ſhall go through every calculation of this nativity, in the moſt practical and intelligent manner, in order that it may afford every neceſſary example for directing ſignificators to promittors, in all caſes whatſoever, as well as to ſhew the probable effects to be deduced therefrom, in nativities in general.

The ſcheme of Mr. Witchel's nativity, in the annexed plate, was erected by himſelf; and, from his great veneration for the ſcience, he gave me leave to publiſh it, and to make what obſervations I thought neceſſary in the calculation of it.

On examining the figure, I found it wanted rectification; and, therefore, according to the method pointed out in Vol. I. p. 426, I proceeded to bring the eſtimated time to the true time of birth. It is here to be obſerved, that neither of the luminaries are in the centre of the angles, nor fortunes in parallel of angles; but, as a nocturnal nativity, the Moon's ſituation with Saturn preſented itſelf moſt eligibly for the purpoſe of rectification. My buſineſs therefore was to bring them in a right parallel from the fourth houſe, which is done thus:

First, take the right aſcenſion of Saturn, (no latitude)	325	58
Then the right aſcenſion of the Moon, (no latitude)	288	23
Subtract, and the difference is the diſtance of Saturn from the Moon	37	35

Then ſeek the ſeminocturnal arch of Saturn and the Moon, in the table of the ſeminocturnal arches for the latitude of London; and, by entering the ſign Capricorn on the top column with ſeventeen degrees, on the left hand ſide, in the common angle of meeting, it is declared that the ſeminocturnal arch of the Moon is - - - 8^h 5^m

Which is the ſpace of three houſes; but, as the Moon is not elongated above one houſe, it is to be divided by three; the third part is - - - 2^h 41^m 40^s

And is to be turned into degrees of the equator, by the table in page 206, and it gives - - - 40° $25'$

The ſame proceſs may be obſerved with reſpect to Saturn. The ſeminocturnal arch of Saturn is - 7^h 11^m 0^s

Divided by three, the third part gives - - 2 23 40

Turned into equinoctial degrees by the table, gives	35°	$55'$
To this third part is to be added that of the Moon	40	25
And their arches make - - -	76	20

Then ſay, by the rule of proportion, if ſeventy-ſix degrees twenty minutes give thirty-ſeven degrees thirty-five minutes, being the diſtance of Saturn from the Moon, what will forty degrees twenty-five minutes, the third part of the ſeminocturnal arch of the Moon, give?

Anſwer, It gives - - -	19	53
To which add the Moon's place in the zodiac	16	56
And they make - - - -	36	49

Which, by allowing for Capricorn thirty degrees, makes the cuſp of the fourth to be ſix degrees forty-nine minutes of Aquaries; conſequently there will be ſix degrees forty-nine minutes of Leo on the tenth houſe, and twenty-ſeven degrees thirty-three minutes of Libra aſcending. Thus the figure is brought to a rectified time, having the right aſcenſion of the mid-heaven one hundred and twenty-nine degrees fourteen minutes, the oblique aſcenſion of the aſcendant two hundred and nineteen degrees fourteen minutes; and, by adding thirty to each houſe, the oblique aſcenſion and deſcenſion of each of the houſes are obtained.

The

The next thing to be obſerved in the copper-plate figure is the part of fortune; which muſt alſo be rectified, for it is very incorrectly placed by Mr. Witchell. Its true poſition, in this nativity, is of the greateſt conſequence, both as to its pole and place; particularly as it is Hyleg, and directed for the native's death; and, as the part of fortune in this figure depends wholly on the Moon for declination, right aſcenſion, diſtances, &c. and hath its diurnal and nocturnal arches increaſed or diminiſhed as the Moon riſes or ſets, it may be truly deemed a *lunar horoſcope*; I ſhall therefore give the following rules for its rectification, which will hold good on every ſimilar occaſion. Firſt, find the oblique aſcenſion or deſcenſion of the Sun, according to his poſition in the figure, under his own pole, ſubtract the oblique deſcenſion of the Sun from the oblique aſcenſion of the aſcendant, and the remainder reſerve; then obtain the pole of the Moon, and under the pole obtain her oblique aſcenſion or deſcenſion, with latitude, as before obſerved, by the Sun; and, from the oblique aſcenſion of the Moon, ſubtract the diſtance of the Sun from the aſcendant, as above reſerved, and the remainder will be the oblique aſcenſion or deſcenſion of the part of fortune; which may be known by its being a greater or leſs number of degrees than the mid-heaven; for, by allowing thirty degrees for each houſe, it will declare in what houſe the part of fortune falls; and to know what degree of the Zodiac is anſwerable thereto, only requires to find the pole of the part of fortune, and, by giving it the ſame latitude and declination as the Moon, it ſhews its aſcenſional difference, which muſt be added to or ſubtracted from the aforeſaid oblique aſcenſion as it is found either in a Northern or Southern ſign, and the right aſcenſion is found; which by looking in the table of right aſcenſions, allowing its latitude, if any, the degree and minute of the zodiac is pointed out for the place of the part of fortune; as exemplified in the following figure.

The pole of the Sun is to be obtained thus:—The Sun is in twelve degrees ſeventeen minutes of Aries, and his ſeminocturnal arch under the latitude of birth - - - - - - - - 5 36
The third part of which is - - - - 1 52
Which, turned into degrees of the equator, is - 28 0

The pole of the ſeventh houſe is - - - 51 31
The pole of the ſixth, as may be found by the table in page 202 of this work, is - - - - - - 40 48

Subtracted, leaves the difference of the two poles - 10 43

Then

Then take the diſtance of the Sun from the ſeventh houſe, thus: The oblique deſcenſion of the ſeventh houſe is - 39 14
The oblique decenſion of the Sun under the pole of the ſeventh is - - - - - - 17 18

Subtract, and the diſtance of the Sun from the South is 21 56

Then, by the rule of proportion, if twenty-eight degrees, the Sun's ſeminocturnal arch, give ten degrees forty-three minutes, being the difference between the pole of the ſeventh and ſixth houſes, what will twenty-one degrees fifty-ſix minutes give, which is the diſtance of the Sun from the ſeventh houſe?

The anſwer is pointed out by the table of logarithms, thus: Seek the logarithm of the ſecond and third number, and add them together; then ſubtract the logarithm of the firſt number therefrom, and the remainder is the logarithm of the ſum required.

EXAMPLE for the following FIGURE.

Seek the logarithm of the ſecond number, which is 10° 43′. In the firſt column, at the head of the table, ſeek ten, and on the ſide-column, on the left hand, enter with forty-three minutes, and in the angle of meeting will be found the logarithm - - - 7481
In the ſame manner ſeek the third number, viz. twenty-one degrees at the top, and fifty-ſix minutes at the ſide, and in the angle of meeting is the logarithm required - - 4370

Add them together, and they make - - 11851
Then by the ſame rule ſeek the logarithm of the firſt number, 28, which is - - - - 3310

And ſubtract it from the ſum of the other two - 8541

Seek this remainder in the logarithms, and it will give very near eight degrees twenty-three minutes; this being the number ſought for, it is to be ſubtracted from the pole of the ſeventh houſe, thus, the pole of the ſeventh - - - - - 51 31
The number required is - - - 8 23

Subtracted, leaves for the pole of the Sun - 43 8

And under this pole the oblique deſcenſion is to be obtained, thus; Give the aſcenſional difference under the pole of forty-three degrees eight minutes, and the aſcenſional difference is - - 4 35
And, as the Sun is in a northern ſign, the aſcenſional difference is to be added to the right aſcenſion. The right aſcenſion is - - - - - 11 18

And

And the oblique deſcenſion is - - - -	15	53
Now, as the aſcendant is in a ſouthern ſign, in order to make ſubtraction, the circle muſt be added -	360	0
And the ſum is - - - - -	375	53
From which ſubtract the oblique aſcenſion of the aſcendant - - - - - -	219	14
And the diſtance of the Sun from the aſcendant is obtained	156	39

Then obtain the oblique aſcenſion of the Moon under her pole, by the following method: Firſt, find the ſeminocturnal arch of the Moon under the latitude of birth, which is - - 8^h 5^m

The Moon not being above the diſtance of one houſe from the fourth, this arch muſt be divided by three, -		2	41 40
And turned into equinoctial degrees, by the table,	40° 25′		
Then take the right aſcenſion of the fourth houſe,	309 14		
Subtract, and the Moon's diſtance from the fourth is	20 15		

Then, by the rule of proportion, if forty degrees twenty-five minutes give twenty-three degrees twenty-ſeven minutes, being the pole of the third houſe, what will twenty degrees fifteen minutes, the diſtance of the Moon from the fourth houſe, give? By the logiſtical logarithms it gives eleven degrees forty-five minutes for the pole of the Moon, which is correct.

The aſcenſional difference of the Moon under that pole is	6	0
The Moon's right aſcenſion, being in a Southern ſign, muſt be added - - - - - - -	288	59
And the Moon's oblique aſcenſion remains -	294	59
From which ſubtract the diſtance, as before obtained, of the Sun from the aſcendant - - -	156	39
And the remainder is the oblique aſcenſion of the part of fortune - - - - -	138	20
Its true place in the zodiac is obtained thus: take the right aſcenſion of the mid-heaven, which is -	129	14
And ſubtract it from the oblique aſcenſion of the part of fortune, and its place is diſtant from the medium cœli	9	6

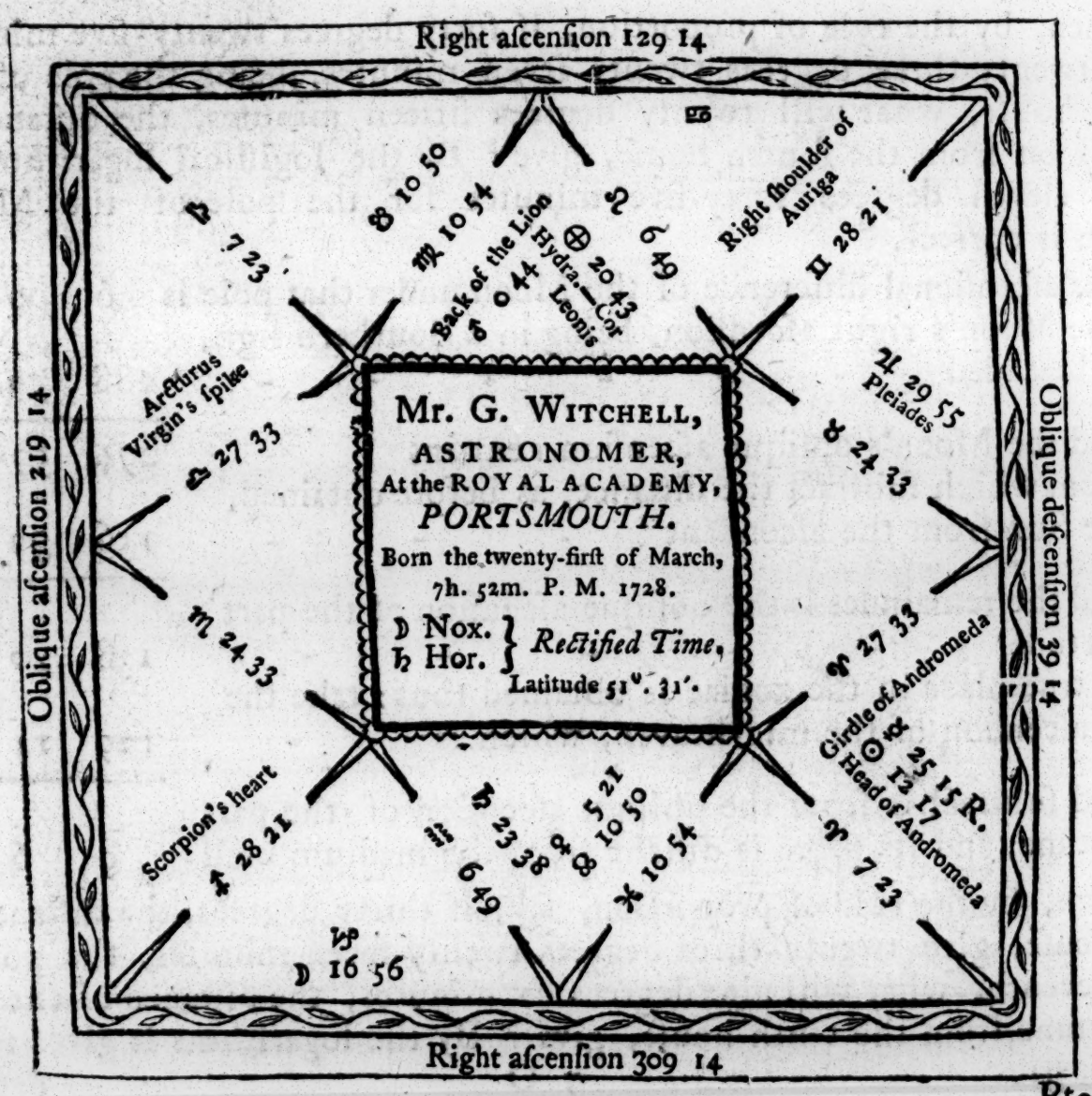
Then, by the rule of proportion, ſay, if thirty degrees, the diſtance of one houſe, give twenty-three degrees twenty-ſeven minutes, the poleos the eleventh, what will nine degrees ſix minutes, the diſtance of the part of fortune from the tenth houſe, give? By the logarithms it gives ſeven

degrees ſix minutes for the pole of the part of fortune. Let it be obſerved, that, if the aſcenſional difference is obtained by the Moon's declination, under the above pole, which is three degrees thirty-five minutes, add it to the oblique aſcenſion of the part of fortune, thus

	3	35
The oblique aſcenſion of the part of fortune -	138	20
Makes - - - - -	141	55

Which is the right aſcenſion, with latitude, of the part of fortune; and, by looking into he table of right aſcenſions, it aſcertains the zodiacal degree of the place of the part of fortune, which is in twenty degrees forty-three minutes of the ſign Leo, in the tenth houſe.

Thus this nativity is rectified, according to the following ſcheme, and the part of fortune ſupputated in its horary circle, by the true doctrine of Ptolomy; and, having equal degrees from the aſcendant, conſtitutes what is eſteemed a lunar horoſcope; in which the part of fortune is prorogator, or giver of life.



Ptolomy

Ptolomy ſays, in his Quadripartite, that the Sun, if he be in an aphetic place, is to be preferred by day; if he be not, the Moon ſhall be preferred; but, if ſhe be not in an aphetic place, that planet ſhall be taken that had three dignities in the place of the Sun at the preceding conjunction of the Sun and Moon. If no planet hath thoſe titles of dominion, the horoſcope ſhall be taken; but, if it ſhould be a full Moon, and no ſuch planet in an aphetic place, then the part of fortune ſhall be taken.

A SPECULUM OF THE FOREGOING FIGURE.

Planet's Latitude.	Declination.	Antiſcions, or Zodiacal Parallels.	Pole of Poſition.	Right Aſcen with Lat.	Semidiurnal and Seminocturnal Arch.
deg. min.	deg. min.	d. m. d. m.	deg. min.	deg. min.	h. m. deg. min.
♄ 1 6 S	20 24 S	29 10♋ ♈ 0 50 ♐ ♊	11 11	326 21	7 11—107 45
♃ 0 35 S	19 39 N	27 26♍ ♉ 2 24 ♌ ♒	34 55	57 51	7 50—117 30
♂ 3 12 N	14 15 N	22 2♌ ♒ 7 58 ♍ ♉	16 39	153 58	6 58—104 30
☉ 0 0 0 0	4 52 N	12 17♈ ♎17 43 ♏ ♓	43 8	11 18	5 35— 83 45
♀ 0 52 S	8 47 S	7 30♏ ♓22 30 ♎ ♈	19 43	337 53	6 49—102 15
☿ 3 17 N	12 52 N	3 55♉ ♍26 5 ♒ ♌	51 21	22 22	5 10— 77 30
☽ 4 17 S	26 42 S	0 0 0	11 45	288 59	8 5—121 15
⊕ 4 17 S	26 42 N	0 0 0	7 6	141 55	0 0— 0 0
The firſt and ſeventh houſe			51 31		
The 2d, 8th, 12th, and 6th,			40 48		
The 11th, 3d, 9th, and 5th,			23 27		

N. B. The oblique Aſcenſion of the Eleventh is found by adding 30 to the right Aſcenſion of the Medium Cœli; and in the ſame manner is obtained the oblique Aſcenſion or Deſcenſion of the reſt of the houſes.

The above exhibits a ſpeculum of ſome neceſſary calculations at one view; but, in order to remove every embarraſſment out of the way of the young ſtudent, I ſhall now proceed regularly throughout the whole practical part of every calculation in this nativity, in ſo plain a manner, that the meaneſt capacity may ſoon become maſter of it. I ſhall therefore proceed to ſhew how to gain the pole, or circle of poſition, of the other planets.

To

To gain the POLE of SATURN.

Saturn being in twenty-three degrees thirty-eight minutes of Aquaries, enter with this degree and minute in the tables of ſeminocturnal arches for the latitude of birth, which is in London, and it gives ſeven hours eleven minutes, which being anſwerable to the ſpace of three houſes, or ninety degrees of the zodiac, I divide it by three, and one of theſe three parts will be the diſtance from the cuſp of the fourth to the cuſp of the fifth houſe; then by the rule of proportion find the diſtance of Saturn from the fourth houſe, as follows: The third part of ſeven hours eleven minutes is two hours twenty-three minutes and forty ſeconds, which time convert into degrees by the table for that purpoſe, in page 206; by which it is found to give thirty-five degrees fifty-five minutes for the ſpace of one houſe. The pole of the fifth, as may be found by the table in page 202, is twenty-three degrees twenty-ſeven minutes.

The right aſcenſion of Saturn, with latitude, is -	326	21
The right aſcenſion of the fourth is - -	309	14
Subtract, and there remains - - -	17	7

The diſtance of Saturn from the fourth houſe. Then ſay, by the rule of proportion, if thirty-five degrees fifty-five minutes, the ſpace of one houſe, give, for the pole of the fifth, twenty-three degrees twenty-ſeven minutes, what will ſeventeen degrees ſeven minutes, being the diſtance of Saturn from the fourth, give?

To find this proportion, make uſe of the logiſtical logarithms, as before, and ſeek the logarithm belonging to the two laſt-mentioned numbers, which add together, and then find the logarithm of the firſt, and ſubtract it from them, and the remainder is the proportion required. Thus, ſeek in the uppermoſt column at the head of the logarithms for twenty-three, and in the ſide column for twenty-ſeven, and in the angle of meeting is the logarithm - - - - 4080

In the ſame manner ſeek ſeventeen on the top, and ſeven on the ſide, and in the angle is - - - - 5447

Add them together, and they give - - - 9527

Then ſeek the logarithm of thirty-five degrees fifty-five minutes by the ſame rule, and it is - - - 2229

Which is to be ſubtracted from the above - - 7298

This

This remainder I ſeek among the logarithms, and find, by caſting my eye on the head of the table for degrees, and on the firſt column on the left hand, that it gives eleven degrees eleven minutes, which is the part proportional, and conſequently the true pole of Saturn.

To take the true POLE of JUPITER.

Jupiter is in twenty-nine degrees fifty-five minutes of Taurus.——

His ſemidiurnal arch under the latitude of birth is	7^h	50^m	
Divided by three, and multiplied by two, gives	5	13	40^f
Turned into degrees of the equator by the table,		78°	$25''$
The pole of the ſeventh, - -		51	31
The pole of the ninth, - -		23	27
Subtract one from the other, and the difference is -		28	4
The oblique deſcenſion of Jupiter with latitude, -		84	33
The oblique deſcenſion of the ſeventh * houſe -		39	14
Subtract, and Jupiter's diſtance from the ſeventh is		45	19

Then by the rule of proportion, if ſeventy-eight degrees twenty-five minutes, being two parts of Jupiter's ſemidiurnal arch, give twenty-eight degrees four minutes, being the difference of the pole of the ſeventh and ninth houſes, what will forty-five degrees nineteen minutes, Jupiter's diſtance, give; viz. Sixteen degrees thirty-ſix minutes;

Which I ſubtract from the pole of the ſeventh, - -	51	31	
	16	36	
And the remainder is the pole of Jupiter,	34	55	

To find the POLE of MARS.

Mars is in forty-four minutes of Virgo.——The ſemidiurnal arch of Mars, under the latitude of the aſcendant, is - 6^h 58^m

Being divided by three, gives for one houſe -	2	19	20^f

* The oblique deſcenſion of the ſeventh houſe is gained thus: Take the right aſcenſion of the mid-heaven, and ſubtract ninety, being a quarter of the circle, and there remains the oblique deſcenſion of the ſeventh.

Turned into degrees by the table, gives -	34°	50′
The pole of the eleventh houſe, - -	23	27
The right aſcenſion of Mars, with latitude, -	153	58
The right aſcenſion of the mid-heaven -	129	14
Subtract one from the other, and the remainder is the diſtance of Mars from the mid-heaven, -	24	44

Then, by the rule of proportion, if thirty-four degrees fifty minutes, the third part of the ſemidiurnal arch of Mars, give twenty-three degrees twenty-ſeven minutes, the pole of the eleventh, what will twenty-four degrees forty-four minutes, the diſtance of Mars from the tenth, give? I now enter the table of logarithms, and find it gives ſixteen degrees thirty-nine minutes, which is the true pole of Mars required.

The pole of the Sun has been already obtained, and is forty-three degrees eight minutes.

To gain the true POLE of VENUS.

Venus is in five degrees twenty-one minutes of Piſces.—

The ſeminocturnal arch of Venus is - -	6h	49m	
Being divided by three, the third part is -	2	16	20ſ
Turned into degrees of the equator, -	34°	5′	
The pole of the fifth houſe, - - -	23	27	
The right aſcenſion of Venus, with latitude,	337	53	
The right aſcenſion of the fourth, - -	309	14	
	28	39	

Then, by the rule of proportion, if thirty-four degrees five minutes, the third part of Venus' ſeminocturnal arch, give twenty-three degrees twenty-ſeven minutes, the pole of the fifth houſe, what will twenty-eight degrees thirty-nine minutes, being the diſtance of Venus from the fourth, give?

Anſwer, Nineteen degrees forty-three minutes.

To obtain the POLE of MERCURY.

Mercury's place in the zodiac is twenty-five degrees fifteen minutes of Aries.

His

His ſeminocturnal arch for that point is -	5h	10m	
Being divided by three, the third part will be	1	43	20f
Turned into degrees of the equator, by the table, -		25°	50
The pole of the cuſp of the ſeventh, -		51	31
The circle of poſition of the ſixth houſe, -		40	48
Subtract, and the difference of the two poles is -		10	43
The oblique deſcenſion of the ſeventh, - -		39	14
The oblique deſcenſion of Mercury, under the pole of birth, - - - - - -		39	4
Subtract, and the diſtance of Mercury from the ſeventh,		0	10

Then, by the rule of proportion, if twenty-five degrees fifty minutes give ten degrees forty-three minutes, being the difference of poles, what will ten minutes give, which is the diſtance of Mercury from the ſeventh houſe?

Anſwer, it gives four minutes, which is to be thus ſubtracted from the pole of the ſeventh, - - -	51	31
	0	4
And the remainder is the true pole of Mercury, -	51	27

The Method of obtaining the POLE of the MOON.

This figure has been already ſhewn, and was found to be eleven degrees forty-five minutes, as was alſo

The Method of obtaining the POLE of the Part of FORTUNE.

Which was found to be ſeven degrees ſix minutes.

With a view to make this work entirely complete, I have, in page 142, given the ſyſtem laid down by Argol and Morinus, for finding the antiſcions of the planets; but, as that method is found to be erroneous, I ſhall, according to a former promiſe, give the *Placidian* method of taking them; which is the true way, and which I recommend to every ſtudent to practiſe.

The

The place of Saturn in the zodiac is twenty-three degrees thirty-eight minutes of Aquaries, and his declination twenty degrees twenty-four minutes ſouth; now, as there is no table immediately for the declination of Aquaries in this work, yet as Leo is ſituate oppoſite Aquaries in the zodiac, it only requires to enter into the table of declinations under Leo, with contrary latitude, that is, north inſtead of ſouth, and it will be found to anſwer exactly the ſame purpoſe; for Saturn's declination, anſwerable to one degree ſix minutes north latitude, is twenty degrees twenty-four minutes. To find the zodiacal parallel anſwerable to that declination, I examine the firſt column of declination in the table, under o latitude, and ſeek for twenty degrees twenty-four minutes; but, not finding that declination in that column, I trace back into Cancer, where I find it anſwerable to twenty-nine degrees ten minutes of that planet, which ſhews that Saturn's parallel falls in twenty-nine degrees ten minutes of Cancer and Capricorn, and fifty minutes of Sagittary and Gemini, and theſe points, being equi-diſtant from the tropics, are called the antiſcions, in page 142.

In the ſame manner is found the antiſcion or zodiacal parallel of Jupiter, whoſe place is twenty-nine degrees fifty-five minutes of Taurus, and his declination nineteen degrees thirty-nine minutes, with thirty-five minutes of ſouth latitude. But, as there is no table of declination for Taurus, that of Scorpio, being oppoſite, muſt be entered under north latitude, which is equally the ſame as having a table of declination for Taurus, by obſerving always to enter with contrary latitude; and ſeek in the firſt column under o for nineteen degrees thirty-nine minutes, and it will give twenty-ſeven degrees twenty-ſix minutes of Scorpio and Taurus for Jupiter's zodiacal parallel, and alſo two degrees thirty-four minutes of Leo and Aquaries, as may be found by the aforenamed table of antiſcions.

The poſition of Mars in the heavens is in forty-four minutes of Virgo, and his declination fourteen degrees fifteen minutes, with three degrees twelve minutes north latitude. I enter the table of declination in Virgo, under the column o; but find no ſuch declination, therefore I ſeek in the table of Leo, in the ſame column under o at the top, and find it points to twenty-two degrees two minutes of Leo and Aquaries, and ſeven degrees fifty-eight minutes of Scorpio and Taurus; which give the zodiacal parallel of Mars.

The mode of finding the Sun's antiſcion or zodiacal parallel is exactly the ſame as given by Argol and Morinus; and the reaſon is, becauſe the Sun never varies, but always moves in the ſame line throughout all the

ſigns of the zodiac. The antiſcions, of the Sun, therefore, fall in twelve degrees ſeventeen minutes of Aries and Libra, and ſeventeen degrees forty-three minutes of Virgo and Piſces.

The mode of aſcertaining the antiſcions or zodiacal parallels of Venus differs from that of the Sun, becauſe Venus has latitude. The place of Venus in the zodiac is five degrees twenty-one minutes, her declination is eight degrees forty-ſeven minutes, and her latitude fifty-two minutes ſouth; and, as there is no table of declinations for the ſign Piſces, I take the oppoſite ſign Virgo, as before, and ſeek for eight degrees forty-ſeven minutes in the column with 0 on the top, and it will be found anſwerable to ſeven degrees thirty minutes of Virgo and Piſces, and twenty-two degrees thirty minutes of Libra and Aries, thoſe places being equidiſtant from the two tropics.

The antiſcion or zodiacal parallel of Mercury is gained in the ſame manner as the former; his place being in twenty-five degrees fifteen minutes of Aries, his latitude three degrees ſeventeen minutes north, and his declination twelve degrees fifty-two minutes in Aries; but, as there is no table for Aries, it is to be worked by the contrary ſign Libra; but, not finding in the column of no latitude that degree of declination, I enter the ſign Scorpio, and find it anſwerable to three degrees fifty-five minutes of that ſign, and three degrees fifty-five minutes of Taurus, and twenty-ſix degrees five minutes of Leo and Aquaries.

The antiſcion or parallel of the Moon cannot in any caſe be directed, ſhe having twenty-ſix degrees forty-two minutes of declination, and the greateſt declination of the ecliptic is but twenty-three degrees thirty-two minutes, and therefore there can be no zodiacal parallel of the Moon for direction.

Of MUNDANE PARALLELS.

Let it be remembered, that the cuſps of the aſcendant, ſeventh, mid-heaven, and imum cœli, are angles in the world, and are deſcribed by the ſpheres to cut the globe of this earth in four equal parts or quarters, each quarter containing ninety degrees of the equator. A mundane parallel, therefore, is no other, than when two ſtars or planets are equally diſtant from any of theſe four angles; or are brought into that ſituation by the motion of the primum mobile. And, as an exact method of taking them is abſolutely neceſſary to be known, where any degree of accu-

racy is required, and as they conſtitute the moſt conſiderable directions in human life, I ſhall give the following examples in this nativity, by way of initiating the young beginner in a correct mode of taking them.

The MUNDANE PARALLEL of MARS and VENUS.

Diſtance of Mars from the mid-heaven, -			24°	44′
Semidiurnal arch of Saturn - -	6h	58m		
Seminocturnal arch of Mercury -	6	49		
Diſtance of Venus from the fourth houſe, by right aſcenſion, - - -			28	39

Then, by the rule of proportion, if the ſemidiurnal arch of Mars, viz. ſix hours fifty-eight minutes, gives for his diſtance twenty-four degrees forty-four minutes, what will ſix hours forty-nine minutes, the ſeminocturnal arch of Venus, give?

Anſwer, twenty-four degrees twelve minutes.

Which is to be ſubtracted from the diſtance of Venus from the fourth houſe thus; the diſtance of Mercury from the fourth	28	39
The proportional part - -	24	12
Remain for the arch of direction - -	4	27

To turn this arch of direction into time, add the Sun's right aſcenſion - - -	11	18
And it is augmented to - -	15	45

Which ſeek in the tables of right aſcenſions, in order to find what degree and minute of the zodiac anſwers thereto, and, on examination, it will be ſeventeen degrees five minutes of Aries. This being found, refer to the Ephemeris, and examine what length of time the Sun will take in going from twelve degrees ſeventeen minutes of Aries, being his point at birth, to ſeventeen degrees five minutes of the ſame ſign, and it will be found he is four days and near twenty-one hours; which, by being computed according to the doctrine of Ptolomy, by allowing one day's motion of the Sun for a year, and two hours motion for a month, declares the native was four years, ten months, and fifteen days, old, when Mars came to a parallel of Venus in Mundo.

The

The SUN to the PARALLEL of JUPITER in MUNDO.

The Sun being in the ſixth houſe, and the parallel made from the ſeventh, the Sun's diſtance is to be taken from the ſeventh houſe by oblique deſcenſion, under the pole of the ſeventh, viz. fifty-one degrees thirty-one minutes.

Diſtance of the Sun from the ſeventh - -			21°	56′
Seminocturnal arch of the Sun -	5^h	35^m		
Semidiurnal arch of Jupiter -	7	50		
Diſtance of Jupiter from the ſeventh - -			45	19

Then ſay, by the rule of proportion, if five hours thirty-five minutes, being the nocturnal arch of the Sun, give its diſtance, twenty-one degrees fifty-ſix minutes, what will ſeven hours fifty minutes give?

Anſwer - - -	31	43
Which is to be ſubtracted from Jupiter's diſtance, and the remainder is the arch of direction - - -	13	36

Which, by adding the right aſcenſion of the Sun, and turning it into time, as in the foregoing example, points out the native to be fifteen years, four months, and twenty-one days, old, when the Sun came to the mundane parallel of Jupiter.

The MOON to the PARALLEL of VENUS in MUNDO.

Diſtance of the Moon from the fourth houſe, by right aſcenſion, - - -			20	15
Seminocturnal arch of the Moon -	8	5		
Seminocturnal arch of Venus - -	6	49		
Diſtance of Venus from the fourth -			28	39

Then, by the rule of proportion, if eight hours five minutes give twenty degrees fifteen minutes, being the diſtance of the Moon from the fourth houſe, what will ſix hours forty-nine minutes, the ſeminocturnal arch of Venus, give?

Anſwer, ſeventeen degrees five minutes.

This

This proportional part is to be ſubtracted from the diſtance of Venus, thus:

Diſtance of Venus from the fourth,	28h	39m
Proportional part ſubtract -	17	5
And there remains for the arch of direction	11	34

Which, by being turned into time by the foregoing rules, gives twelve years, eight months, and about ſeven days, of the native's life.

The SUN to the MUNDANE PARALLEL of MARS*.

Diſtance of Mars from the midheaven -		24°	44′
Semidiurnal arch of Mars - -	6	58	
Seminocturnal arch of the Sun -	5	35	

Then, by the rule of proportion, if ſix hours fifty-eight minutes give twenty-four degrees forty-four minutes, what will five hours thirty-five minutes give?

Anſwer - - - -	21	40

Which muſt be ſubtracted from the diſtance of the Sun from the fourth houſe thus; the diſtance of the Sun from the fourth, by right aſcenſion, is - - - 62 4

The proportional part ſubtract - -	21	40
And the remainder is the arch of direction -	40	24

Which, by adjuſting according to the former examples, gives forty-three years of the native's age.

MERCURY to the MUNDANE PARALLEL of JUPITER.

The diſtance of Mercury from the ſeventh houſe, by oblique deſcenſion, under the pole of the ſeventh, is - - 1 21

Seminocturnal arch of Mercury -	5	10
Semidiurnal arch of Jupiter -	7	50

* There can be no Mundane Parallels to the Part of Fortune, becauſe the Part of Fortune emits no rays.

The

The diſtance of Jupiter from the ſeventh, by oblique deſcenſion, under the pole of the ſeventh, is - - 45° 19′

Then, by the rule of proportion, if five hours ten minutes give one degree twenty-one minutes, the diſtance of Mercury, what will ſeven hours fifty minutes, the ſeminocturnal arch of Jupiter, give ?

Anſwer, - - - - - - 2 3

Which, being ſubtracted from Jupiter's diſtance, leaves for the arch of direction - - - - 43 16

Which, being turned into time by the foregoing rule, gives forty-five years, ten months, and about twelve days, of the native's life, when Mercury came to the parallel of Jupiter in mundo.

SATURN to the MUNDANE PARALLEL of VENUS.

The diſtance of Venus from the fourth houſe is - 28 39

The ſeminocturnal arch of Venus - 6^h 49^m
The ſeminocturnal arch of Saturn - 7 11

The diſtance of Saturn from the fourth houſe - - 17 7

Then ſay, by the rule of proportion, if ſix hours forty-nine minutes, the ſeminocturnal arch of Venus, give her diſtance from the fourth houſe, viz. twenty-eight degrees thirty-nine minutes, what will ſeven hours eleven minutes give, being the ſeminocturnal arch of Saturn ?

Anſwer, - - - - - - - - 30 12

To which is to be added the diſtance of Saturn from the fourth, becauſe that planet is not paſt the cuſp, - 17 7

And the arch of direction will be - - - - 47 19

Which, being turned into time, declares the native to be forty-nine years and near ten months old, when Saturn comes to the mundane parallel of Venus.

The MOON to the PARALLEL of the SUN in MUNDO.

The diſtance of the Moon from the fourth houſe is	-			20°	15′
The ſeminocturnal arch of the Moon	-	8h	5m		
The ſeminocturnal arch of the Sun	-	5	35		
The diſtance of the Sun from the fourth houſe,			-	62	4

Then, by the rule of proportion, if eight hours five minutes give twenty degrees fifteen minutes, what will five hours thirty-five minutes, the ſeminocturnal arch of the Sun, give? Anſwer, - - - - - 13 59

Now, as the Moon is paſt the cuſp of the fourth houſe, the proportional part muſt be ſubtracted from the diſtance of the Sun from the fourth,

And there remains for the arch of direction	- -	48	5

Which arch of direction, turned into time, declares, that when the Mundane Parallel of the Moon and Sun came up, the native was fifty years, eight months, and about ſixteen days, old.

MARS to the PARALLEL of MERCURY in MUNDO.

The diſtance of Mars from the midheaven is	-		-	24	44
The ſeminocturnal arch of Mars	-	6	58		
The ſeminocturnal arch of Mercury	-	5	10		
The diſtance of Mercury from the fourth houſe			-	73	8

Then by the rule of proportion, if ſix hours fifty-eight minutes give twenty-four degrees forty-four minutes, what will five degrees ten minutes give? Anſwer, - 18 22

The part proportional is to be ſubtracted from the diſtance of Mercury from the fourth houſe,

And the remainder is the arch of direction	- -	54	46

Which arch of direction, being turned into time, declares the native fifty-ſeven years, five months, and twenty-ſix days, old, when Mars came in parallel with the planet Mercury.

Of MUNDANE ASPECTS.

Mundane Aſpects are formed by the poſition of the twelve houſes of heaven, as they are oppoſed to, or aſpect, each other. For inſtance, the cuſp of the midheaven beholds the cuſp of the ſeventh houſe and the cuſp of the aſcendant with a mundane quartile; and the cuſp of the fourth with an oppoſition. The cuſp of the ninth houſe beholds the cuſp of the eleventh with a ſextile, and the cuſp of the fifth with a trine; ſo the cuſp of the twelfth beholds the cuſp of the ſecond with a ſextile, and the cuſp of the fourth with a trine. And thus the Mundane Aſpects go round the twelve houſes, and have a meaſure peculiar to themſelves, being diſtinct from the meaſure uſed for bringing up zodiacal aſpects, where ſixty degrees make a ſextile, and an hundred and twenty make a trine; but theſe are meaſured by their diſtances from a given angle, and by the ſemidiurnal and ſeminocturnal arches; ſo that, to proportionate or limit a Mundane Aſpect, it only requires to bring the ſtar or planet to the cuſp of any of the houſes, according to the aſpect it is to be directed to; which may be done, by looking into the table of Mundane Aſpects, in pages 511 and 512 of this work, where, by entering with the ſemidiurnal or ſeminocturnal arch of the ſtar or planet, is ſhewn the limited proportion of their various aſpects, as in the following examples.

The PART of FORTUNE to the MUNDANE QUARTILE of MERCURY.

The diſtance of Mercury from the ſeventh houſe, under the pole of the ſeventh, is - - - 3° 17′

The ſeminocturnal arch of Mercury - - 5h 10m
The ſemidiurnal arch of the Part of Fortune 8 5

[The Part of Fortune hath its diurnal and ſeminocturnal arches increaſed or diminiſhed in proportion to thoſe of the Moon, being wholly dependent on her for declination, latitude, &c. ſo that, in this Nativity of Mr. Witchell, it forms a Lunar Horoſcope.]

Then ſay, by the rule of proportion, if five hours ten minutes, being the ſeminocturnal arch of Mercury, give his diſtance from the ſeventh, viz. three degrees ſeventeen minutes, what will eight hours five minutes, the diurnal arch of the Part of Fortune, give? Anſwer, - 5 8

Then take the diſtance of the Part of Fortune from the midheaven, thus:

The

The right aſcenſion of the Part of Fortune with the Moon's latitude, is - - - -	141°	44′
The right aſcenſion of the midheaven - -	129	14
And the diſtance of the Part of Fortune from the midheaven - - - -	12	30
To which add the above proportional part - -	5	8
And the ſum-total is the arch of direction - -	17	38

Then, by adding the right aſcenſion of the Sun, and turning the arch of direction into time, as by the former examples, it will be evident that the Quartile of the Part of Fortune and Mercury in Mundo came up when the native was nineteen years, two months, and about twenty-three days, old.

The QUARTILE of MARS and JUPITER in MUNDO.

The diſtance of Mars from the midheaven, by right aſcenſion, is - - - -	24	44
The diſtance of Jupiter, by oblique deſcenſion, under the pole of the ſeventh, is - - -	45	39
The ſemidiurnal arch of Mars - -	6h	58m
The ſemidiurnal arch of Jupiter - -	7	50

Then ſay, by the rule of proportion, if ſix hours fifty-eight minutes give the diſtance of Mars from the midheaven, what will ſeven hours fifty minutes give? Anſwer, - 27 52

Which muſt be ſubtracted from Jupiter's diſtance from the ſeventh houſe,

And the arch of direction is - - -	17	47

Which, turned into time, points out the native's age, when Mars came to the Mundane Quartile of Jupiter, to be nineteen years, ſix months, and about five days.

The MUNDANE QUARTILE of the PART of FORTUNE and JUPITER.

The diſtance of the Part of Fortune from the midheaven	12	30

The

The diſtance of Jupiter from the ſeventh - -			45°	39′
The ſemidiurnal arch of the Part of Fortune	8h	5m		
The ſemidiurnal arch of Jupiter -	7	50		

Then ſay, by the rule of proportion, if eight hours five minutes give twelve degree thirty minutes, what will ſeven hours fifty minutes give? Anſwer, - - 12 8

Which is to be ſubtracted from Jupiter's diſtance,

And the arch direction is - - - 33 31

Which, turned into time, gives thirty-five years, eleven months, and about three days.

The MUNDANE QUARTILE of SATURN and JUPITER.

The diſtance of Saturn from the fourth houſe -			17	7
The diſtance of Jupiter from the ſeventh - -			45	39
The ſeminocturnal arch of Saturn - -	7	11		
The ſemidiurnal arch of Jupiter - -	7	50		

Then ſay, by the rule of proportion, if ſeven hours eleven minutes give ſeventeen degrees ſeven minutes, what will ſeven hours fifty minutes give? Anſwer, - - 18 40

This muſt be ſubtracted from the diſtance of Jupiter from the ſeventh houſe,

And the arch of direction is - - - 26 59

Which, being turned into time, gives twenty-nine years and two months, when Saturn came to the Quartile of Jupiter in Mundo.

The SUN to the SEXTILE of JUPITER in MUNDO.

The diſtance of Jupiter from the eighth houſe, by oblique deſcenſion, taken under the pole of the eighth, is - - 6 34

The ſemidiurnal arch of Jupiter -	7^h	50^m
The ſeminocturnal arch of the Sun -	5	35
Add theſe arches together,* and they make	13	25

Then, by the rule of proportion, if thirteen hours twenty-five minutes give the diſtance of Jupiter, viz. ſix degrees thirty- four minutes, what will five hours thirty-five minutes, the arch of the Sun, give?

Anſwer, - - - -	3°	0′
To which add the diſtance of the Sun from the ſixth, taken under the pole of the ſixth, - - -	6	7
And the arch of direction is - - -	9	7

And being turned into time, by adding the right aſcenſion of the Sun to the arch of direction, gives nine years, ten months, and about twenty-two days, when the Sun came to the Mundane Sextile of Jupiter.

The PART of FORTUNE to the SEXTILE of JUPITER in MUNDO.

The diſtance of Jupiter from the eighth is - -	6	34
The ſemidiurnal arch of Jupiter - -	7	50
The ſemidiurnal arch of the Part of Fortune	8	5
Being added, make - - -	15	55

Then, by the rule of proportion, if fifteen hours fifty-five minutes give ſix degrees thirty-four minutes, what will eight hours five minutes give? Anſwer, - - - - 3 20

To which add the diſtance of the Part of Fortune from the tenth houſe - - - - -	12	30
And the arch of direction is - - -	15	50

Which, being turned into time, gives ſeventeen year, three months, and about four days.

* A Sextile being leſs than a Quartile, and a Trine more, it muſt always be remembered to add the two diurnal or nocturnal arches together; and thus let the complement of both be the firſt number in all proportional demands.

The

The SUN in TRINE of the PART of FORTUNE in MUNDO.

The Sun's diſtance from the ſixth houſe is -		6°	7′
The ſeminocturnal arch of the Sun -	5h 35m		
The ſemidiurnal arch of the Part of Fortune	8 5		
Being added, make - - -	13 40		

Then, by the rule of proportion, if thirteen hours forty minutes give ſix degrees ſeven minutes, what will eight hours five minutes give?

Anſwer, - - - -	3	3
To which add the diſtance of the Part of Fortune from the midheaven, - - - -	12	30
And the arch of direction is - -	16	7

Which, being turned into time, gives ſeventeen years, four months, and about twenty-three days.

The MOON to the TRINE of MERCURY in MUNDO.

The diſtance of Mercury from the ſeventh is -		3	17
Seminocturnal arch of Mercury -	5 10		
Seminocturnal arch of the Moon -	8 37		
Being added together, make	13 47		

Then, by the rule of proportion, if thirteen hours forty-ſeven minutes give three degrees ſeventeen minutes, what will eight hours thirty-ſeven minutes give? Anſwer, 2 3

To which add the Moon's diſtance from the third houſe, which is obtained by the oblique aſcenſion, under the pole of the third houſe, - - - -	22	21
And it makes the arch of direction - -	24	24

Which, turned into time, gives twenty-ſix years, four months, and near twenty-two days, from the native's birth, when the Moon came to a Trine of Mercury.

The

The MOON to the MUNDANE SEXTILE of VENUS.

The diſtance of Venus from the fifth - -			6°	12′
Seminocturnal arch of Venus -	6h	49m		
Seminocturnal arch of the Moon -	8	37		
Added together, make - -	15	26		

Then, by the rule of proportion, if fifteen hours twenty-ſix minutes give ſix degrees twelve minutes, being the diſtance of Venus from the fifth houſe, what will eight hours thirty-ſeven minutes, the ſeminocturnal arch of the Moon, give? Anſwer, - 3 21

Add the Moon's diſtance from the third	22	21
And the arch of direction is - - -	25	42

And, turned into time, will point to twenty-ſeven years, nine months, and about eight days, of the native's age, when the Moon came to the Sextile of Venus.

PART of FORTUNE in TRINE of MERCURY in MUNDO.

The diſtance of Mercury from the ſixth houſe, by oblique deſcenſion - - - -			22	44
Seminocturnal arch of Mercury -	5	10		
Semidiurnal arch of the Part of Fortune	8	37		
Added together, make - -	13	47		

Then, by the rule of proportion, if thirteen hours forty-ſeven minutes give twenty-two degrees forty-four minutes, what will eight hours thirty-ſeven minutes give? Anſwer, - 13 53

To which add the diſtance of the Part of Fortune from the midheaven, - - -	12	30
And the arch of direction is found - -	26	23

Which, turned into time, gives twenty-eight years ſix months, from the time of birth, when the Part of Fortune came to the Trine of Mercury.

The

The SUN in TRINE of MARS in MUNDO.

The distance of the Sun from the sixth is - -			6° 7′
Seminocturnal arch of the Sun -	5h	35m	
Semidiurnal arch of Mars - -	6	58	
Being added, make - -	12	33	

Then, by the rule of proportion, if twelve hours thirty-three minutes give six degrees seven minutes, what will six hours fifty-eight minutes give? Answer, - - - 3 0

Add the distance of Mars from the midheaven	24	44
And the sum is the arch of direction -	27	44

Which, being turned into time, by adding the right ascension of the Sun to the arch of direction, it will give, from the time of birth, twenty-nine years, eleven months, and near seven days, when the Sun came to the Trine of Mars.

The PART of FORTUNE in SEXTILE of MERCURY in MUNDO.

Distance of Mercury from the seventh -			5 17
Seminocturnal arch of Mercury -	5	10	
Semidiurnal arch of the Part of Fortune	8	37	
Added together, make - -	13	47	

Then, if thirteen hours forty-seven minutes give three degrees seventeen minutes, what will eight hours thirty seven minutes give?

Answer, - - -	1	38
To which add the distance of the Part of Fortune from the ninth house, which is found by taking the oblique ascension under the pole of the ninth house, -	29	54
And the sum of the arch of direction is -	31	32

Which, turned into time, gives thirty-three years, ten months, and about fifteen days, of the native's life.

The PART of FORTUNE in TRINE of VENUS in MUNDO.

Diſtance of Venus from the fifth houſe,	-		6°	12′
Seminocturnal arch of Venus -		6h 49m		
Semidiurnal arch of the Part of Fortune		8 37		
		15 26		

Then, if fifteen hours twenty-ſix minutes give ſix degrees twelve minutes, what will eight hours thirty-ſeven minutes give?

Anſwer,	- - -	3	26
To which add the diſtance of the Part of Fortune from the ninth houſe, taken under the pole of the ninth, by oblique aſcenſion, as before	- - -	29	54
And the ſum total is the arch of direction	-	33	20

Which, being turned into time, declares the native was thirty-five years and nine months old, when the Part of Fortune came to the Trine of Venus.

The MOON to the SEXTILE of SATURN in MUNDO.

The diſtance of Saturn from the fifth houſe, by oblique deſcenſion, under the pole of the fifth, is	- - -		22	27
Seminocturnal arch of the Moon	- -	8 37		
Seminocturnal arch of Saturn	- -	7 11		
		15 48		

Then ſay, by the rule of proportion, if fifteen hours forty-eight minutes give twenty-two degrees twenty ſeven minutes, what will eight hours thirty-ſeven minutes give? Anſwer, - 12 15

Add the Moon's diſtance from the third houſe,		22	21
And the arch of direction is	- -	34	36

Which, being turned into time, by adding the right aſcenſion of the Sun to the arch of direction, it ſhews that the native was thirty-ſix years, ten months, and twenty-two days, old, when the Moon came to the Sextile of Saturn in Mundo.

The

The MOON to the TRINE of the SUN in MUNDO.

Diſtance of the Sun from the ſeventh -			21° 46′
Seminocturnal arch of the Sun -	5h	35m	
Seminocturnal arch of the Moon -	8	37	
Being added, make - -	14	12	

Then ſay, by the rule of proportion, if fourteen hours twelve minutes give twenty-one degrees forty-ſix minutes, what will eight hours thirty-ſeven minutes give? Anſwer, - - 13 22

Add the Moon's diſtance from the third houſe	22	21
And the arch of direction is - -	35	43

Which, being turned into time, gives thirty-ſeven years and two months of the native's life, when the Moon came to the Trine of the Sun in Mundo.

The MOON to the OPPOSITION of JUPITER in MUNDO.

The diſtance of Jupiter from the ninth -			32 19
Semidiurnal arch of Jupiter -	7	50	
Seminocturnal arch of the Moon -	8	37	
Added, make - -	16	27	

Then, by the rule of proportion, if ſixteen hours twenty-ſeven minutes give thirty-two degrees nineteen minutes, what will eight hours thirty-ſeven minutes give? Anſwer, - - 16 56

Which muſt be added to the diſtance of the Moon from the third houſe, viz. - -	22	21
Being added to the Part Proportional, makes for the arch of direction -	39	17

Which, being turned into time, gives forty-one years and about ten months of the native's age, when the Moon came to the Mundane Oppoſition of Jupiter.

The PART of FORTUNE in TRINE of SATURN in MUNDO.

The diſtance of Saturn from the fifth - -			22°	27′
Seminocturnal arch of Saturn -	7h	11m		
Semidiurnal arch of the Part of Fortune	8	37		
Added together, make - -	15	48		

Then, by the rule of proportion, if fifteen hours forty-eight minutes give twenty-two degrees twenty-ſeven minutes, what will eight hours thirty-ſeven minutes give? Anſwer, - - 12 29

To which add the diſtance of the Part of Fortue from the ninth houſe, viz. - - - - 29 54

And the arch of direction is - - 42 23

Which, being turnedinto time, gives forty-four years, eleven months, and about fifteen days, when the Part of Fortune came to the Mundane Trine of Saturn.

The MOON in TRINE of the PART of FORTUNE in MUNDO.

The diſtance of the Part of Fortune from the midheaven, by right aſcenſion, is - - -			12	30
Semidiurnal arch of the Part of Fortune -	8	37		
Seminocturnal arch of the Moon - -	8	37		
Added, make - - -	17	14		

Then, by the rule of Proportion, if ſeventeen hours fourteen minutes give ſixty-five degrees thirty-one minutes, being the diſtance of the Moon from the ſecond houſe, what will eight hours thirty-ſeven minutes give? Anſwer, - 32 45

Which being added to the Part of Fortune, the arch of direction is - - 45 15

Which gives forty-ſeven years, ten months, and about eighteen days, of the native's life.

The

The MOON in TRINE of MARS in MUNDO.

Diſtance of the Moon from the ſecond houſe -			65°	31′
Seminocturnal arch of the Moon -		8h	37	
Semidiurnal arch of Mars - -		6	58	
Added together, make - -		15	35	

Then, by the rule of proportion, if fifteen hours thirty-five minutes give ſixty-five degrees thirty-one minutes, what will ſix hours fifty-eight minutes give? Anſwer, - - 29 16

Diſtance of Mars from the mid-heaven -	23	34

Add the diſtance of Mars to the proportional part, and the arch of direction is found - - - 52 50

Which, turned into time, gives fifty-five years and about five months of the native's life, when this direction came up.

MARS to the TRINE of VENUS in MUNDO.

Diſtance of Venus from the fifth houſe, -			6	12
Seminocturnal arch of Venus - -		6	49	
Semidiurnal arch of Mars - -		6	58	
Added together - - -		13	47	

Then, by the rule of proportion, if thirteen hours forty-ſeven minutes give ſix degrees twelve minutes, what will ſix hours fifty-eight minutes give? Anſwer, - - - 3 57

The diſtance of Mars from the ninth houſe, by oblique aſcenſion, under the pole of the ninth, is -	48	24

Then add the proportional part to the diſtance of Mars, and the arch of direction is - - - 52 21

Which, being turned into time, gives fifty-four years, eleven months, and about fourteen days, of the native's age, when Mars came to the Trine of Venus in Mundo.

The MOON to the QUINTILE of the SUN in MUNDO.

The right aſcenſion of the Sun, added to the whole circle of the zodiac, is - - - -	371°	18′
From which ſubtract the quintile, - -	75	
And the remainder is - - -	296	18

Seek for this ſum in the table of right aſcenſion, and it will point in the zodiac to twenty-four degrees twenty-three minutes of Capricorn, the declination of which point is twenty-one degrees twenty-nine minutes. Then find the aſcenſional difference under the pole of the Moon, which is 4 39

Add it to the right aſcenſion, above given,		
And the oblique aſcenſion of the quintile of the Sun will be	300	57
From which ſubtract the oblique aſcenſion of the Moon, taken under her own pole, - - -	292	14
And the remainder is - -	8	43

Then find the ſeminocturnal arch of the Moon, according to her latitude, which is eight hours thirty-ſeven minutes.

[The method of taking the Moon's ſeminocturnal arch with latitude, is thus: Find her declination with latitude, and thereby obtain her aſcenſional difference under the pole of the aſcendant, which aſcenſional difference is either to be added to or ſubtracted from ninety degrees, according whether it be a nocturnal or diurnal arch, or a northern or ſouthern ſign.]

The ſeminocturnal arch of the quintile of the Sun is 7^h 54^m

[The ſeminocturnal or ſemidiurnal arch of an aſpect is thus found: Find the degree the planet (which is the promittor) poſſeſſes in the zodiac, and add or ſubtract what degrees are neceſſary for the aſpect, and with that degree in the zodiac find the ſemidiurnal or ſeminocturnal arch under the latitude of birth; for example, ſuppoſe the ſeminocturnal arch of the quintile of the Sun be required as above; proceed thus: The place of the Sun in the zodiac, which in this example is promittor, is twelve degrees ſeventeen minutes of Aries, from which ſubtract the quintile, viz. ſeventy-five degrees, and it points to twenty-ſeven degrees ſeventeen minutes of Capricorn; find the declination without latitude, viz. twenty degrees forty ſeven minutes, and then gain its aſcenſional difference, which is twenty-eight degrees thirty-two minutes; add it to ninety, becauſe the aſpect is in a ſouthern ſign, and nocturnal, and it makes

eighteen degrees thirty-two minutes; which, by the table for turning degrees and minutes into time, in page 206, gives ſeven hours fifty-four minutes, which is the ſeminocturnal arch required. In the ſame manner the ſeminocturnal or diurnal arch may be obtained for any other aſpect.]

Then ſay, by the rule of proportion, if eight hours thirty-ſeven minutes, being the ſeminocturnal arch of the Moon, give eight degrees three minutes, the diſtance of the Sun's quintile from the Moon, what will ſeven hours fifty-four minutes, the nocturnal arch of the quintile, give?—For the arch of direction - - - 8 0

Which is to be turned into time, by the foregoing rule, and it will ſhew the native was eight years, nine months, and about eighteen days, old, when the Moon came to the Quintile of the Sun.

The SUN to the SESQUIQUADRATE of MARS in MUNDO.

Right aſcenſion of Mars with latitude -	153°	58′
Seſquiquadrate aſpect from Mars - -	135	
Subtract, and the right aſcenſion of the aſpect is -	18	58
And, being ſought in the tables of right aſcenſions, points to twenty degrees thirty-three minutes of Aries, the declination of which is eight degrees three minutes; by this, gain the aſcenſional difference under the pole of the Sun, viz.	7	37
Add the difference to the right aſcenſion above, and the oblique deſcenſion of the ſeſquiquadrate of Mars is -	26	35
Subtract the oblique deſcenſion of the Sun -	15	52
And there remains - - -	10	43

Seminocturnal arch of the Sun -	5h	35m
Seminocturnal arch of the ſeſquiquadrate of Mars, according to the above rule -	5	29

Then ſay by the rule of proportion, if five hours thirty-five minutes give ten degrees forty-three minutes, what will five hours twenty-nine minutes give? Anſwer, - - - 10 32

Add to it the right aſcenſion of the Sun, to turn it into time, and it will give eleven years, ſix months, and about fifteen days, of the native's life, when the Sun came to the Seſquiquadrate of Mars.

The

The PART of FORTUNE to the SESQUIQUADRATE of MERCURY in MUNDO.

Right aſcenſion of Mercury, with latitude, -	22°	22′
Seſquiquadrate of Mercury's aſpect, -	135	
Being added, make the right aſcenſion - -	157	22

Which, being ſought in the table of right aſcenſions, points to five degrees thirty-five minutes of Scorpio; the declination thereof is nine degrees thirty minutes, and the aſcenſional difference under the pole of the Part of Fortune is 1 11

Which aſcenſional difference ſubtract from the right aſcenſion, it being in a northern ſign, and the oblique aſcenſion of the ſeſquiquadrate is - - 156 11

From which ſubtract the oblique aſcenſion of the Part of Fortune - - - - 138 8

Remains - - - - 18 3

Semidiurnal arch of the Part of Fortune, being the ſame arch as the Moon, -	8	37
Semidiurnal arch of the ſeſquiquadrate of Mercury - -	6	40

Then ſay, by the rule of proportion, if eight hours thirty ſeven minutes give eighteen degrees three minutes, what will ſix hours forty minutes give? Anſwer, - - 13 58

Which is the arch of direction; and, being turned into time, will give fifteen years, three months, and about ten days, of the native's life, when this direction begins to operate.

The SUN to the SEMIQUARTILE of VENUS in MUNDO.

Right aſcenſion of Venus with latitude is -	337	53
To which add her ſemiquartile, - -	45	
Venus's firſt diſtance is - -	382	53
From which ſubtract the circle - -	360	
And the right aſcenſion will be - -	22	53

Which

Which points in the zodiac to twenty-four degrees forty-five minutes of Aries; the declination is nine degrees thirty-ſeven minutes, and the aſcenſional difference, taken under the pole of the Sun, is

			9°	8′
Which, being added to the above right aſcenſion, makes the oblique deſcenſion of the ſemiquartile of Venus			32	1
From which ſubtract the oblique deſcenſion of the Sun,			15	52
Seminocturnal arch of the Sun, -	5h	35m		
Seminocturnal arch of the ſemiquartile of Venus	5	20		

Then ſay, by the rule of proportion, if five hours thirty-five minutes give ſixteen degrees nine minutes, what will five hours twenty minutes give for the arch of direction? Anſwer, - - 15 26

Which being turned into time, by adding the right aſcenſion of the Sun, in order to gain its true place in the zodiac, the diurnal motion of the Sun will meaſure ſixteen years, eight months, and about twenty-four days, of the native's life, before this ſemiquartile of Venus in mundo will begin to operate.

The MOON to the QUINTILE of MERCURY in MUNDO.

Right aſcenſion of Mercury, with the circle, -			382	22
From which ſubtract the quintile - -			75	0
And the right aſcenſion of the point is - -			307	22
Which anſwers to five degrees of Aquaries, the declination of which is nineteen degrees five minutes.				
Aſcenſional difference under the pole of the Moon, -			4	8
Which, being added to the above right aſcenſion, makes the oblique aſcenſion of the quintile of Venus - -			311	30
From which ſubtract the oblique aſcenſion of the Moon,			292	14
And there remains - - -			19	16
Seminocturnal arch of the Moon -	8	37		
Seminocturnal arch of Mercury's quintile,	7	31		

Then, by the rule of proportion, if eight hours thirty-ſeven minutes give nineteen degrees ſixteen minutes, what will ſeven hours thirty-one minutes give for the arch of direction? Anſwer, - 16° 49′

Which, turned into time, gives eighteen years and about four months, when this direction of the Moon in quintile of Mercury comes up.

The MOON to the SEMIQUARTILE of the SUN in MUNDO.

Right aſcenſion of the Sun with the circle, -	371	18
Semiquartile ſubtract, - - -	45	0
	326	18

This right aſcenſion anſwers to twenty-three degrees fifty-eight minutes of Aquaries, the declination of which is thirteen degrees thirty-three minutes.

And the aſcenſional difference, taken under the pole of the Moon, is - - - -	2	52
Which ſubtract from the above right aſcenſion, and the oblique deſcenſion is - - - -	323	26
From which ſubtract the oblique aſcenſion of the Moon,	292	14
And there remains - - - -	31	12

Seminocturnal arch of the Moon -	8h	37m
Seminocturnal arch of the ſemiquartile of the Sun	7	5

Then ſay, by the rule of proportion, if eight hours thirty-ſeven minutes give thirty-one degrees twelve minutes, what will ſeven hours five minutes give for the arch of direction? Anſwer, - 25 39

Which, joined to the Sun's right aſcenſion, meaſures the time of the coming up of this direction to be, thirty-three years, two months, and about eight days.

The MOON to the SEMIQUARTILE of MERCURY in MUNDO.

Right aſcenſion of Mercury, with the circle, -	382	22
Semiquartile ſubtract - -	45	0
And the right aſcenſion remains - -	337	22

This

This points to five degrees thirty-five minutes of Piſces, the declination of which is nine degrees thirty minutes.

The aſcenſional difference, under the pole of the Moon, is	2^{q}	0′
Subtract the aſcenſional difference from the above right aſcenſion, and there remains - -	335	22
From which ſubtract the Moon's oblique aſcenſion,	292	14
And the arch of difference is - -	43	8

Seminocturnal arch of Luna -	8^{h}	37^{m}
Seminocturnal arch of Mercury's ſemiquartile	6	40

Then ſay, by the rule of proportion, if eight hours thirty-ſeven minutes give forty-three degrees eight minutes, what will ſix hours forty minutes give for the arch of direction? Anſwer, - 33 23

Which arch of direction, being turned into time, ſhews that it will be thirty-five years, nine months, and about fifteen days, of the native's life, before it will come up, or have any effect upon the radix of his nativity.

The PART of FORTUNE to the SESQUIQUADRATE of JUPITER in MUNDO.

Right aſcenſion of Jupiter - - -	57	51
Seſquiquadrate muſt be added - - -	135	0
And the right aſcenſion of Jupiter's ſeſquiquadrate is	192	51

Which points in the zodiac to thirteen degrees fifty-nine minutes of Libra, the declination of which is five degrees thirty-three minutes.

The aſcenſional difference obtained under the pole of the part of fortune is - - - -	0	42
Being added to the above right aſcenſion, makes -	193	33
From which ſubtract the oblique aſcenſion of the part of fortune - - -	138	8
And the arch of difference will be - -	55	25

Semidiurnal arch of the part of fortune -	8	37
Semidiurnal arch of the ſeſquiquadrate of Jupiter	5	30

Then

Then ſay, by the rule of proportion, if eight hours thirty-ſeven minutes give fifty-five degrees twenty-five minutes, what will five hours thirty minutes give? Anſwer, - - 35° 38′

Which is the arch of direction, to be turned into time, by adding it to the right aſcenſion of the Sun as before, and the reſult will give thirty-eight years, one month, and about eight days, of the native's life, when the part of fortune came to the ſeſquiquadrate of Jupiter.

The MOON to the QUINTILE of JUPITER in MUNDO.

The right aſcenſion of Jupiter, with the circle, -	417	51
The quintile is - - -	75	0
Subtract, and the right aſcenſion of Jupiter's quintile is	342	51

Which gives eleven degrees twenty-one minutes of Piſces in the zodiac.—The declination of the point is ſeven degrees twenty minutes.

The aſcenſional difference, under the Moon's pole, is	1	32
Subtract, and the oblique deſcenſion of Jupiter's quintile is	341	19
The oblique aſcenſion of the Moon ſubtract, -	292	14
And there remains for the arch of difference -	49	5

Seminocturnal arch of the Moon -	8h	37m
Seminocturnal arch of Jupiter's quintile	6	30

Then by the rule of proportion, if eight hours thirty-ſeven minutes give forty-nine degrees five minutes, what will ſix hours thirty minutes give for the arch of direction? Anſwer, - - 37 2

Which arch of direction, being turned into time, declares the native was thirty-nine years, ſix months, and about ſixteen days, old, when the Moon came to the quintile of Jupiter.

The MOON to the SEMIQUARTILE of JUPITER in MUNDO.

The right aſcenſion of Jupiter, with the circle, is -	417	51
The ſemiquartile is - - - -	45	0
Subtract the ſemiquartile, and there remains -	372	51

Which

Which points out thirteen degrees fifty-eight minutes of Aries in the zodiac.—The declination is five degrees thirty-one minutes.

The aſcenſional difference under the pole of the Moon, is	1	9
Add the aſcenſional difference to the above right aſcenſion, and the oblique deſcenſion is found - -	374	0
From which ſubtract the oblique aſcenſion of the Moon	292	14
And there remains - - - -	81	46

Seminocturnal arch of the Moon -	8	37
Seminocturnal arch of the ſemiquartile of Jupiter	5	30

Then, by the rule of proportion, if eight hours thirty-ſeven minutes give eighty-one degrees forty-ſix minutes, what will five hours thirty minutes give for the arch of direction? Anſwer, - 48 0

Which being turned into time as before, declares the native was fifty years, ſeven months, and about fourteen days, old, when the Moon came to the ſemiquartile of Jupiter.

The SUN to the QUINTILE of SATURN in MUNDO.

The right aſcenſion of Saturn, with latitude, is -	326	21
The quintile is - - -	75	0
Which add to the right aſcenſion - -	401	21
Subtract the circle - - -	360	
And the remainder is the right aſcenſion of Saturn's quintile	41	21

Which points to thirteen degrees forty minutes of Taurus, the declination of which is ſixteen degrees, and

The aſcenſional difference under the pole of the Sun is	15	33
Which add to the above right aſcenſion, and the oblique deſcenſion of Jupiter's quintile is - -	56	54
From which ſubtract the oblique deſcenſion of the Sun	15	52
And there remains - - -	41	2

Seminocturnal arch of the Sun, -	5	35
Seminocturnal arch of Jupiter's quintile,	7	16

Then, by the rule of proportion, if five hours thirty-five minutes give forty-one degrees two minutes, what will ſeven hours ſixteen minutes give? Anſwer, - - - - 53 25

Which is the arch of direction, and by the meaſure of time gives fifty-ſix years and about three days, before the Sun comes to the quintile of Saturn.

To Direct the ANGLES of the FIGURE.

The angles of the horoſocope are directed by the ſame rules as all the other directions in the world are, viz. by the aid of the ſemidiurnal and ſeminocturnal arches; and, according as the planets have greater or leſs latitude, ſo muſt their poſitions be taken; for a ſtar is ſaid to touch the horizon by direction, or by any other motion, when it begins to leave the ſubterranean hemiſphere, and is emerging into ours. And, although the meridian and horizon are only two imaginary circles, yet we are ſure there are two ſuch points, which is demonſtrated every morning when the Sun riſes, and equally ſo when it ſets; and reaſon dictates that there muſt be a half-way between, which we call the meridian. Now a ſtar comes ſooner or later to theſe angles, in proportion as it has either north or ſouth latitude; and may either be directed by the globes, or by the method following.

METHOD of directing the Ascendant to the various ASPECTS of the PLANETS.

The Ascendant to the Sextile of the MOON.

Right aſcenſion of the Moon without latitude -	288	24
From which ſubtract the ſextile - -	60	
And there remains - - - -	228	24
From which ſubtract the oblique aſcenſion of the aſcendant	219	14
And the diſtance of the ſextile of the Moon from the aſcendant will be - - -	9	10

Then

Then obtain the ſeminocturnal arch of the Moon thus; firſt find the declination of the Moon with latitude, and under the pole of the aſcendant gain her aſcenſional difference, and add to it - 90

Aſcenſional difference - -	39	16
	129	16

This ſum being turned into hours and minutes, by the table in page 206 of this work, will give eight hours thirty-ſeven minutes.

The ſeminocturnal arch of the aſcendant is next to be taken, which by examining the table of ſeminocturnal arches in page 501, it will be found that twenty-ſeven degrees thirty-three minutes of Libra will give ſix hours fifty-five minutes.

I take theſe two ſeminocturnal arches, and ſay, if ſix hours fifty-five minutes (being the ſeminocturnal arch of the aſcendant) give nine degrees ten minutes, the diſtance of the Moon's ſextile, what will eight hours thirty-ſeven minutes, the ſeminocturnal arch of the Moon, give?

Anſwer, - - - - -	11	25
Which is to be turned into time, by adding the right aſcenſion of the Sun - - - -	11	18
The right aſcenſion of Sol being added, makes -	22	43

Which, being ſought in the table of right aſcenſions, points to twenty-four degrees thirty minutes of Aries; to which place the Sun came in twelve days twelve hours; and by allowing one day of the Sun's motion for a year of the native's life, as before, declares the native to be twelve years and ſix months old, when the aſcendant came to the ſextile of the Moon.

The ASCENDANT to the QUARTILE of SATURN.

Firſt ſeek what latitude Saturn has at the quartile from his place, which is in twenty-three degrees thirty-eight minutes of Virgo, and it will be found he has for latitude two degrees eight minutes north.

Secondly, take Saturn's right aſcenſion with that latitude	324	55
From which ſubtract the quartile - -	90	
And there remains - - -	234	55

From

From which ſubtract the oblique aſcenſion of the aſcendant	219	14
And there remains for the arch of direction -	15	41

And by adding the right aſcenſion of the Sun, and turning it into time as before, it will produce ſeventeen years one month and about ſeven days, when the aſcendant came to the quartile of Saturn.

The ASCENDANT to the OPPOSITION of JUPITER.

The right aſcenſion of Jupiter without latitude -			237	43
The declination of Jupiter, with latitude	19°	39′′		
The aſcenſional difference, with latitude - -			26	42
Add the aſcenſional difference and the oblique aſcenſion of the oppoſition of Jupiter - - -			264	25
From which ſubtract the oblique aſcenſion of the aſcendant			219	14
And the remainder is the arch of direction -			45	11

Which turned into time, by adding the right aſcenſion of the Sun, &c. will produce forty-ſeven years and about ten months, when the aſcendant came to the oppoſition of Jupiter.

The ASCENDANT to the QUARTILE of MARS.

The quartile of Mars falls in forty-four minutes of Sagittarius, the latitude which Mars poſſeſſes at that point is fifty-four minutes ſouth.

Right aſcenſion of Mars with that latitude -	152	29
To which add the quartile - -	90	
And the ſum is - - -	242	29
Subtract the oblique aſcenſion of the aſcendant -	219	14
And there remains for the arch of direction -	23	15

Add it to the right aſcenſion of the Sun, and turn it into time, by which it will appear to have been twenty-five years and about three months when the aſcendant came to the ſquare of Mars.

The ASCENDANT to the QUARTILE of VENUS.

The quartile of Venus falls in five degrees twenty-one minutes of Sagittarius, and the latitude Venus poſſeſſes at that point is three degrees forty-ſeven minutes north.

The

Right aſcenſion of Venus with that latitude -	335	50
From which ſubtract the quartile -	90	
And the remainder is - -	245	50
From which alſo ſubtract the oblique aſcenſion of the aſcendant - - -	219	14
And the remainder is the arch of direction -	26	36

Which turn into time, by adding the right aſcenſion of the Sun, and it will produce twenty-eight years and about ſeven months, when the aſcendant came to the quartile of Venus.

The ASCENDANT to the TRINE of the SUN.

Right aſcenſion of the Sun with the circle, -	371	18
From which ſubtract the trine - -	120	
And there remains - - -	251	18
Oblique aſcenſion of the aſcendant -	219	14
Which ſubtract from the above remainder, and there remains	32	4

Seminocturnal arch of the Sun -	5h	35m
Seminocturnal arch of the aſcendant	6	55

Then ſay, by the rule of proportion, if ſix hours fifty-five minutes give thirty-two degrees four minutes, what will five hours thirty-five minutes give? Anſwer, for the arch of direction, twenty-five degrees fifty-three minutes, which being turned into time, produces twenty-ſeven years and about eleven months when the aſcendant came to the trine of the Sun.

The ASCENDANT to the SEXTILE of SATURN.

Right aſcenſion of Saturn, without latitude -	325	58
From which ſubtract the ſextile, viz. -	60	
And there remains - -	265	58
Then ſubtract the oblique aſcenſion of the aſcendant	219	14
Which leaves - -	46	44

Obtain the ſeminocturnal arch of Saturn according to the latitude the has at the ſextile place, which is - 7 16
Seminocturnal arch of the aſcendant - 6 55

Then by the rule of proportion, if ſix hours fifty-five minutes give forty-ſix degrees forty-four minutes, what will ſeven hours ſixteen minutes give? Anſwer, (for the arch of direction) - 49 6

Turn the arch of direction into time, by adding the right aſcenſion of the Sun, and it will produce fifty-one years ſix months and ſeven days, when the aſcendant came to the ſextile of Saturn.

The ASCENDANT to the TRINE of MARS.

Right aſcenſion of Mars without latitude -	152	49
Add the trine - - -	120	
And it makes - - -	272	49
From which ſubtract the oblique aſcenſion of the aſcendant	219	14
And there remains - -	53	35

The ſemidiurnal arch of Mars, according to the latitude he poſſeſſes at his trine place, is - - 6 53
The ſeminocturnal arch of the aſcendant 6 55

Then, by the rule of proportion, if ſix hours fifty-five minutes give fifty-three degrees thirty-five minutes, what will ſix degrees fifty-three minutes give? Anſwer - - 53 20

Then, by turning this arch of direction into time, it allows fifty-five years eleven months, for the aſcendant to come to the trine of Mars.

The MIDHEAVEN, or MEDIUM COELI, to the TRINE of the SUN.

Right aſcenſion of the Sun - -	11	18
Declination of the Sun is four degrees fifty-two minutes north		
Aſcenſional difference under the pole of the ſixth	1	13

The

The Sun being in a northern ſign, add the aſcenſional difference to the right aſcenſion, and the remainder will be the oblique deſcenſion - -	12	31
From which ſubtract the oblique deſcenſion of the ſixth	9	14
And the remainder is the arch of direction -	3	17

Which, being turned into time, declares the native was three years, ſeven months, and twenty days, old, when the midheaven came to the trine of the Sun.

The MIDHEAVEN to the CONJUNCTION of the PART of FORTUNE.

Right aſcenſion of the part of Fortune -	141	44
Right aſcenſion of the Midheaven - -	129	14
Subtract, and the arch of direction is -	12	30

Which being turned into time, gives thirteen years, four months, and about ſeven days, when the midheaven came to the conjunction of the part of Fortune.

The MIDHEAVEN to the OPPOSITION of SATURN.

Right aſcenſion of Saturn's oppoſite point, with contrary latitude, - - -	146	21
Right aſcenſion of the Midheaven -	129	14
Subtract, and the remainder is the arch of direction	17	7

Which, being turned into time, produces nineteen years, eight months, and about ſixteen days, for the completion of this aſpect.

The MIDHEAVEN to the CONJUNCTION of COR LEONIS.

The right aſcenſion of Cor Leonis, with twenty-ſix minutes north latitude, is - - -	148	9
The right aſcenſion of the midheaven -	129	41
Subtract, and the remainder is the arch of direction	18	55

Which,

Which, being turned into time, gives twenty years and about ſeven months for the coming up of this direction.

The MIDHEAVEN to the TRINE of MERCURY.

Right aſcenſion of Mercury, with half latitude,	22	52
Declination of Mercury, with latitude, is twelve degrees fifty-two minutes.		
Aſcenſional difference under the pole of the ſixth	11	22
And, being in a northern ſign, add the aſcenſional difference, and the ſame will be the oblique deſcenſion of Mercury	34	14
From which ſubtract the oblique deſcenſion of the ſixth, and the oblique deſcenſion of the ſixth will be -	9	14
And there remains, for the arch of direction, -	25	0

Which turn into time, by the rules foregoing, and it will ſhew the native to be twenty-ſeven years and about one month old when the midheaven came to the trine of Mercury.

MIDHEAVEN to the QUARTILE of JUPITER.

Right aſcenſion of Jupiter, with the latitude he poſſeſſes at his quartile, viz. fifty-one minutes north, -	57	41
Add its quartile - -	90	0
And it makes - - -	147	41
Subtract the right aſcenſion of the midheaven -	129	14
And the remainder is the arch of direction -	18	27

Which, being turned into time, gives twenty years, one month, and about ſeven days, for the completion of the aſpect.

The MIDHEAVEN to the CONJUNCTION of MARS.

Right aſcenſion of Mars, with latitude, -	153	58
From which ſubtract the right aſcenſion of the Midheaven	129	14
And there remains for the arch of direction -	24	44

The

Which, turned into time, produces twenty-ſix years, nine months, and about three days, for the operation of this aſpect.

The MIDHEAVEN to the OPPOSITION of VENUS.

Right aſcenſion of the oppoſition of Venus, with contrary latitude - - -	157	29
Right aſcenſion of the midheaven -	129	14
Subtract, and the remainder is the arch of direction	28	15

Which, turned into time, will produce thirty years and about ſix months of the native's life.

The MIDHEAVEN to the CONJUNCTION of the DRAGON's TAIL.

Right aſcenſion of the Dragon's Tail, -	162	18
From which ſubtract the right aſcenſion of the midheaven	129	14
Remains for the arch of direction -	33	4

Which, turned into time, according to the former examples, declares the native was thirty-five years and ſix months old when the midheaven came to the conjunction of the Dragon's Tail.

The SUN directed to the QUARTILE of the MOON in the ZODIAC, without LATITUDE.

The quartile of the Moon is ſix degrees fifty-ſix minutes of Aries.
The declination of that point without latitude, is ſix degrees forty minutes.——The pole of the Sun, forty-three degrees eight minutes.

Right aſcenſion of the quartile of the Moon -	15	36
Aſcenſional difference under the pole of the Sun -	6	17

Oblique deſcenſion of that point, by adding the aſcenſional difference to the right aſcenſion - -	21	53
From which ſubtract the oblique deſcenſion of the Sun,	15	59
And the remainder is the arch of direction - -	5	54

Which, being turned into time, declares the native was ſix years, ſix months, and about ten days, old, when the Sun came to the quartile of the Moon, without latitude.

The SUN directed to the QUARTILE of the MOON in the ZODIAC, with LATITUDE.

The quartile of the Moon falls in ſixteen degres fifty-ſix minutes of Aries.

Look into the Ephemeris, and find what latitude the Moon has at that point:—and it has three degrees north latitude

The declination of that point with latitude, is nine degrees twenty-ſeven minutes.

Right aſcenſion of the quartile of the Moon with latitude Pole of the Sun, is forty-three degrees eight minutes.	14	26
Aſcenſional difference under that pole -	6	17
Add the right aſcenſion, and the oblique deſcenſion of the Moon's quartile, with latitude, is -	20	42
Subtract the oblique deſcenſion of the Sun	15	59
And the remainder is the arch of direction -	4	43

Which, turned into time, gives five years and about two months, when the Sun came to the ſquare of the Moon with latitude.

The SUN directed to the SEXTILE of SATURN in the ZODIAC.

Oblique deſcenſion of the ſextile of Saturn -	30	36
Oblique deſcenſion of the Sun - -	15	59

Subtract

Subtract the oblique deſcenſion of the Sun from the oblique deſcenſion of the ſextile of Saturn, and there remains for the arch of direction - - 14 37

Which, being converted into time, declares the native was about ſixteen years old when the ſun came to the ſextile of Saturn.

The SUN to the CONJUNCTION of MERCURY.

Oblique deſcenſion of Mercury with latitude, taken under the pole of the Sun, - - -	34	44
Oblique deſcenſion of the Sun - -	15	59
Subtract, and the arch of direction is -	18	45

Which, turned into time, gives twenty years and about five months when the Sun came to the conjunction of Mercury.

The SUN to the SEVENTH HOUSE, DIRECT DIRECTION.

Oblique deſcenſion of the ſeventh houſe -	39	14
Oblique deſcenſion of the Sun - -	15	59
Subtract, and the arch of direction is -	23	15

Which, turned into time, produces twenty-five years, two months, and twenty-five days, when the Sun came to the ſeventh houſe.

The SUN directed to the TRINE of MARS in the ZODIAC.

Oblique decenſion of the trine of Mars -	39	50
Oblique deſcenſion of the Sun - -	15	59
Subtract, and the remainder is the arch of direction	23	51

Which, turned into time, declares the native was twenty-five years, nine months, and fourteen days, old, when the Sun came to the trine of Mars.

The

The SUN to the SEXTILE of VENUS in the ZODIAC.

The oblique deſcenſion of the ſextile of Venus -	45	53
The oblique deſcenſion of the Sun - -	15	59
The arch of direction - - - -	29	54

Which, turned into time, gives thirty-two years, four months, and about twelve days, when the Sun came to the ſextile of Venus.

The SUN to the QUINTILE of SATURN in the ZODIAC.

The quintile falls in Taurus, eight degrees thirty-five minutes.

The oblique deſcenſion of that point under the pole of the Sun - - - - - - -	50	8
The oblique deſcenſion of the Sun - -	15	59
The arch of direction - - -	34	9

Which, turned into time, produces thirty-ſix years and about ſeven months when the Sun came to the quintile of Saturn.

The SUN to the CONJUNCTION of VENUS, by CONVERSE MOTION.

The oblique deſcenſion of the Sun, with the circle	373	3
The oblique deſcenſion of Venus, under the pole of Venus	334	43
Subtract, and the arch of direction is - -	38	20

Which, turned into time, produces forty-one years and about one month, when the Sun came to the conjunction of Venus, by converſe motion.

The SUN directed to the TRINE of LUNA in the ZODIAC.

The oblique deſcenſion of the trine of Luna -	61	3
The oblique deſcenſion the Sun - -	15	59
The arch of direction - - - -	45	4

Which,

Which, turned into time, produces forty-ſeven years and about eight months, when the Sun came to the trine of the Moon in the zodiac.

The SUN directed to the OPPOSITION of MARS in the ZODIAC, by CONVERSE MOTION.

Oblique deſcenſion of the Sun, with the circle, under the pole of Mars, - - - -	372	45
Oblique deſcenſion of Mars at the oppoſite point	329	36
Subtract, and the remainder is the arch of direction	43	10

Which, turned into time, gives forty-five years and about nine months, when Sol came to the oppoſition of Mars by converſe motion.

The SUN directed to the ZODIACAL PARALLEL of VENUS.

The parallel of Venus falls in twenty-two degrees thirty minutes of Aries.

Pole of the Sun - -	43	8
Declination of Venus - -	8	47
Aſcenſional difference - -	8	19
Right aſcenſion of the parallel of Venus -	20	48
Add the aſcenſional difference to the right aſcenſion, and the ſum is the oblique decenſion - -	29	7
Oblique deſcenſion of the Sun -	15	52
Subtract the oblique deſcenſion of the Sun from the oblique deſcenſion of the parallel of Venus, and the arch of direction is	13	15

Which, turned into time, gives fourteen years and about ſix months, when the Sun came to the zodiacal parallel of Venus.

The SUN directed to the ZODIACAL PARALLEL of MERCURY.

The parallel of Mercury falls in three degrees fifty-five minutes of Taurus.

Declination of Mercury - -	12	52
Pole of the Sun - -	43	8
Aſcenſional difference - -	12	22
Add the right aſcenſion to the aſcenſional difference	31	39
And the oblique deſcenſion of Mercury's parallel is	44	1
Oblique deſcenſion of the Sun -	15	52
Subtract, and the remainder is the arch of direction	28	9

Which, being turned into time, declares the native was thirty years, ſix months, and about twenty days, old, when the Sun came to the zodiacal parallel of Mercury.

The SUN directed to the ZODIACAL PARALLEL of MARS.

The zodiacal parallel of Mars falls in ſeven degrees fifty-eight minutes of Taurus.

Pole of the Sun - -	43	8
Declination of Mars - -	14	51
Aſcenſional difference - -	13	46
Right aſcenſion of Mars's zodiacal parallel -	35	35
Add the aſcenſional difference, and the ſum is the oblique deſcenſion, viz. - -	49	21
Oblique deſcenſion of the Sun -	15	52
Subtract, and the arch of direction is -	33	29

Which, being turned into time, produces thirty-five years and about eleventh months, when the Sun came to the zodiacal parallel of Mars.

The SUN directed to the ZODIACAL PARALLEL of SATURN.

The zodiacal parallel of Saturn falls in nine degrees thirty minutes of Taurus.

Pole of the Sun - -	43	8
Declination of Saturn - -	14	43

Aſcenſional

Aſcenſional difference - -	14	15
Right aſcenſion of the zodiacal parallel of Saturn	37	6
Add the aſcenſional difference to the above right aſcenſion, and the oblique deſcenſion is - -	51	21
Oblique deſcenſion of the Sun - -	15	52
Subtract, and the arch of direction is -	35	29

Which, being turned into time, produces thirty-ſeven years, eleven months, and about ten days, when the Sun came to the zodiacal parallel of Saturn.

METHOD of directing the Moon to the various ASPECTS in the ZODIAC, with or without LATITUDE.

The MOON directed to the QUARTILE of MERCURY in the ZODIAC, with Latitude.

The quartile of Mercury falls in twenty-five degrees fifteen minutes of Capricorn, and, by the time the Moon comes to that point in the zodiac, Mercury will have three degrees eight minutes north latitude.—With this latitude Mercury's quartile is to be taken under the pole of he Moon, viz.

t

Pole of the Moon - -	11	45
Declination of twenty-five degrees fifteen minutes of Capricorn, with latitude - -	18	5
Aſcenſional difference under the pole of the Moon	3	54
Right aſcenſion of the quartile of Mercury, with three degrees eight minutes north latitude -	296	37
Add the right aſcenſion to the aſcenſional difference, and the oblique aſcenſion of the quartile of Mercury is -	300	31
Right aſcenſion of the Moon, with latitude -	288	59
Declination of the Moon, without latitude -	22	27
Aſcenſional difference under her own pole -	4	56

Add

Add the aſcenſional difference to the Moon's right aſcenſion, and her oblique aſcenſion will be - 293 55

Then, to gain the arch of direction, ſubtract the oblique aſcenſion of the Moon from the oblique aſcenſion of the quartile of Mercury, thus:

Oblique aſcenſion of the quartile of Mercury -	300	31
Oblique aſcenſion of the Moon - -	293	55
Subtract, and the arch of direction is -	6	36

Which, being added to the right aſcenſion of the Sun, and turned into time, gives ſeven years, and near four months, when the Moon came to the quartile of Mercury, with latitude in the zodiac.

The MOON directed to the QUINTILE of the SUN.

The quintile of the Sun falls in twenty-ſeven degrees of Capricorn.

Declination of that point without latitude (for the Sun never has any) - - -	20	50
Pole of the Moon - -	11	45
Aſcenſional difference of the quintile of the Sun under the pole of the Moon - -	4	32
Right aſcenſion of the quintile of the Sun -	299	4

Add the right aſcenſion to the aſcenſional difference, and it makes the oblique aſcenſion - - 303 36

Declination of the Moon, with latitude -	26	42
Aſcenſional difference under her own pole -	6	0
Right aſcenſion of the Moon, with latitude -	288	59

Add the aſcenſional difference and the right aſcenſion together, and the ſum will be the oblique aſcenſion - 294 59

Subtract the oblique aſcenſion of the Moon from the oblique aſcenſion of the quintile of Sol, and the remainder will be the arch of direction.

Oblique aſcenſion of the quintile of the Sun -	303	36
Oblique aſcenſion of the Moon -	294	59
Arch of direction - -	8	37

Which,

Which, turned into time, produces nine years, five months, and about four days, when the Moon came to the quintile of the Sun.

The MOON to the TRINE of JUPITER in the ZODIAC, with LATITUDE.

The trine of Jupiter falls in twenty-nine degrees fifty-five minutes of Capricorn.

The latitude the Moon has at that point is ſouth -	3	29
Declination of that point with that latitude	23	38
Pole of the Moon - - -	11	45
Aſcenſional difference of the above point -	5	13
Right aſcenſion of that point with latitude -	302	54
Add the aſcenſional difference to the right aſcenſion, and the ſum will be the oblique aſcenſion of the point	308	7
Then take the oblique aſcenſion of the Moon with latitude	294	59
Subtract the oblique aſcenſion of the Moon from the oblique aſcenſion of Jupiter's trine, and the remainder is the arch of direction - - -	13	8

Which, turned into time, proves the native was fourteen years, four months, and about ſix days, old, when the Moon came to the trine of Jupiter.

The MOON to the TRINE of JUPITER in the ZODIAC, without LATITUDE.

Declination of twenty-nine degrees fifty-five minutes of Capricorn without latitude - - -	20	12
Pole of the Moon - -	11	45
Aſcenſional difference under the pole -	4	23
Right aſcenſion of the trine of Jupiter, without latitude	302	6

Oblique aſcenſion - -	306	29
Declination of the Moon, with latitude -	26	42
Aſcenſional difference under her own pole -	6	0
Right aſcenſion of the Moon, with latitude -	288	59

Add the aſcenſional difference and right aſcenſion together, and the ſum will be the oblique aſcenſion - 294 59

Then ſubtract the oblique aſcenſion of the Moon from the oblique aſcenſion of the trine of Jupiter, and the remainder will be the arch of direction.

Oblique aſcenſion of the trine of Jupiter -	306	29
Oblique aſcenſion of the Moon -	294	59
Arch of direction - - - -	11	30

Which, turned into time, produces twelve years and about ſeven months, when the Moon came to the trine Jupiter.

The MOON to the SEXTILE of the SUN in the ZODIAC.

The ſextile of the Sun falls in twelve degrees ſeventeen minutes of Aquaries.

Declination of that point without latitude -	17	12
Aſcenſional difference - -	3	42
Right aſcenſion - -	314	46

Add the aſcenſional difference to the right aſcenſion, and the ſum will be the oblique aſcenſion of the point - 318 28

The oblique aſcenſion of the Moon with latitude 294 59

Subtract the oblique aſcenſion of the Moon from the oblique aſcenſion of the ſextile of the Sun, and the remainder is the arch of direction - - - 23 29

Which, being turned into time, produces twenty-five years, five months, and about four days, when the Moon came to the ſextile of the Sun in the zodiac.

The

The MOON directed to the CONJUNCTION of SATURN, with LATITUDE.

Pole of the Moon - -	11	45
Declination of Saturn with latitude -	14	43
Latitude of Saturn is ſouth - -	1	6
Aſcenſional difference of Saturn - -	3	8
Right aſcenſion of Saturn with latitude -	326	21
Add the aſcenſional difference and right aſcenſion together, and the ſum will be the oblique aſcenſion, viz. -	329	29
The oblique aſcenſion of the Moon, with latitude, is	294	59
Subtract, and the remainder is the arch of direction	34	30

Which, turned into time, produces thirty-ſix years, eleven months, and about eighteen days, when the Moon came to the conjunction of Saturn, by direct direction.

The MOON directed to the SEXTILE of MERCURY in the ZODIAC, without Latitude.

The ſextile of Mercury falls in twenty-five degrees fifteen minutes of Aquaries.

Declination of that point - -	13	9
Pole of the Moon - -	11	45
Aſcenſional difference belonging to the Sextile of Mercury	2	47
Right aſcenſion of the ſame point - -	327	33
Add the aſcenſional difference and right aſcenſion together, and the ſum will be the oblique aſcenſion, viz.	330	20
From which ſubtract the oblique aſcenſion of the Moon, with latitude - - -	294	59
And the remainder is the arch direction - -	35	21

Which,

Which, turned into time, produces thirty-ſeven years, nine months, and about twenty days, when the Moon came to the ſextile of Mercury in the zodiac.

The MOON directed to the SEXTILE of MERCURY in the ZODIAC, with Latitude.

Pole of the Moon - - -	11	45

The latitude the Moon has at the ſextile of Mercury, is one degree twenty-five minutes ſouth.

Declination of the ſextile of Mercury, with latitude	14	30
Aſcenſional difference - -	3	6
Right aſcenſion of the ſextile of Mercury, with latitude	328	3

Add the aſcenſional difference to the right aſcenſion, and the oblique aſcenſion of Mercury's ſextile place is obtained	331	9
From which ſubtract the oblique aſcenſion of the Moon with latitude - - -	294	59
The remainder is the arch of direction -	36	10

Which, being turned into time, declares the native was thirty-eight years and about eight months old, when the Moon came to the ſextile of Mercury with latitude.

The MOON directed to the QUARTILE of JUPITER in the ZODIAC without Latitude.

The quartile of Jupiter falls in twenty-nine degrees fifty-five minutes of Aquaries.

Pole of the Moon - -	11	45
Declination without latitude -	11	33
Aſcenſional difference - - -	2	26
Right aſcenſion of Jupiter's quartile, no latitude	332	1

Add

Add the aſcenſional difference and right aſcenſion together, and the ſum will be the oblique aſcenſion	334	27
Declination of the Moon, with latitude - -	26	42
Aſcenſional difference of the Moon - -	6	0
Right aſcenſion of the Moon, without latitude -	288	22
Add the aſcenſional difference and the right aſcenſion together, and their ſum will be the oblique aſcenſion	294	22

Subtract the oblique aſcenſion of the Moon from the oblique aſcention of the quartile of Jupiter, and the remainder is the arch of direction.

Oblique aſcenſion of the quartile of Jupiter -	334	27
Oblique aſcenſion of the Moon - - -	294	22
Arch of direction - - - -	40	5

Which, turned into time, produces forty-two years eight months and about eight days, when the Moon came to the quartile of Jupiter in the zodiac, without latitude.

The MOON directed to the QUARTILE of JUPITER in the ZODIAC, with Latitude.

The quartile of Jupiter falls in twenty-nine degrees fifty-five minutes of Aquaries; and, by the time the Moon comes to that point in the zodiac, Jupiter has thirty-five minutes ſouth latitude.

Pole of the Moon - - -	11	45
Declination of the quartile of Jupiter, with that latitude	12	6
Aſcenſional difference - - -	2	33
Right aſcenſion, with the above latitude -	332	13
Add the aſcenſional difference to the right aſcenſion, and the ſum is the oblique aſcenſion - -	334	46

Declination of the Moon, without latitude -	22	28
Pole of the Moon - - -	11	45
Aſcenſional difference of the Moon - -	4	56
Right aſcenſion of the Moon, with latitude -	288	59

Add the aſcenſional difference and right aſcenſion together, and the oblique aſcenſion of the Moon is - 293 55

Subtract the oblique aſcenſion of Jupiter from the oblique aſcenſion of the Moon, and the arch of direction will be 40 51

Which, turned into time, produces forty-three years five months and about four days, when the Moon came to the quartile of Jupiter in the zodiac, with latitude.

The MOON directed to the OPPOSITION of MARS in the ZODIAC, with Latitude.

The oppoſition of Mars is in forty-four minutes of Piſces.

The latitude of Mars at that point is three degrees twelve-minutes ſouth.

Declination of Mars, with that latitude -	14	15
Pole of the Moon - - - -	11	45
Aſcenſional difference, under that pole - -	3	10
Right aſcenſion of Mars's oppoſite point, with latitude	333	58

Add the aſcenſional difference to the right aſcenſion, and the ſum will be the oblique aſcenſion, viz. - - 337 8

Declination of the Moon, with latitude -	26	42
Aſcenſional difference - - -	6	0
Right aſcenſion of the Moon, with latitude -	288	59

Add the aſcenſional difference to the right aſcenſion, and the oblique aſcenſion of the Moon is - - 294 59

Subtract

Subtract the oblique aſcenſion of the Moon from the oblique aſcenſion of Mars, and the remainder is the arch of direction - 42 9

Which, turned into time, produces forty-four years eight months and about ten days, when the Moon came to the oppoſition of Mars, with latitude.

The MOON directed to the OPPOSITION of MARS in the ZODIAC, without Latitude.

Declination of Mars, without latitude - -	11	15
Pole of the Moon - - -	11	45
Aſcenſional difference - - - -	2	22
Right aſcenſion of Mars's oppoſite place, no latitude	332	49

Add the aſcenſional difference to the right aſcenſion, and the ſum will be the oblique aſcenſion - - 335 11

Then take the oblique aſcenſion of the Moon, thus:

Pole of the Moon - - -	11	45
Declination of the Moon, without latitude -	22	28
Aſcenſional difference of the Moon -	4	56
Right aſcenſion of the Moon, no latitude -	288	22

The aſcenſional difference being added to the right aſcenſion of the Moon, gives the oblique aſcenſion of the Moon 293 18

Subtract the oblique aſcenſion of the Moon from the oblique aſcenſion of Mars's oppoſite place, and the remainder is the arch of direction - - - 41 53

Which, being turned into time, produces forty-four years five months and about twenty days, when the Moon came to the oppoſition of Mars in the zodiac, without latitude.

The MOON directed to the ZODIACAL PARALLEL of SATURN.

The zodiacal parallel of Saturn falls in twenty degrees thirty minutes of Aquaries.

Pole

Pole of the Moon - - -	11	45
Declination of Saturn - - -	14	43
Aſcenſional difference - -	3	8
Right aſcenſion of the parallel of Saturn -	322	55

Add the aſcenſional difference to the right aſcenſion, and the ſum is the oblique aſcenſion - - 326 3

Oblique aſcenſion of the Moon, with latitude - 294 59

Subtract the oblique aſcenſion of the Moon from the oblique aſcenſion of Saturn's parallel, and the remainder is the arch of direction - - - 31 4

Which, being turned into time, produces thirty-three years four months and about twenty-five days, when the Moon came to the zodiacal parallel of Saturn.

The MOON directed to the ZODIACAL PARALLEL of MARS.

The zodiacal parallel of Mars falls in twenty-two degrees two minutes of Aquaries.

Pole of the Moon - - -	11	45
Declination of Mars - - -	14	15
Aſcenſional difference - -	3	2
Right aſcenſion of the parallel of Mars -	324	25

Add the right aſcenſion to the aſcenſional difference, and the oblique aſcenſion is - - 327 27

Oblique aſcenſion of the Moon - 294 59

Subtract, and the arch of direction is - 32 28

Which, being turned into time, produces thirty-four years and about ten months, when the Moon came to the zodiacal parallel of Mars.

The MOON directed to the CONJUNCTION of VENUS.

Declination of Venus, with latitude -	8	47
Pole of the Moon - -	11	57
Aſcenſional difference under the pole of the Moon	1	57
Right aſcenſion of Venus, with latitude -	337	53

Add the aſcenſional difference to the right aſcenſion, and the ſum will be the oblique aſcenſion - 339 50

Oblique aſcenſion of the Moon, with latitude -	294	59

Subtract the oblique aſcenſion of the Moon from the oblique aſcenſion of Venus, and the remainder is the arch of direction - - - 44 51

Which, turned into time, by the rules before given, produces forty-ſeven years, five months, and about eight days, when the Moon came to the conjunction of Venus.

The MOON directed to the ZODIACAL PARALLEL of JUPITER.

The zodiacal parallel of Jupiter falls in two degrees thirty-four minutes of Aquaries.

Pole of the Moon - -	11	45
Declination of Jupiter - -	19	39
Aſcenſional difference - -	4	15
Right aſcenſion of the parallel of Jupiter -	304	49

Add the aſcenſional difference to the right aſcenſion, and the ſum will be the oblique aſcenſion, viz. - 309 4

From which ſubtract the oblique aſcenſion of the Moon	294	59
And the remainder is the arch of direction -	14	5

Which, being turned into time, produces fifteen years, four months, and about twenty-ſix days, when the Moon came to the zodiacal parallel of Jupiter.

The MOON directed to the ZODIACAL PARALLEL of MERCURY.

The zodiacal parallel of Mercury falls in twenty-ſix degrees five minutes of Aquaries.

Pole of the Moon - -	11	45
Declination of Mercury - -	12	52
Aſcenſional difference - -	2	43
Right aſcenſion of the parallel of Mercury -	328	21

Add the aſcenſional difference to the right aſcenſion, and the ſum is the oblique aſcenſion - - 331 4

The oblique aſcenſion of the Moon -	294	59

Subtract, and the arch of direction is - 36 5

Which, turned into time, gives thirty-eight years and about ſeven months, when the Moon came to the zodiacal parallel of Mercury.

How to direct the PART of FORTUNE to PROMITTORS.

The PART of FORTUNE directed to the OPPOSITION of SATURN.

Pole of the part of fortune is - -	8	0
Declination of Saturn - -	14	43
Right aſcenſion of Saturn's oppoſite place, with latitude	146	21
Aſcenſional difference - -	2	7

Subtract the aſcenſional difference from the right aſcenſion, and the remainder will be the oblique aſcenſion, viz. 144 14

Then

Then find the oblique aſcenſion of the part of fortune, thus:

Pole of the part of fortune - -	8	0
Declination the ſame as the Moon's, viz. -	26	42
Right aſcenſion - -	141	44
Aſcenſional difference -	4	4

Subtract the aſcenſional difference from the right aſcenſion, and the remainder is the oblique aſcenſion - 137 40

Subtract the oblique aſcenſion of the part of fortune from the oblique aſcenſion of the oppoſition of Saturn, and the remainder is the arch of direction, thus:

Oblique aſcenſion of the oppoſition of Saturn -	144	14
Oblique aſcenſion of the part of fortune -	137	40
Arch of direction - - - -	6	34

Which, turned into time, by adding to it the right aſcenſion of the Sun, will produce ſeven years, two months, and about five days, when the part of fortune came to the oppoſition of Saturn.

The PART of FORTUNE directed to the CONJUNCTION of COR LEONIS.

The place of Cor Leonis at the time of birth was in twenty-five degrees forty minutes of Leo.

Declination of that point - -	13	7
Pole of the part of fortune - -	8	0
Right aſcenſion of Cor Leonis -	147	56
Aſcenſional difference - - - -	1	53

Subtract the aſcenſional difference from the right aſcenſion, and the remainder is the oblique aſcenſion - 146 3
Oblique aſcenſion of the part of fortune - 137 40

Subtract the ſmaller oblique aſcenſion from the greater, and the remainder is the arch of direction - 23

Which, being turned into time, produces nine years, two months, and about eight days, when the part of fortune came to the conjunction of Cor Leonis.

The PART of FORTUNE directed to the CONJUNCTION of MARS.

Pole of the part of fortune - -	8	0
Declination of Mars with latitude - -	14	15
Right aſcenſion of Mars, with latitude -	153	58
Aſcenſional difference - - -	2	2

Subtract the aſcenſional difference from the right aſcenſion, and the remainder is the oblique aſcenſion - 151 56

Oblique aſcenſion of the part of fortune - 137 40

Subtract, and the arch of direction is - 14 16

Which, being turned into time, produces fifteen years and about ſeven months, when the part of fortune came to the conjunction of Mars.

The PART of FORTUNE directed to the QUARTILE of JUPITER in the ZODIAC, viz. twenty-nine Degrees fifty-five Minutes of the Sign LEO.

Pole of the part of fortune - - -	8	0
Declination of the quartile of Jupiter -	11	33
Right aſcenſion of the quartile of Jupiter -	152	1
Aſcenſional difference - -	1	39

Subtract

Subtract the aſcenſional difference from the right aſcenſion, and the remainder is the oblique aſcenſion - -	150	22
Oblique aſcenſion of the part of fortune -	137	40

Subtract the oblique aſcenſion of the part of fortune from the oblique aſcenſion of the quartile of Jupiter, and the remainder is the arch of direction - - -	12	42

Which, turned into time, produces thirteen years, ten months, and about twenty-eight days, when the part of fortune came to the quartile of Jupiter.

The PART of FORTUNE directed to the OPPOSITION of VENUS.

Pole of the part of fortune - - -	8	0
Declination of Venus, with latitude -	8	47
Right aſcenſion of Venus's oppoſite place, with latitude	157	53
Aſcenſional difference - -	1	15

Subtract the aſcenſional difference from the right aſcenſion, and the remainder is the oblique aſcenſion -	156	38
Oblique aſcenſion of the part of fortune -	137	40

Subtract, and the arch of direction is -	18	58

Which, turned into time, produces twenty years, ſeven months, and about eight days, when the part of fortune came to the oppoſition of Venus.

The PART of FORTUNE directed to the CONJUNCTION of the DRAGON's TAIL, or MOON's SOUTH NODE.

Pole of the part of fortune - -	8	0
Declination of the Dragon's Tail - -	7	31
Right aſcenſion of the Dragon's Tail - -	162	19
Aſcenſional difference - -	1	5

Subtract the aſcenſional difference from the right aſcenſion, and the reſidue is the oblique aſcenſion - 161 14

Oblique aſcenſion of the part of fortune - 137 40

Subtract the oblique aſcenſion of the part of fortune from the oblique aſcenſion of the Dragon's Tail, and the remainder is the arch of direction - - - 23 34

Which, turned into time, produces twenty-five years, ſix months, and about eight days, when the part of fortune came to the conjunction of the Dragon's Tail.

The PART of FORTUNE directed as HYLEG to the SUN, which in this Nativity is ANARETA, or the DIRECTION of DEATH.

Pole of the part of fortune - -	8	0
Declination of the Sun - -	4	42
Right aſcenſion of the Sun's oppoſite point -	191	18
Aſcenſional difference - - -	0	41

Add the aſcenſional difference to the right aſcenſion, and the ſum is the oblique aſcenſion - -	191	59
Oblique aſcenſion of the part of fortune -	137	40
Subtract, and the arch of direction is -	54	19
To turn it into time, add the right aſcenſion of the Sun	11	18
And it makes - - -	65	37

Which points in the zodiac to ſeven degrees twenty-ſeven minutes of Gemini; and, referring to the Ephemeris, it will be found the Sun came to this point of the heavens in fifty-ſix days twenty hours;—which, by allowing a day's motion for a year, proves Mr. WITCHELL to have been fifty-ſix years and ten months old when the part of fortune came to the oppoſition of the Sun, at which time he died, viz. the 29th of January, 1785.

Now, to eaſe the learner, and to aſſiſt the ſpeculative reader, I have collected the whole of theſe directions progreſſively into a table, in order that they may be referred to with correctneſs and facility, in the following obſervations upon their aſtral effects, both as they affected the temporal affairs, and the health and life, of the native.

A TABLE

A TABLE of DIRECTIONS in the foregoing Nativity of Mr. WITCHELL, with the ſeveral Arches thereof, the Meaſure of Time agreeing to each of them, and the Year and Month when they began to take effect.

NOMINA DIRECTIONUM.	Arcus Directionum		Mentur Directionum.			Dies Menſis	Anno Domini
	°	′	Y.	M.	D.		
Midheaven to the △ of Sol	3	17	3	7	20	10 Oct.	1731
Sol to the □ of Luna	4	43	5	2	0	21 May	1733
Part of Fortune to the ♂ of Saturn	6	34	7	2	5	26 May	1735
Luna to the □ of Mercury	6	36	7	4	0	21 July	1735
Luna to the ☌ of Sol	8	37	8	9	18	8 Jan.	1737
Part of Fortune to the ♂ of Cor Leonis	8	23	9	2	8	29 May	1737
Sol to the ✶ of Jupiter in Mundo	9	7	9	10	22	13 Feb.	1738
Sol to the Sſq. of Mars	10	32	11	6	15	5 Sep.	1739
Luna to the △ of Jupiter, no latitude	11	30	12	7	0	21 Oct.	1740
Luna to the Parallel of Venus in Mundo	11	34	12	8	7	28 Nov.	1740
Part of Fortune to the Midheaven	12	30	13	4	7	28 July	1741
Part of Fortune to the □ of Jupiter	12	42	13	10	28	18 Feb.	1742
Sol to the Parallel of Jupiter in Mundo	13	36	15	0	21	11 Apr.	1743
Part of Fortune to the Sſq. of Mercury	13	58	15	3	10	30 June	1743
Luna to the zodiacal Parallel of Jupiter	14	5	15	4	26	16 Aug.	1743
Part of Fortune to the ♂ of Mars	14	16	15	7	0	21 Oct.	1743
Sol to the ✶ of Saturn	14	37	16	0	0	21 Mar.	1744

A TABLE of DIRECTIONS in the foregoing Nativity of Mr. WITCHELL, with the ſeveral Arches thereof, the Meaſure of Time agreeing to each of them, and the Year and Month when they began to take effect.

NOMINA DIRECTIONUM.	Arcus Directionum		Menſur Directionum			Dies Menſis	Anno Domini
	°	′	Y.	M.	D.		
Sol to the Smq. of Venus	15	26	16	8	24	14 Dec.	1744
Aſcendant to the □ of Saturn	15	41	17	1	7	28 Apr.	1745
Part of Fortune to ✱ of Jupiter in Mundo	15	50	17	3	4	25 June	1745
Part of Fortune in △ of Sol in Mundo	16	7	17	4	23	13 Aug.	1745
Luna to the ☌ of Mercury in Mundo	16	49	18	4	0	21 July	1746
Midheaven to the ☍ of Saturn	17	7	18	8	16	6 Dec.	1746
Part of Fortune to the □ of ☿ Mercury in Mundo	17	38	19	2	23	13 June	1747
Mars to the □ of Jupiter in Mundo	17	47	19	6	5	26 Sep.	1747
Midheaven to the □ of Jupiter	18	27	20	1	7	28 Apr.	1748
Sol to the ☍ of Mercury	18	45	20	5	0	21 Aug.	1748
Midheaven to the ☍ of Cor Leonis	18	55	20	7	0	21 Nov.	1748
Part of Fortune to the ☍ of Venus	18	58	20	7	8	29 Nov	1748
Aſcendant to the ✱ of Luna	22	43	23	6	0	21 Sep.	1751
Aſcendant to the □ of Mars	23	15	25	2	5	26 May	1753
Sol to the ☍ of the Aſcendant	23	15	25	2	5	26 May	1753
Part of Fortune to the ☍ of the S. Node	23	34	25	6	8	29 Sep.	1753
Luna to the ✱ of Sol	23	29	25	5	4	25 Aug.	1753

A TABLE of DIRECTIONS in the foregoing Nativity of Mr. WITCHELL, with the ſeveral Arches thereof, the Meaſure o Time agreeing to each of them, and the Year and Month wher they began to take effect.

NOMINA DIRECTIONUM.	Arcus Directionum		Menſur Directionum.			Dies Menſis	Anno Domin
	°	′	Y.	M.	D.		
Sol to the △ of Mars	23	51	25	9	14	4 Jan.	1754
Luna to the △ of Mercury in Mundo	24	24	26	4	22	12 Aug.	1754
Midheaven to the ♂ of Mars	24	44	26	9	3	24 Dec.	1754
Midheaven to the △ of Mercury	25	0	27	1	0	21 Apr.	1755
Luna to the Smq. of Sol in Mundo	25	39	27	8	8	29 Nov.	1755
Luna to the ✶ of Venus in Mundo	25	42	27	9	8	29 Dec.	1755
Part of Fortune to the △ of Mercury in Mundo	26	23	28	6	0	21 Sep.	1756
Aſcendant in □ of Venus	26	36	28	7	0	21 Oct.	1756
Jupiter to the □ of Saturn in Mundo	26	59	29	2	0	21 May	1757
Sol to the △ of Mars in Mundo	27	44	29	11	7	2 Feb.	1758
Midheaven to the Oppoſition of Venus	28	15	30	6	0	21 Sep.	1758
Sol to the ✶ of Venus	29	54	32	4	12	2 June	1760
Part of Fortune to the ✶ of Mercury in Mundo	31	32	33	10	15	5 Feb.	1762
Luna to the Zodiacal Parallel of Saturn	32	3	34	4	0	21 July	1762
Luna to the Zodiacal Parallel of Mars	32	28	34	10	0	21 Jan.	1763
Midheaven to the Dragon's Tail	33	4	35	6	0	21 Sep.	1763
Part of Fortune in △ of Venus in Mundo	33	20	35	9	0	21 Dec.	1763

A TABLE of DIRECTIONS in the foregoing Nativity of Mr. WITCHELL, with the several Arches thereof, the Measure of Time agreeing to each of them, and the Year and Month when they began to effect.

NOMINA DIRECTIONUM.	Arcus Directionum	Mensur Directionum	Dies Mensis	Anno Domini
	° ′	Y. M. D.		
Luna to the Smq. of Mercury in Mundo	33 32	35 9 15	5 Jan.	1764
Part of Fortune in □ of Jupiter in Mundo	33 31	35 11 3	24 Feb.	1764
Sol to the Q. of Saturn	34 9	36 7 0	21 Oct.	1764
Luna to the ♂ of Saturn	34 30	36 9 18	8 Jan.	1765
Luna to the ✶ of Saturn, converse Motion	34 36	36 10 22	12 Feb.	1765
Luna to the ✶ of Mercury	35 21	37 9 20	10 Jan.	1766
Part of Fortune Smq. of Jupiter in Mundo	35 38	38 1 8	29 Apr.	1766
Luna to the Trine of Sol in Mundo	35 43	38 2 0	21 May	1766
Luna to the Zodiacal Parallel of Mercury	36 5	38 7 0	21 Oct.	1766
Luna to the ✶ of Mercury	36 10	38 8 0	21 Nov.	1766
Luna to the Q. of Jupiter in Mundo	37 2	39 6 16	6 Oct.	1767
Sol to the ♂ of Venus, by converse Motion	38 20	41 1 0	21 Apr.	1769
Luna to the ♂ of Jupiter in Mundo	39 17	41 10 0	21 Jan.	1770
Luna to the □ of Jupiter	40 5	42 8 8	29 Nov.	1770
Parallel of Sol and Mars in Mundo	40 24	43 0 0	21 Mar.	1771
Luna to the ♂ of Mars	41 53	44 5 20	10 Sep.	1772
Part of Fortune in △ of Saturn in Mundo	2 23	44 11 15	5 Mar.	1773

A TABLE of DIRECTIONS in the foregoing Nativity of Mr. WITCHELL, with the ſeveral Arches thereof, the Meaſure of Time agreeing to each of them, and the Year and Month when they began to take effect.

NOMINA DIRECTIONUM.	Arcus Directionum °	′	Menſur Directionum Y.	M.	D.	Dies Menſis	Anno Domini
Sol to the ♂ of Mars, by Converſe Motion	43	10	45	9	0	21 Dec.	1773
Parallel of Jupiter and Mercury in Mundo	43	16	45	10	12	2 Feb.	1774
Luna to the ♂ of Venus	44	51	47	5	8	29 Aug.	1775
Sol to the △ of Luna	45	4	47	8	0	21 Nov.	1775
Aſcendant to the ♂ of Jupiter	45	11	47	10	0	21 Jan.	1776
Luna in □ of Part of Fortune in Mundo	45	15	47	10	18	8 Feb.	1776
Parallel of Saturn and Venus in Mundo	47	19	49	10	0	21 Jan.	1778
Luna to the Smq. of Jupiter in Mundo	48	0	50	7	14	4 Nov.	1778
Parallel of Sol and Moon in Mundo	48	5	50	8	16	6 Jan.	1779
Aſcendant to the ✶ of Saturn	49	6	51	6	7	28 Sep.	1779
Mars to the △ of Venus in Mundo	52	21	54	11	14	4 Mar.	1783
Luna to the △ of Mars	52	50	55	5	0	21 Aug.	1783
Aſcendant to the △ of Mars	53	20	55	11	0	21 Feb.	1784
Sol to the ☌ of Saturn in Mundo	53	25	56	0	3	24 Mar.	1784
Part of Fortune to the ♂ of Sol	54	19	56	10	0	29 Jan.	1785
Parallel of Mars and Mercury in Mundo	54	46	57	5	26		

The following are the ESSENTIAL and ACCIDENTAL DIGNITIES and DEBILITIES of the PLANETS in this Nativity.

DIGNITIES.		DEBILITIES.	
SATURN in his own houſe	5	SATURN—hath no debility	
in the fourth	4		
direct	4		
not combuſt	5		
oriental	2		
ſwift in motion	2		
in the terms of Jupiter	1		
Total dignities in ♄	23		
JUPITER in reception of Venus	5	JUPITER in the eighth houſe	4
free from combuſtion	5	in the terms of Mars	1
direct	4	occidental	2
ſwift in motion	2	Total debilities in ♃	7
Total number	16		
Subtract debilities	7		
Surplus of dignities in ♃	9		
MARS in reception of Venus	5	MARS retrograde	5
in the midheaven	5	occidental	2
free from combuſtion	5		7
Total number	15		
Subtract debilities	7		
Surplus of dignities in ♂	8		
The SUN in exaltation	4	The SUN in the ſixth houſe	4
in triplicity	3		
in the terms of Venus	1		
Total number	8		
Subtract debilities	4		
Surplus of dignities in ☉	4		

DIGNITIES.		DEBILITIES.	
VENUS in exaltation	4	VENUS oriental	2
in reception of Jupiter	5		
free from combuſtion	5		
in the fourth houſe	4		
direct	4		
ſwift in motion	2		
in term	2		
Total number	26		
Subtract debilities	2		
Surplus of dignities in ♀	24		
MERCURY in reception	5	MERCURY retrograde	5
occidental	2	under the Sun beams	4
free from combuſtion	5	in the ſixth houſe	4
Total number	12	Total number	13
		Subtract dignities	12
		Surplus of debilities in ☿	1
MOON in triplicity	3	MOON ſlow in motion	2
free from combuſtion	5	oriental	2
in the third houſe	1	in detriment	5
in the terms of Jupiter	1	Total number	9
Total number	10		
Subtract debilities	9		
Surplus of dignities	1		

The CLIMACTERICAL YEARS of this Nativity.

The Climacterical Years, as we have before ſhewn, are nothing more than the times or periods in which the Moon makes her quarters, or re-occupies the place ſhe poſſeſſed at the time of birth, meaſured by her own motion, and applied to the years of the native's life. To aſcertain the climacterics of this nativity, note the exact point the Moon occupied at the time of birth, which is ſixteen degrees fifty-ſix minutes of Capricorn, Refer to the Ephemeris calculated for the year in which the

the native was born, and obſerve what length of time ſhe took in coming to ſix degrees fifty-ſix minutes of Aries, which completed her firſt quarter. It will be found that ſhe was ſeven days eleven hours and thirteen minutes in going that ſpace; and if we allow for each day's motion of the Moon one year, and for every two hours one month, it will prove that the firſt climacterical point or year occurred when the native was ſeven years five months and near eleven days old.

To obtain the ſecond period, proceed in the ſame manner. Obſerve what time the Moon occupied in paſſing from ſixteen degrees fifty-ſix minutes of Capricorn, her place at birth, to its oppoſite point in the zodiac; which will be found to be fourteen days, eighteen hours, and forty-eight minutes; ſo that the native muſt be fourteen years nine months and twelve days old, when his ſecond climacterical year arrived. The third quarter of the Moon, which produced the third climacteric, falls in ſixteen degrees fifty-ſix minutes of Libra; to which point ſhe moved, from her place at birth, in twenty-one days two hours and thirteen minutes; at which time the native was twenty-one years one month and three days old. The fourth climacterical period took place when the Moon completed her revolution in the zodiac, and came to her radical place at the hour of birth, viz. in ſixteen degrees fifty-ſix minutes of Capricorn; which revolution being formed in twenty-ſeven days eight hours and twenty-three minutes, proves the native to have then been twenty-ſeven years four months and five days old.

The enſuing climacterics are found by adding the quarters progreſſively to the firſt revolution. For inſtance, if we add the Moon's firſt quarter to the fourth, it will produce thirty-four years nine months and twenty-three days, when the fifth climacterical period came up. The ſixth alſo, by annexing the ſucceeding quarter, will be found to take place when the native was forty-two years three months and ſeventeen days old; the ſeventh, when he was forty-eight years five months and eight days old; and the eighth and laſt climacteric of Mr. Witchell's life, when the Moon had meaſured two complete revolutions, and had returned a ſecond time to her radical place in the figure; at which period he was fifty-four years eight months and ten days old.

Thus the climacterical years are invariably to be found by the motion of the Moon, which is the only true and rational method; and is ſimilar to that of critical days in diſeaſes; only the time is in one caſe meaſured by days, and in the other by years. Theſe climacterical years are eſpecially neceſſary to be known and conſidered, whenever the Hileg,

or

or giver of life, be directed to a malefic ſtar, which begins to operate in any ſuch period; for it will then have the ſame effect on the life of the native as the Moon is obſerved to produce upon the diſeaſe of a ſick perſon, when ſhe paſſes the ill radiations of Saturn, Mars, or the Sun, upon a criſis or critical day; for a climacterical year and a critical day, in decumbitures, proceed from one and the ſame cauſe, and they have both a power to deſtroy life, when joined with malefic configurations, no matter how ſtrong and healthy the native might externally appear to be, even at the moment that they take effect. But, without the concurrence of theſe baneful aſpects, both critical days and climacterical years are in themſelves perfectly innocent.

Thus far I have calculated and brought up every material configuration and direction of this nativity. My next buſineſs will be to conſider each of them ſeparately and diſtinctly, according to the rules heretofore laid down; and to ſhew that no occurrence of Mr. Witchell's whole life, either of ſickneſs or health, of proſperity or adverſity, of pleaſure or pain, ever came to paſs, but at the expreſs times and ſeaſons, and in the exact order, in which theſe radiations and directions ſeverally came up, and that they preciſely correſpond in nature and effect with the configurating planets that produced them. And to which I ſhall add, that this gentleman has publicly declared, ſince his nativity has been calculated, there is not an incident of his life that has eſcaped me, nor a ſingle proof wanting to eſtabliſh in his mind the certainty of aſtral influence over the temperature and animal nature of man. Hence then we deduce, from a ſource which admits of no contradiction, the natural cauſe and production of all thoſe aſtoniſhing viciſſitudes and perils of human life, which continually fall in between the actions and intentions of mankind, and confound the wiſeſt and beſt-concerted ſchemes of earthly ſpeculation or ſagacity.

For the purpoſe of rendering this ſtudy as eaſy and intelligible as can be deſired, I ſhall be particularly copious and minute in deſcribing the quality and effect of each reſpective configuration and direction in this nativity; for whoever ſhall attain to the ability of comprehending and defining the power of the ſtars in one nativity, will be qualified to read and determine the principal events in the geniture of any other perſon whatſoever, be the events of his life, and the place of his birth, ever ſo extraordinary or remote—provided the figure be correct in point of time, and properly rectified. I have already given the neceſſary rules for this, and for every other operation in the buſineſs. I ſhall now ſhew the reader how to apply them, throughout the twelve horoſcopical houſes of the planetary ſyſtem.

CON-

CONSIDERATIONS resulting from the FIRST HOUSE.

What this houſe imports, we have fully explained in the former part of this work; and, according to the maxims there laid down, we ſhall purſue the enquiry, occaſionally adding or repeating ſuch rules and aphoriſms, as are indiſpenſably neceſſary to illuſtrate the ſubject.

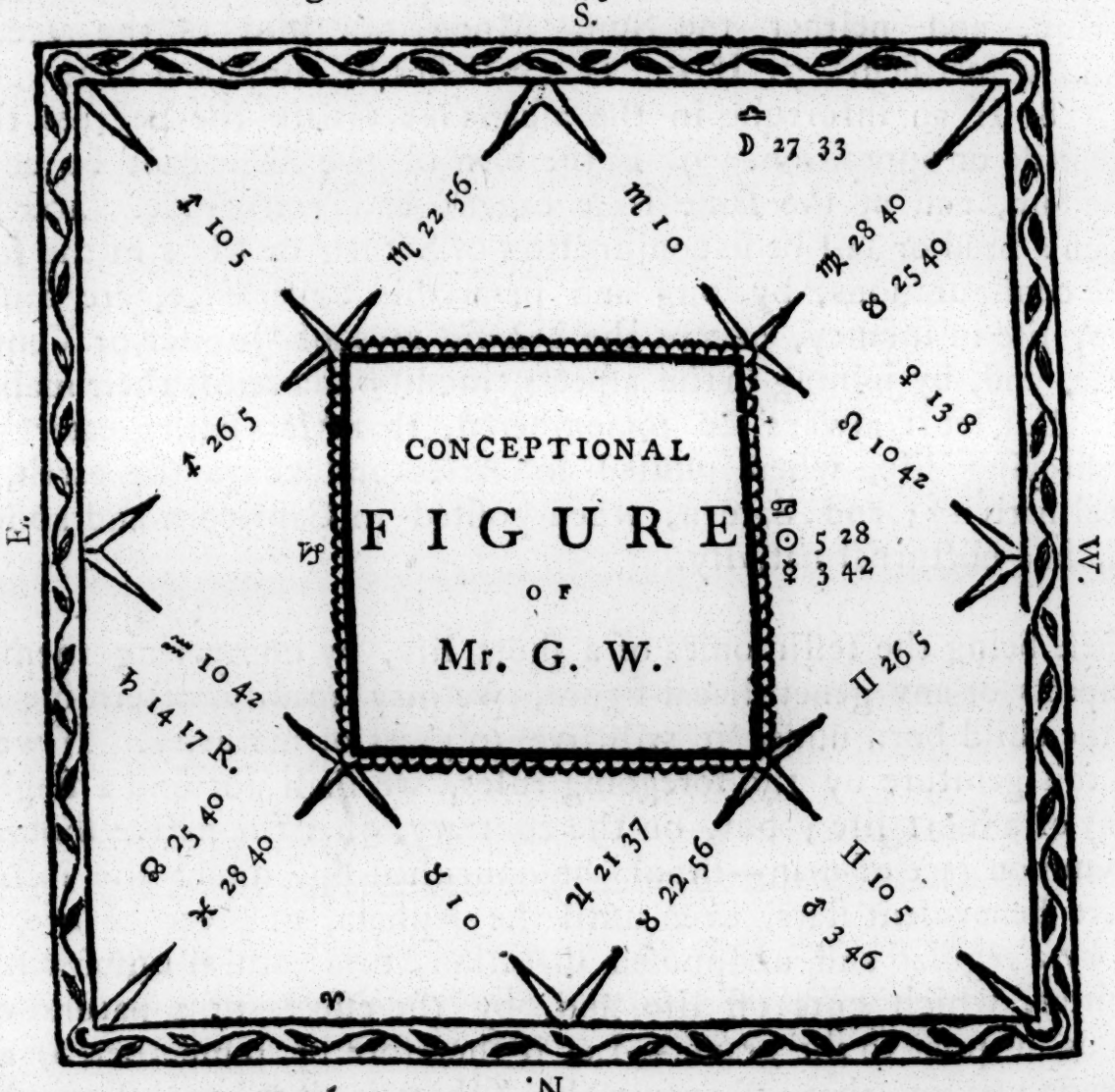
I. *Will the Native live to Years of Maturity?*

To determine this, we muſt conſider what the configurations are that early cut the thread of life, and deſtroy the bloſſoms of our infant ſtate. They are as follow. 1. If the birth be preciſely on a new or full Moon. 2. If the Moon be in conjunction of Saturn or Mars, in the ſixth, eighth, or twelfth, houſes of the figure. 3. If the Moon be in quartile or oppoſition of Saturn or Mars in the fourth houſe. 4. If the Moon be beſieged by the Sun or Mars. 5. If an eclipſe impedite the light of time in the hour of birth. 6. If all the planets be ſubterranean, and neither the Sun, Moon, nor lord of the aſcendant, eſſentially fortified. 7. If the two malefics be conjoined in the Aſcendant. 8. If an infortune in the aſcendant vitiate the degrees thereof by quartile or oppoſition. 9. If the lord of the Aſcendant be combuſt of the Sun, and at the ſame time cadent and retrograde. 10. If the Dragon's head or tail be in conjunction of Saturn or Mars in the fourth. Theſe configurations, by long and invariable experience, are found to deſtroy life in infancy, except the benefic rays of Jupiter or Venus interpoſe, and, by joining in the aſpects, modify and remit their malignant effect. But let it always be remembered, that Mars hath greater power of deſtroying life, when poſited in Aries and above the earth, in a diurnal nativity; and Saturn, when poſited in Capricorn and above the earth, in a nocturnal nativity.

Theſe being the teſtimonies of a ſhort life, by comparing them with the aſpects of any genethliacal figure, we may readily determine whether the child born under it will live to years of maturity. If we examine this geniture by the foregoing rules, we ſhall not find a ſingle teſtimony of a ſhort life; but, on the contrary, that the native ſhould run the common race of man—ſhould be nouriſhed up, under the influence of more benevolent ſtars, even until the Apheta, or giver of life, ſhall come by a regular and unoppoſed direction, to a natural union with its Promittor, which cuts off life, and, by the effects of a natural cauſe, ſends us in quiet to the grave.—Let it therefore be remembered, as an invariable maxim, that, whenever the Apheta is thus unobſtructed, the native will ſurvive all the perils of its infant ſtate.

II. *The Temperature and Complexion of the Native.*

Theſe are aſcertained by mixing the influences of the ſeveral ſignificators together, and by allotting to each its ſpecific quality, in order to determine which ſhall predominate, and affect the conſtitution of the native, with the greateſt force. For as there are four principal elements whereof this univerſe is compounded, viz. fire, air, earth, and water; ſo are there four principal humours in the temperature of man, which correſpond with them, viz. choler, blood, melancholy, and phlegm; and, according as theſe are equally mixed or predominate conſtitutionally in the body, ſo ſhall the temperature and complexion of the native be. To diſcover how theſe qualities are diſpenſed in the preſent inſtance, we muſt conſider and examine the configurations at the time of conception, as well as at the birth. By the directions given with the table, p. 422, we ſhall find the conception of this nativity took place on the 16th of June, 7h. 30m. P. M. 1727, at which time the celeſtial intelligencers were diſpoſed as follow:



The embryo is repreſented by Jupiter and Mars, both of which are poſited in the fifth, the houſe of generation, at a fit time for the con-

ception of a male, as both planets are maſculine, and oriental of the Sun, and neither of the luminaries afflicted of the infortunes; and therefore the figure declares that the child ſhould not ſuffer any injury in the womb, but ſhould be born ſafe at its full time. But the moſt eſſential uſe of a conceptional figure after the infant is born, is to compare the temperature of the ſigns and planets which govern the conception with the nature and quality of thoſe that govern the birth, in order to aſcertain the predominant humour, and its offending quality, which ſhall ever after mark the temperature of the native. In the preſent caſe we ſhall decide our judgment of the temperature of the embryo by the following teſtimonies which reſult from the preceding conceptional figure:

Taurus, which governs the fifth houſe,	is	*cold and dry.*
Venus, lady thereof, occidental of the Sun,		*moiſt.*
Jupiter in the fifth, oriental,		*hot and moiſt.*
Venus poſited in Leo,		*hot and dry.*
Taurus poſſeſſed of Jupiter,		*cold and dry.*
Mars in the fifth, oriental,		*hot and dry.*
Gemini, an airy ſign, poſſeſſed of Mars,		*hot and moiſt.*
The quarter of the year, viz. Summer,		*hot and dry.*
The moon, in her ſecond quarter,		*hot and dry.*
And poſited in Libra, an airy ſign,		*hot and moiſt.*
Saturn, Almution of the figure,		*cold and moiſt.*
And poſited in an airy ſign,		*hot and moiſt.*

Number of teſtimonies for a *hot* temperature are	8
Teſtimonies for the *moiſt*	6
Ditto for the *dry*	6
Ditto for the *cold*	3

So that the predominant humour offending before the birth was the choleric complexion; and ſuch a temperature muſt naturally incline its mother, during pregnancy, to be frequently afflicted with complaints in the ſtomach and bowels, ſuch as the cholic, heart-burn, nauſea, vomiting, &c. ariſing from predominancy of heat; but, as the moiſt quality is ſo nearly equal, it is apparent that theſe complaints would not materially hurt either the child or its mother.

We are now to examine the temperature of the ſignificators in the radical figure of birth, in p. 624, which, being compared with and added to the foregoing, will at once regulate and determine the objects of our preſent ſpeculation. The teſtimonies are to be collected in the ſame manner as above, viz.

The

The ſign aſcending, being airy,	is	*hot and moiſt.*
Venus, lady thereof, and oriental,		*hot and moiſt.*
Piſces, a watery ſign, poſſeſſed by Venus,		*cold and moiſt.*
Mars, co-ſignificator, and occidental,		*dry.*
And being poſited in an earthy ſign,		*cold and dry.*
Scorpio aſcending,		*cold and moiſt.*
The Moon in her laſt quarter,		*cold and moiſt.*
And poſited in an earthy ſign,		*cold and dry.*
The Moon beholding the Aſcendant,		*cold and moiſt.*
And in an earthy ſign,		*cold and dry.*
The Sun beholding the Moon in quartile,		*hot and moiſt.*
The Sun in a fiery ſign,		*hot and dry.*
The ſeaſon of the year, viz. Spring,		*hot and moiſt.*
Venus, Almution of the figure,		*hot and moiſt.*
In the ſign Piſces,		*cold and moiſt.*
Venus beholding the Aſcendant,		*hot and moiſt.*
And in a watery ſign,		*cold and moiſt.*
Mars occidental, beholding the Aſcendant,		*dry.*
Mars poſited in an earthy ſign,		*cold and dry.*

Number of teſtimonies for a *moiſt* temperature	12
Teſtimonies for the *cold*	10
Ditto for the *hot*	7
Ditto for the *dry*	7

Hence it is apparent that the predominant humour offending at birth is phlegm, engendered of the cold and moiſt affections of the planets. If we compare the teſtimonies that compoſe the temperature at the time of conception with the above, we ſhall find that the humour which was then weak is now ſtrong; and that the humour which was then ſtrong is now weak; ſo that, if we conſider the formation of the native begins with conception, and is completed at the birth, and that the ſuperior temperatures then are the inferior now; and if we allot unto each of the ſignificators their ſpecific qualities, and mix them according to the exact proportions they give; we ſhall nearly find a mediocrity of humours in the temperature of this native; but, as the phlegmatic affection will be found to have the aſcendency, the native will of courſe moſt materially feel its action upon his conſtitution, by becoming ſubject to a depreſſion or ſinking of the ſpirits, and other diſagreeable concomitants, which ſhall be fully illuſtrated when we come to ſpeak of the ſignificators of ſickneſs. But, before we diſmiſs the preſent ſubject, it will be neceſſary to premiſe, that if cold and moiſture

prevail

prevail in a geniture, the native will be phlegmatic; if cold and drineſs have the ſuperiority, he will acquire a reſerved habit, and be oppreſſed with melancholy; if heat and moiſture predominate, he will prove of a ſanguine temperature, and of an even courteous diſpoſition; if heat and drineſs, he will be choleric, and of ſurly temper; but, where the qualities of the configurating ſtars are nearly equal, the native will be ſtrongly affected by their temperatures reſpectively, when under a direction of their own nature and quality.

The temperature being determined, we may with great eaſe aſcertain the complexion by the rules heretofore laid down. Libra and Scorpio being the ſigns aſcending, give a ſanguine complexion; but, in this nativity, not very fair nor clear, becauſe oppoſed by the oppoſite effect of Mars, Venus, and the Moon, and becauſe phlegm was the ſuperabundant quality in the temperature at birth; the mixture of theſe ſeveral ſignificators produce a ſallow complexion, grey eyes, light ſandy hair, with due conformity in the other members; to which deſcription this native ſtrictly correſponded in every particular.

The foregoing judgement will hold good in all caſes where ſimilar configurations are found. Let it be remembered, that only four diſtinct colours or complexions are produced, viz. black, white, red, and yellow; all others proceed from a mixture of theſe, and are aſcertained by aſſigning to each ſignificator its own proper colour; then collect the whole into one ſum, and, according to the quality, number, and force, of the ſeveral teſtimonies, judiciouſly incorporated with each other, will the complexion be accurately found. Regard muſt however be had in all caſes to the climate where the native is born; becauſe, in ſuch parts of the earth where the ſigns and ſignificators have from their aſtronomical poſitions greater force and energy, they will more viſibly affect, and more ſenſibly demonſtrate their influence upon, the perſons born under them. This, I believe, has been ſufficiently demonſtrated in the introductory part of his work.

III. *Form and Stature of the Body.*

To judge of the form and ſtature of the body, we muſt note the ſign that occupies the aſcendant, the lord thereof, and the planets poſited therein, or in conjunction with the lord of the aſcendant. Theſe various ſignificators are to be regarded in proportion to their dignities, and as they are ſituated with reſpect to north or ſouth latitude; or with the luminaries; nor are the fixed ſtars to be neglected in this ſpeculation,

for in many caſes they operate much, particularly thoſe of the firſt magnitude. This being premiſed, and the rules heretofore laid down being had in memory, we ſhall demonſtrate their certainty, by applying them to our judgment in this figure.

Upon the aſcendant we find the latter part of the degrees of Libra, and about two thirds thereof occupied by Scorpio; theſe ſigns give a ſtature ſomewhat above the middling. But we muſt add to theſe the teſtimony of the configurations: that Venus is poſited in the watery ſign Piſces; that Mars and the Moon are occidental of the Sun, each beholding the aſcendant; and, that the Moon participates with the nature of Capricorn, her place in the figure. Theſe are arguments of a mean ſtature, and of a mediocrity in the component parts, uniform, and duly proportioned. Libra and Scorpio declare an exact ſymmetry of features, oval face, and elegant countenance; but Saturn, who produces the direct contrary effects, having his exaltation in Libra, and beholding the aſcendant with a ſtrong aſpect, greatly mars the beauty and comelineſs derived from thoſe ſigns; yet we are not to ſuppoſe that the delicacy and ſweetneſs contributed by the firſt ſignificators ſhall be converted into a dark lowering viſage, ſaturnine; but that the quality of Saturn, in proportion to his ſtrength of aſpect, ſhall be incorporated with the oppoſite qualities, leaving the impreſſion firſt given by Libra, but abating its beauty and comelineſs, and leaving the face moderately fair, and the features not altogether unpleaſing. This exactly deſcribes the perſon of the native; of a middle ſtature, oval lively features, the ſtamp of the ſigns; dark eye-brows, the mark of Saturn; with a ſprightlineſs, reſulting from Mercury conjoined with the other ſignificators. We may remark further, that in genitures where the Sun has no aſpect with the aſcendant, the native acquires the habit of bending forward in his gait; and, as he gradually advances in years, becomes round and ſtooping in the ſhoulders. This has been remarkably verified in the preſent nativity.

In drawing judgement from the foregoing premiſes, let it be well conſidered, that, if two planets have equal dominion in the horoſcope, preference muſt be given to him that beholds the aſcendant moſt partially; but, if their configurations with the aſcendant ſhould be equally dignified, regard the planet that is lord of the houſe, in preference to that which has only his exaltation therein. Remember likewiſe, in the further progreſs of this enquiry, that, when the planets are ſituated in airy or fiery ſigns, they give large ſtatures; but, when in earthy or watery, they produce much ſhorter and ſmaller. When they have great

great north latitude, they denote large corpulent bodies; but, when they have great ſouth latitude, they induce a ſpare, thin, and low, ſtature; and, according to the immortal Ptolomy, thoſe natives whoſe ſignificators have ſouth latitude are more active and laborious, whilſt thoſe whoſe ruling planets have great north latitude are uſually of a heavy, ſlothful, ſupine, inactive, diſpoſition.

IV. *Temper, Quality, and mental Endowments, of the Native.*

This is one of the moſt eſſential ſpeculations of the whole Science, ſince, in a general way, the ſucceſs of all our worldly purſuits and acquiſitions in a great meaſure depends upon our mental endowments. And here the reader would do well to refreſh his memory with what we have already premiſed on this ſubject, in p. 438, &c. where it is laid down, as an eſtabliſhed maxim, that our enquiry in this particular is chiefly to be governed by the Moon and Mercury, and by the other ſignificators only as they ſhall be configurated with theſe planets, or with the Sun, or with the angles of the figure; of which the aſcendant, or eaſtern angle, hath the greateſt power. Therefore, if ſeveral planets are found in the aſcendant, they will all act in a certain degree upon the bent and motions of the mind, and will become ſignificators in proportion to their reſpective poſitions and dignities. Their influence upon the ſenſitive faculties of the animal ſoul will be apportioned to their ſtrength of aſpect, and will operate by the ſame rotation in which thoſe aſpects come up. The time when they ſhall reſpectively begin to operate, together with their duration, is known only by direction, as we ſhall preſently ſhew; and their effect will be found to vary, as the irradiations are transferred from one planet to another. For inſtance, when the Moon is directed to the terms or aſpect of the moſt potent planet in the aſcendant, then the native almoſt wholly participates in the temperature and quality of that planet, and, while it operates, will viſibly manifeſt them to the world in his actions. And thus, when the Moon varies her term or aſpect, and applies to thoſe of another planet, then will the native's inclination vary, and aſſume the qualities and conditions of ſuch other planet.

By the ſame force of ſympathy we find, that, when the Moon comes to the terms or aſpect of Venus, the native is gay and cheerful; when to the terms or aſpect of Jupiter, ſober, induſtrious, and diſcreet; to the terms or aſpect of Saturn, grave, melancholy, and reſerved; to the radiations of the Sun, proud, and inclined to vanity and oſtentation; to the terms or aſpect of Mercury, ſtudious, laborious, and inquiſitive, or elſe participates in ſuch other affections as may be produced by ſome other

other planet joined in body or aſpect with Mercury; and, when the Moon comes to her own terms, or in aſpect with her radical place in the figure, (provided it be in the aſcendant,) it will induce a wavering, unſettled, and mutable, diſpoſition in the native.

When there are no planets to be found in the aſcendant, note what configurations are made with the Moon and Mercury; for whatever planet is joined with them will become ſignificator, and will act upon the mental endowments of the native. But, if no planet be in the aſcendant, nor configurated as above, then the lord of the aſcendant ſhall be the ſignificator, provided his diſpoſitor beholds him in ſome bodily aſpect; if not, we muſt have recourſe to the planet that moſt partially beholds the Moon or Mercury; but, if no ſuch be found in the figure, then the planet which hath the moſt eſſential dignities in the ſigns of Mercury or the Moon ſhall laſtly be taken as the ſignificator from whence this judgment ſhall be drawn.

According to theſe rules I examine the preceding geniture. I find there are no planets in the aſcendant, nor in configuration with the Moon and Mercury; and therefore I take Venus as the ſignificator of the native's temper and mental diſpoſition, becauſe ſhe is lady of the aſcendant, and is beheld by Jupiter her diſpoſitor. Mars alſo, being conjoined with Venus in ruling the aſcendant, and in aſpect with his diſpoſitor, will in a ſecondary degree affect the native. The poſition of Venus near the tail of the Swan, and thus configurated, influences the native to a purſuit after knowledge; and, being in the fifth houſe, the houſe of pleaſure, declares that he will take much delight therein. This ſignificator being likewiſe near the Dragon's head, which participates of the nature of Jupiter, implies a mild, juſt, and peaceable, diſpoſition. Being poſited in the houſe of her exaltation, proves his demeanour will gain him general eſteem; but, being in a moveable ſign, ſhews him changeable in the object of his purſuits. On the other hand, Mars will abate much of the mildneſs and evenneſs of his temper indicated by Venus, particularly when under a direction of Mars, at which times he will be unuſually peeviſh, fretful, and paſſionate—a circumſtance which this native confeſſes has been frequently verified, when neither himſelf, nor any part of his family, could account for his auſterity and change of temper; but, whoever inſpects his geniture by the rules of this Science, will find it was occaſioned by the oppoſition of Mars with Venus. It is no leſs curious to remark, that, while that malefic planet ſours the temper, he ſtrengthens and expands the deſire of knowledge, endows the native with an enterpriſing ſpirit, ſtirs him

up to life and action, and induces an emulation for honour and promotion. A ſtrong inſtance this, of the contrary effects of the aſpects; for, while the firſt impreſſion of an even and complacent diſpoſition is deranged by the force of a partile oppoſition, the other laudable qualities are enlarged by the congenial influence of a trine aſpect of the ſame planet with its diſpoſitor, *in the exaltation of Mercury!* Theſe teſtimonies are much ſtrengthened by the ſeſquiquadrate aſpect of Mars with the Moon, in the terms of Jupiter; and, as the Moon is poſited in the dignities of Saturn, it ſhews that the native will be attached to the Arts and Sciences, and inherit a truly honeſt diſpoſition.

Thus far we have conſidered the configurations which form the temper, and give the firſt bias to the mind, in the earlieſt ſtate of infancy: but what ſhall be the reſult, as they gradually ripen into maturity, to what ſpeculations they will be directed, and to what extent of perfection the native may arrive in mental acquirements and ability, is determined by other conſiderations. The intellectual faculties in ALL genitures are under the aſtral influence of Mercury and the Moon; Mercury governs the rational and animal ſpirit in the brain, but the vegetive ſtrength of the brain is ſolely under the power and dominion of the Moon; therefore, whenever we inſpect a nativity, and find theſe ſignificators well affected to each other in terms and aſpect, we may ſafely conclude that there is a proportionable harmony and modulation in the rational intellect, and in the other members which contribute to a fertile genius, and to ſtrong natural parts. But when theſe ſignificators are ill affected, and in quartile or oppoſition to each other, it is altogether as ſure a preſage of a dull capacity, and a narrow contracted mind; particularly if Mercury be combuſt, ſlow in motion, cadent, or peregrime, or afflicted of the infortunes, more eſpecially of Mars. And thus, the more Mercury is afflicted or impeded in his own proper nature, the more weak and ſhallow we always find the mental endowments of the native. In thoſe genitures where Mercury is occidental, and in no aſpect with the Moon, or with any benefic planet, it produces a deep, cunning, artful, cloſe, diſſembling, perſon, with a ſtrong ſhare of penetration and ſagacity, but with a mind diſpoſed to exerciſe it only in mean and ſelfiſh purſuits, without regard to integrity or reputation. If this planet be found in the combuſt way, i. e. in that ſpace of the heavens extending from ſeventeen degrees of Libra to ſeventeen degrees of Scorpio, and at the ſame time ſlow in motion, it declares a trifling ſuperficial character, perpetually engaged in unworthy objects, ſtunning us with impertinent remarks, with unleſs niceties, or with unapt diſquiſitions.

Let us apply this reaſoning in our conſiderations of the preſent geniture; in which we find Mercury and the Moon, the grand patrons of mental ability, are favourably ſituated with reſpect to each other. Here is a remarkable reception between Mercury and Mars, the joint rulers of the aſcending ſign; Mercury poſſeſſes the dignities of Mars, and Mars the exaltation of Mercury. Thus the ſignificator of the temper and faſhion of the mind, and the patron of ſenſe, are mutually conjoined in the ſame influence; and beſpeak not only a diſpoſition to ſearch after literary acquirements, but preſage a fit capacity to receive, and an underſtanding capable of digeſting, them. The Moon likewiſe ſends her ſeſquiquadrate ray to Mars, from the dignities of Saturn, and in the terms of Jupiter, which declares the favourite purſuit of the native ſhall be after ſcientific knowledge; and, as the poſition of Mars is ſo highly elevated, it is evident that his endeavours ſhall not only prove ſucceſsful, but ſhall be manifeſted in an eminent degree. We have alſo a perfect ſextile aſpect of Mercury and Saturn; which adds a ſtrong retentive memory to a ſolidity of mind, whereby the early purſuits of the native are impelled forward, and ripened into maturity, under the united ſanction of reputation and profit. Thus the ſignificators of the temper, quality, and mental endowments, of this native, when drawn into one focus, teſtify, according to the approved rules of this Science, an acute penetrating wit, an enlarged underſtanding, a retentive memory, and a ſtrong predilection for ſcientific knowledge, with a ſolidity of mind and a conſiſtency of manners well adapted to give vigour and ſucceſs to ſuch purſuits. That theſe gifts were ſeverally and reſpectively verified in the perſonal qualifications, purſuits, and preferments, of the native, the united teſtimony of all his friends and relatives will not only prove, but the facts will hereafter be more minutely eſtabliſhed, when the reſult of each aſpect comes to be examined and explained, under the various directions by which theſe events were reſpectively brought to paſs.

Hence it will be ſeen, that Mercury, in this judgment, and in all caſes where relation is had to the faculties of the animal ſoul, is to be moſt attentively conſidered, and his influence and operation regarded, in proportion as they are configurated or mixed with the rays of other planets. The importance of this enquiry, in the inveſtigation of every geniture, induces me to repeat to the reader, the neceſſity of bearing in mind the obſervations I have written on this ſubject, from p. 438 to 446; to which it is now incumbent upon me to add the following general remarks. 1. That in all caſes where Mercury occupies an angle of the figure, but particularly the aſcendant, and at the ſame time

time is poſited in one of his own houſes, in any of the twelve ſigns except Piſces and Scorpio, take for granted the native will inherit a good underſtanding, with a capacity adapted for almoſt any employment. But if this happens in an airy ſign, and the planet ſwift in motion, it denotes perpetual wavering, and great inſtability of mind. 2. Mercury in conjunction of the Moon, in any and in every ſign, denotes ingenuity of mind. The ſame effect, though in a ſmaller degree, is given by the ſextile or triangular rays; but, in this caſe, the ſextile is always to be preferred to the trine. 3. If there be found a conjunction of Mercury with Venus, or Jupiter, or the Dragon's head, in Gemini, Libra, Aquaries, or Virgo, it beſtows an excellent genius, and a mind qualified for invention and improvement. 4. If Mercury in Aries be in reception with Mars, the native will be ſubtle, deep, and ſagacious. 5. The Moon in conjunction with the Dragon's head or tail denotes alert and active ſpirits, with a promptitude for ſcience; particularly when encreaſing in light, and near the full. 6. Mercury in reception of the Moon, and the planets in any ſigns, gives an aſpiring genius, and an active volatile diſpoſition. 7. When Mercury is below the horiſon, in ſuitable ſigns, he inclines the native to ſcientific knowledge. If in an airy ſign well fortified, it gives freedom of ſpeech, with ſtrong oratorical abilities. 8. If Mercury be in conjunction with Saturn, and Saturn well dignified, the native acquires a grave and a ſober habit, accompanied with a profound judgment, and ſolid underſtanding. 9. If in conjunction with Jupiter, unafflicted by any malefic ray, Mercury beſtows an excellent capacity, ſet off with an eaſy elegant addreſs, and inclines the native to generoſity and integrity. 10. Mercury and Mars united by conjunction, in good places of the figure, free from affliction, and, well fortified, gives a moſt confident and undaunted ſpirit in writing or ſpeaking; furniſhes ſterling wit, and beſtows a prolific invention. 11. With the Sun, Mercury gives the native an aſpiring mind; and, well dignified, promiſes ſucceſs in the moſt ambitious purſuits, though they are likely to be diſhonoured by intemperate pride and arrogance. 12. Mercury and Venus united, and ſtrengthened by concurrent teſtimonies, beſtow an admirable conception in literary purſuits, with the mind formed for invention and ſtudy. 13. Mercury in any ſituation of the figure, well fortified, and in good aſpect with the reſpective ſignificators, forms a good and perfect underſtanding; but the different gradations of ſenſe, and of the reaſoning faculty, are produced according to the dignity and quality of the ſignificators with which he may be configurated; always obſerving, that in proportion to the ſtrength and energy of thoſe ſeveral ſignificators, and of their poſitions in reſpect to the angles of the figure, will the mental powers of the native be formed.

Much has been contended, by the advocates for and againſt this ſpeculation, on the ſcore of education. For my own part, I cannot but be ſurpriſed, that any argument or controverſy ſhould have been ſo long ſupported, upon inferences ſo palpable and obvious. Thoſe who contend, that education ſets theſe aſtral influences at defiance, and produces the wiſe man or the fool, in proportion to the extent of his academic acquirements and diſcipline, might as well attempt to perſuade us, that the barren deſerts of Arabia, by labour and cultivation, would ſoon vie with the fertile banks of the Nile, and become a land "*flowing with milk and honey.*" Earthly ſubſtances, as well animate as inanimate, receive the ſtamp of their natural quality in the hour of formation. This quality will remain, as long as theſe ſubſtances endure, in every caſe, except where the laws of nature incline them to mutation or change. All the inventions of man are far ſhort of totally removing theſe firſt qualities; and therefore all that can be fairly deduced from arguments in ſupport of the effects of education, is briefly this, that it aſtoniſhingly enlarges a good natural underſtanding, and puts a ſuperficial gloſs over the deformities of a naturally bad one, but, ſo far from giving vigour to a weak mind, it too often leads to the oppoſite extremes, for want of ability to digeſt, and intellect to comprehend, the inſtruction it receives.

Hence we frequently ſee inventions of the moſt ingenious and complicated extent ſpring from individuals who appear as ignorant as they are untaught; yet, when we come to examine their internal endowments, we expreſs our admiration that ſo much ingenuity and ſterling ſenſe ſhould be concealed under the ruſt of what is termed *a ſtate of nature*. But let the reader regard with due attention the obſervations I have laid down; let him, within the circle of his own acquaintance, if he can obtain a ſpeculum of their nativities, obſerve the nature of theſe configurations, and I will venture to affirm, at the hazard of my life, that he will be able to trace the true quality and extent of each man's mental capacity, from the cauſes which give them being.

CONSIDERATIONS reſulting from the SECOND HOUSE.

The principal judgment drawn from this part of the genethliacal figure, is that which regards worldly riches and preferment; or rather, whether the native ſhall be buoyed up upon the wings of proſperity, or plunged by adverſe ſtars into the depths of adverſity. This ſpeculation has been juſtly conſidered one of the moſt important of the ſcience; but on all hands it muſt be admitted the firſt amongſt the enquiries of

thoſe, who wiſh to know the outline of their future fate. For this reaſon, I ſhall be as copious as poſſible in blending theoretical with practical examples in the elucidation of this enquiry, with the humble hope of enabling every attentive reader to derive that information from his own labours which delicacy or expence might preclude him from obtaining in the cuſtomary way.

On examining this figure, I find Mars and Jupiter are the prime ſignificators of wealth and proſperity, becauſe they have dominion over the ſecond houſe; and the Moon, and the Part of Fortune, are co-ſignificators of the native's ſubſtance. Finding there are no planets poſited in the ſecond houſe, I examine what configurations are formed with the foregoing ſignificators, and what aſpects irradiate the ſecond houſe. Mars hath dominion in the tenth, the houſe of honour and preferment, and is in reception of Mercury, within the terms of that planet; an argument that the native ſhall proſper under ſuch purſuits as are peculiarly within the dominion of Mercury, viz. offices of public truſt, literature, or ſcience. This deduction is alſo corroborated, by the united teſtimony of the part of fortune in the tenth, with thoſe royal fixed ſtars Hydra and Cor Leonis; and Mercury's trine aſpect falling in the ſame degree, proves that an advantageous and reputable emolument ſhould flow through this channel. This judgment has been confirmed in various inſtances; but in none ſo conſpicuouſly as in his appointment to the maſterſhip of the royal academy in his Majeſty's Dockyard at Portſmouth, which appointment reſulted—not from the good offices of "*friends at court*,"—but ſolely from the progreſs and improvements he had made in the mathematies.

Theſe propitious configurations are nevertheleſs impeded by ſome latent malefic rays which hang upon his horoſcope. The part of fortune, otherwiſe ſo happily found, is afflicted by the moſt baneful aſpect of Saturn, namely, his oppoſition; at the ſame time that he beholds the ſecond houſe with a quartile ray. This in no ſhape leſſens the mental faculties, nor impedes the ſucceſs promiſed under the brilliant endowments of Mercury; but it ſhews, that, however ſucceſsful the native might be with reſpect to pecuniary advantages, yet that his income ſhould paſs from him in an improvident manner, and the production of his labours never accumulate to an amount equal to his merit. This is further illuſtrated and confirmed by the oppoſition of Venus and Mars, the ſignificators of his perſon and poſſeſſions. I alſo find the Moon is near the quartile ray of the Sun, a bad aſpect, and a freſh teſtimony that the native will not accumulate or lay up much

of the goods of fortune. This, however, is in ſome meaſure abated, by the intervention of the Sun, which beholds the ſecond houſe with a favourable trine; and the configuration of Mars with the Moon is a further declaration in his favour. Jupiter, we find, hath dignities in the ſecond houſe; but being in the eighth, in the face of Saturn, with latitude in Gemini in his detriment, plainly indicates, that at certain periods of his life, when under the influence of evil directions, the native ſhould experience divers difficulties and embarraſſments in money concerns. But when we draw into one view the number of planets that dignify his birth, and are eſſentially fortified; when we conſider the excellent reception of Mercury and Mars; the Sun in exaltation, ſending a trine to the ſecond; the part of fortune in conjunction with eminent fixed ſtars, exalted in the midheaven; we ſhall find them ſo many circumſtances to prove, that, notwithſtanding the oppoſition of malefic rays, the native will be upheld through all the difficulties and viciſſitudes of money matters, and eventually acquire a competent and liberal income, ſuch as ſhould afford all the real comforts of human life, and, with ſtrict œconomy, provide a handſome patrimony for his deſcendants. But the aſtral inclination of this native is not favourable to penurious or mercenary practices. The bent of his mind is influenced by too much liberality and generoſity of principle, either to withhold his purſe, or withdraw the comforts of humanity, where friendſhip or charity demanded them. Thoſe who knew him cannot but juſtify the truth of the obſervation; and he has very often acknowledged to me, upon my remarks on his nativity, the ſtraits he has experienced, by improvidently parting with his money, and ſupplying the emergencies of friends; as is deducible from the face of his geniture, by contemplating the ſeven erratics and their accidental poſitions.

For the further information of the reader, it will be proper to remark, that, in giving judgment upon this queſtion, we are not confined to the poſition of benefic ſtars; for it frequently happens that Saturn and Mars give advantage and proſperity to the native, when lords of the ſecond houſe, and well configurated with the luminaries, and the other ſignificators. So likewiſe eminent fixed ſtars in good places of the figure, well qualified, and conjoined with benefic rays, give increaſe of proſperity and riches. But if the two malefic planets, Saturn and Mars, occupy angles in the figure, and the benefics are poſited in ſuccedent houſes, it ſhews the native will experience adverſity in the early part of his life, but proſperity in the end. The Part of Fortune conjoined with the Dragon's head hath nearly the ſame effect as with Jupiter, and predicts an increaſe of wealth. Saturn dignified in the eighth houſe,

houſe, in a diurnal nativity, in aſpect with Jupiter or Venus, declares encreaſe of ſubſtance by the death of relatives or friends. The ſame event will take place, in genitures where the lord of the eighth houſe, in his eſſential dignities, is placed in the tenth; and again, where the diſpoſitor of the tenth is well configurated with the lord of the aſcendant. When Jupiter or Venus are ſo poſited at birth, as to behold the cuſp of the ſecond houſe with a good aſpect, it is a certain preſage of durable ſubſtance; whereas the Sun, or Mars, poſited in the ſecond houſe and ill dignified, ſcatter the native's wealth, induce to prodigality, and eventually make him poor. So the Moon in conjunction of Saturn, in bad places of the figure, and beheld by no benefic ray, *will reduce even the ſon of a king to a ſtate of inſolvency!* The lord of the ſecond houſe combuſt, and the part of fortune in anaretic places, foreſhews confiſcation of property, bankruptcy, and ruin. When the part of fortune is confederated with violent fixed ſtars, in evil places of the figure, it preſages loſs of ſubſtance, and great poverty. To determine the mode by which theſe events ſhall happen, or how ſubſtance or proſperity will be acquired, we are to regard the nature and quality of the houſes over which the ſignificators have dominion. Thus, if the lord of the eleventh houſe give virtue and influence to the ſignificators of ſubſtance by propitious rays, we are to conclude, that the native will receive an increaſe of wealth through the medium of relations or friends. But, if the lord of the ſeventh be thus irradiated, his ſubſtance will be increaſed by marriage, partnerſhip, or ſome joint concern. And thus judgment is drawn in all caſes from the nature of the houſes which the ſeveral ſignificators govern or irradiate.

To obtain a proper idea, not only which way riches and proſperity are likely to come, but to decide alſo whether they ſhall be obtained by lawful or diſhonourable means, we muſt note whether the benefic planets are ſignificators; and, if they are not afflicted by the malignant rays of Saturn or Mars, nor in conjunction with any violent fixed ſtar, it ſhews the native will acquire eminent proſperity by fair and honourable means. But, if a malevolent ſtar be ſignificator, and the benefic planets in no aſpect with him, and either retrograde or combuſt, it induces the oppoſite effect. If a benefic planet be ſignificator, and placed in the dignities of either of the malefics, it ſhews wealth will be obtained both ways. To know whether riches, when obtained, will be durable or not, we muſt conſider whether the ſignificators are ſo poſited in the heavens as to be unimpeded by the intercourſe of the malefics; for then proſperity ſhall continue during life. But, if the benefics are ſignificators, and ſituated in bad places of the figure, and the infortunes

occupy the good, ſo as to obſcure or overcome the energy of the benefic rays, it ſhews a continual flux and reflux of wealth; ſo that what is obtained under one direction ſhall be loſt under a bad one. But the time when theſe things ſhall ſeverally come to paſs can only be known by equating the directions of each aſpect, which is the only true and rational way of diſcovering when they ſhall begin to operate.

CONSIDERATIONS reſulting from the THIRD HOUSE.

The third houſe diſcovers, by the aſpects with which it is configurated, whether we ſhall be advantaged or injured by the conſanguinity of brethren, or by inland journeys and ſojournments; which we have fully explained in p. 164, &c. The ſignificators of brethren or ſiſters are taken from five degrees preceding the cuſp of the third houſe to within five degrees of the cuſp of the fourth houſe. And the lord of the third houſe, or the planets accidentally poſited therein, ſhall be the ſignificators. We are then particularly to remark the poſition of Mars, which is the general ſignificator of brethren,—or the Moon, which repreſents ſiſters. If Mars or the Moon be found in fruitful ſigns, or in good aſpect with the fruitful planets, which are Jupiter, Venus, or the Dragon's head, it is an argument that the native ſhall have brothers, if the configurations are made with Mars; or ſiſters, when made with the Moon; and the number ſhall be according to the irradiations and force of the aſpects. If a good and benevolent configuration is formed between the lord of the aſcendant and the lord of the third houſe, it implies mutual good offices, harmony, and concord between brothers and ſiſters; but, if bad aſpects are found, then *vice verſa*, malice, hatred, envy, and ill will, exiſt among them. When Jupiter, Venus, or the Dragon's head, are poſited in the third houſe, the native will derive advantage from travel, or by change of habitation; and will be aided by the good fellowſhip of his own family.

To determine theſe queſtions in the preſent nativity, I obſerve that Capricorn has the principal rule in the third houſe; which being a ſign not very prolific, but rather inclined to barrenneſs, I conclude there are ſmall expectations of brethren. The Moon's poſition in the third houſe declares there will be a ſiſter, or perhaps two; which is further demonſtrated by the ſextile ray of Venus; but, being at the ſame time under the malignant influences of Mars, it ſhews that what might be produced by the fuitful influences ſhall be cut off by premature death; and indeed, the Moon being in an evil aſpect with the Sun, and approaching to a quartile with Mercury, is no argument of durable life to

ſiſters.

ſiſters. As to brothers, we have not a ſingle teſtimony to produce them. Mars, the natural ſignificator of brethren, is poſited in a barren ſign, and in no good aſpect with any planet, except in reception of Mercury, which operates not in favour of fruitfulneſs, becauſe he alſo is poſited in a barren ſign. Theſe are argum entsto prove the native was the only ſon, or at leaſt the only one that ſhoul dcome to maturity, or engage in the viciſſitudes or concerns of this life.

With regard to the inland journeys of this native, his ſojournments, or change of reſidence, they are declared to produce an encreaſe of profit and ſubſtance. The Moon's poſition, unafflicted, in the third; and Venus in ſextile, having her exaltation in the fifth, denotes many journeys that ſhould produce pleaſure or profit, and ſometimes both, in an eminent degree; as is further evinced by the planet Venus being in reception of Jupiter, the ſupreme lord of the ſecond, the houſe of proſperity and ſubſtance, as well as lord of the fifth, the houſe of pleaſure and delight. And as the third houſe is unafflicted by any malefic ray, or by the poſition of the infortunes, or any evil configuration therein, it remains evident, beyond contradiction, that he ſhould receive no injury by means of brothers or ſiſters, nor any diſadvantage from travel or change of reſidence.—This has alſo been remarkably verified in the perſon of of the native, who hath uniformly changed his ſituation and reſidence for greater profit and preferment.

CONSIDERATIONS ariſing from the FOURTH HOUSE.

From this houſe we obtain judgement of the native's hereditary acquiſitions; the ſubſtance he ſhall derive from his father; his houſes, lands, hereditaments, &c. in which we are particularly to obſerve, 1. the ſituation of the lord of the fourth houſe; 2. the poſition of the Sun in a diurnal, and of Saturn in a nocturnal, nativity; and, 3. what planet or planets are configurated in this houſe. If the major part of theſe ſignificators are found ſtrong and well dignified, under benefic influences, it is an argument of much good from the father; but, if otherwiſe, contrary effects will be produced. So the lord of the aſcendant, or the Moon, in ſextile or trine with the Sun by day, or with Saturn by night, foreſhews unity and concord between the native and his father; and, if the aſpect be made with reception, it will continue unto death, and lead to an inheritance of the father's ſubſtance. The ſame effect is produced by the lord of the aſcendant and the lord of the fourth houſe in mutual reception; and again, if the lord of the aſcendant be in good

aſpect with the lord of the fourth; or the Moon apply by benefic rays to the lord of the fourth; theſe are ſtrong arguments of concord between the native and his father, and of advantage by inheritance. But, if contrary aſpects govern this houſe, the native and his father will be at enmity with each other; and the more ſerious and afflicting will this enmity be, and the more injurious to the native's inheritance, in proportion as the ſignificators ſhall be in adverſe poſitions, ill configurated, void of reception, or afflicted in the angles. This rule invariably holds good in all genitures.

On the cuſp of the fourth houſe of this nativity we find almoſt ſeven degrees of the ſign Aquaries, and Saturn in dignities poſited therein, in ſextile with Mercury. Theſe are teſtimonies of longevity in the father, as well as of ſtrong mental endowments, and of reſpectability among mankind. We find Saturn diſpoſes of the Moon; and Mars, who is lord of the aſcendant, caſting a ſeſquiquadrate to the Moon, in reception of Mercury, declares the native ſhould be regulated by a ſtrong filial affection for his father, and that in a more eminent degree than the father for the ſon. This is confirmed by Saturn, ſignificator of the father, being the ſuperior planet, in a maſculine ſign, and the ſignifieators of the native being inferior, and in feminine ſigns.

As to the father's riches, they muſt be deduced from the aſpects of the benefics to the fourth houſe, and the poſition of the part of fortune, and the planets in the fifth houſe, which is the father's houſe of ſubſtance. Now Jupiter being in quartile of Saturn and in no aſpect with either of the luminaries, are arguments that the father ſhould not encreaſe his ſubſtance; and, as the part of fortune is in oppoſition to Saturn, it declares he ſhould meet with many loſſes. And, although Saturn is eligibly poſited in the fourth, and might thereby promiſe an inheritance of landed property at the death of his father; yet, as the part of fortune is in oppoſition with Saturn, in the terms of Jupiter, and Jupiter configurated with violent fixed ſtars, it is clearly demonſtrated, that, through the eaſe and freedom of the father's diſpoſition, accompanied with ſome heavy loſſes, he ſhould at his death leave but a ſmall patrimony for the ſon, which ſhould happen at a very advanced time of life; as is predicted by the poſition of Saturn in the father's aſcendant, which invariably gives old age, particularly when poſited in his own dignities. Theſe circumſtances preciſely happened both to the father and the ſon.

CONSIDERATIONS reſulting from the FIFTH HOUSE.

The ſpeculations upon this houſe afford the moſt ſatisfactory information concerning the native's iſſue—whether he ſhall have children; together with their conditions, qualities, and ſex. Alſo, whether the native ſhall derive any ſucceſs from ſpeculative riſk of property, ſuch as buying and ſelling in the funds; adventuring in the lottery, or conſigning goods to the uncertainties of an unknown foreign market.—Theſe ſeveral enquiries are definable from the figure of every geniture, and are ſought out from the configurations in, or relating to, the fifth houſe; and, as they are not of the leaſt importance among the various occurrences incident to human life, I ſhall lay down ſome ſelect rules for the more particular information of ſuch of my readers as wiſh to reduce the theory thereof into practice.

To know whether the native ſhall have iſſue or not, particular regard muſt be had to the configurations in the firſt, fifth, and tenth, houſes; and alſo to the aſpects formed by the lords of thoſe houſes; as alſo the eleventh houſe and its lord, becauſe it is the fifth from the ſeventh. If theſe ſignificators are in fruitful ſigns, then it is certain the native will have iſſue; but, if they are in barren ſigns, the contrary effect will be produced.

But, as it ſeldom happens that the planets are wholly poſited in theſe oppoſite extremes, I ſhall ſtate the effect of thoſe configurations which are caſually formed, and which lead to a full explanation of all the others. If the Sun, Saturn, or Mars, rule the aſcendant, fifth, tenth, or eleventh, houſes, without ſome fruitful aſpect of the benefics, they deny children. So Saturn in the fifth, or the Sun in quartile to Jupiter, will be found to work the ſame barren effect. If the Sun be configurated with Saturn and Mercury in the eleventh or fifth, in aſpect with the Moon, it ſhews the native will ſcarcely have children; or, if he ſhould, they will die ſuddenly, in their infant ſtate. The ſame planets conjoined in the midheaven, and in quartile or oppoſition of the Moon, produce the ſame. Venus poſited in the firſt or ſeventh houſes, in conjunction or oppoſition of Saturn, or in communicative dignities, i. e. he in her term, and ſhe in his; or if Saturn be in Taurus, and Venus in Capricorn; it argues barrenneſs in a male geniture, and abortion in that of a female; or that what is produced ſhall die ere it has ſeen the light. In like manner Saturn, if poſited in the aſcendant, will produce barrenneſs, or deſtroy the offſpring. So Mars in oppo-

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ſition of Jupiter or Venus deſtroys the hope of iſſue in the native; and Jupiter in oppoſition to Saturn deſtroys whatever is produced under it, more eſpecially if Jupiter happens to be lord of the fifth. But the moſt deciſive teſtimony of barrenneſs, is when the lord of the fifth and the lord of the aſcendant are combuſt and retrograde, unaided by benefic rays, and the Moon in detriment.

If, on the contrary, the Moon and Mercury are poſited in the fifth houſe, and their diſpoſitors unafflicted, it is an argument that the native ſhall have iſſue. So likewiſe if Mercury be occidental, and in good aſpect to Jupiter or Venus, it produces children; but if oriental, and afflicted by Saturn, it denotes barrenneſs. The Moon configurated with Venus or the Dragon's head in the fifth houſe, and a prolific ſign on the cuſp thereof, is a certain proof of many children, and good. And again, Jupiter in trine aſpect of the Moon, in moiſt ſigns; or the Moon, with Jupiter or Venus in an angle, or in good aſpect with the angles, declares the ſame; and that they will be born to preferment. When theſe ſignificators fall wholly in maſculine ſigns, the iſſue ſhall be all males; but when they fall wholly in feminine ſigns, the offspring ſhall be all females. Again, if the major part of theſe ſignificators fall in maſculine ſigns, and the reſidue in feminine, the native ſhall have moſt boys; but, if the majority be in feminine ſigns, and the reſt in maſculine, then will he have moſtly girls.

The number of children the native ſhall have is determined by collecting the number of teſtimonies by which they are produced; for the more fruitful planets that are found in the fifth or eleventh houſes, and in fruitful ſigns, give the more children; whereas, the fewer the planets are that we find poſited in thoſe houſes and ſigns, the fewer children will be produced; and this is a never-failing criterion whereby to judge. Let it alſo be remembered, that fruitful planets in bicorporal ſigns produce double, and in fruitful ſigns treble, the number.

The readieſt and moſt accurate way of determining the native's iſſue is to collect all the teſtimonies of fruitfulneſs and ſterility that appear on the face of the geniture into one table, as in the foregoing judgement on the temperature and conſtitution; and, according to the majority of ſignificators, let the enquiry be decided. If the ſignificators and ſigns of ſterility exceed in number and energy the ſignificators of fecundity, the native cannot have iſſue. If theſe teſtimonies happen to be equal, then regard muſt be had to a good revolution and direction meeting together; and, if ſuch ſhould occur, without any malefic influence, it may ſafely

ſafely be pronounced that the native will have one child. If theſe rules are duly attended to, the reader will find no difficulty in obtaining ſatiſfactory information upon this important enquiry, in his own or in any genethliacal figure that is laid before him.

According to the rules I have recommended, I ſhall inveſtigate the queſtion in this nativity, reducing the particular quality of each ſignificator into a table, and deducing from thence the effects they reſpectively give. Upon the aſcendant there are two ſigns, both of which muſt be taken, as well as all the other aſpects.

Libra aſcending, in itſelf	is	*indifferent.*
Venus, lady of that ſign, in Piſces		*fruitful.*
Scorpio aſcending		*fruitful.*
Mars, lord of that ſign, in Virgo		*barren.*
Piſces on the cuſp of the fifth		*fruitful.*
Jupiter, lord of that ſign, in Taurus		*indifferent.*
Jupiter, by ſextile aſpect to the fifth		*fruitful.*
Leo, on the cuſp of the tenth		*barren.*
The Sun, lord of that ſign, in Aries		*indifferent.*
The Moon, in Capricorn		*indifferent.*
The Moon, by dexter ✱ with ♏ in the aſcendant		*fruitful.*
The Moon, by ſiniſter ✱ with Piſces in the fifth		*fruitful.*
Virgo on the cuſp of the eleventh		*barren.*
Mercury, lord of that ſign, in Aries		*indifferent.*
The Dragon's head in the fifth gives THREE teſtimonies		*fruitful.*
Number of teſtimonies for fruitfulneſs	9	
Number of ditto for barrenneſs	3	
Surplus in favour of fruitfulneſs	6	

And therefore, as the indifferent ſigns operate neither way, I conclude from the above majority of ſix fruitful ſignificators, that the native ſhall have ſix children. The next thing is, to determine their ſex, or how many ſhall be males or females. To do this, it only requires to aſcertain the quality of the ſigns and planets with which the Moon is configurated, whether maſculine or feminine; and from thence judgment is drawn. For example: The Moon, in this geniture, is the firſt planet that collects maſculine rays, and is therefore to be firſt taken. She is poſited in a feminine ſign, and beholds the feminine ſign Scorpio, which are two arguments in favour of a female child; but, oppoſed to

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theſe, we find a much more powerful influence in favour of the maſculine. The Moon in ſeſquiquadrate aſpect with Mars, in quartile of the Sun, and within orbs of a quartile configuration with Mercury, who in this figure is conſtituted a maſculine planet, by being in a maſculine ſign, in ſextile of Saturn, and in reception of Mars, which are both maſculine planets; and the Moon's north node falling in the fifth houſe, and being diſpoſed of by Saturn; are ſo many infallible teſtimonies of the maſculine conformation, that I pronounce the firſt iſſue with which this native ſhall be bleſſed will be a ſon.—And ſo it happened.

To demonſtrate the ſex of the ſecond child, I re-conſider the figure. I find the Moon is the principal ſignificator of the ſecond child alſo, becauſe ſhe ſends a ſiniſter ſextile to the fifth houſe, as well as a dexter ſextile to the firſt. Adopting therefore the ſame node as before, I deduce two arguments only in favour of a female; but in favour of a male I again find a conſiderable majority; the Sun, Mercury, Jupiter, and the Moon's north node in the fifth, being all ſtrong teſtimonies that the ſecond child ſhall be a male. And ſo it proved.

We next conſult the figure, and ſelect the principal ſignificator of the third child. This I find to be Jupiter, becauſe he is not only lord of the fifth houſe, but becauſe he likewiſe beholds the fifth with a ſextile, and the eleventh with a trine, aſpect. I am therefore to conſider, as in the foregoing caſes, how this ſignificator is configurated as to maſculine and feminine influences. The ſign upon the cuſp of the fifth houſe is feminine; Jupiter lord of the fifth, in Taurus, is alſo feminine; Venus, who is the diſpoſitor of Jupiter, is a feminine planet; and poſited likewiſe in a feminine ſign; the Moon beholds the fifth houſe with a ſextile aſpect, and is a feminine planet in a feminine ſign. Theſe are all arguments in favour of the female conformation; whilſt we find only *two* in favour of the maſculine, namely, Jupiter, a maſculine planet, and the Dragon's head, or fortunate node of the Moon; ſo that, the majority of teſtimonies being ſo much in favour of a female child, I heſitated not to affirm, that of ſuch ſex ſhould be the next offspring; which was abſolutely the caſe.

The other three children are defined from the Moon's fortunate node, or Dragon's head, which, falling in a fruitful ſign, invariably denotes three children; and, as its configurations are made with maſculine or feminine planets, ſo ſhall be their ſex. In the preſent caſe the Dragon's head falls not only in a fruitful but in a feminine ſign; Jupiter, its diſpoſitor, though a maſculine planet, is in a feminine ſign, and

therefore

therefore impregnates that quality; the Moon, a feminine planet, beholds the Dragon's head from a feminine ſign; all which prove the feminine nature ſhall form the quality; and hence it is certain that the three laſt children of this native ſhall be all girls. And ſo it really proved.

This account may appear miraculous to thoſe unacquainted with planetary influence; but their action is certain, and their energy invariably the ſame. Thus the grand Projector of the univerſe continually produces, by perpetual revolutions of the celeſtial bodies, the ſame cauſes and effects, giving life and motion to all animated nature, and vegetative nouriſhment to the inanimate; and, as the inanimate are ſometimes found imperfectly wrought, or mixed, or blended with their oppoſite qualities, or of a doubtful genus; ſo we find the animate are ſubject to the ſame mixtures and affections, according as the planets ſhall be configurated under which they are formed. And hence we conſtantly find, that, in the generation of the human ſpecies, if the maſculine influence hath greatly the majority, the perſons produced under it will be proportionably ſtrong, muſcular, raw-boned, and maſculine; but, when it hath barely the ſuperiority of the female influence, the native is effeminate, weak, ſlender, and diminutive. So likewiſe females, where the female conformation hath greatly the aſcendency, are moſt delicately and charmingly formed, with all the grace and ſoftneſs of the ſex, and with due ſymmetry and proportion; but, where it hath but barely the predominancy over the maſculine, it fails not to produce large, coarſe, raw-boned, maſculine, women. And, as we have before fully explained, if the maſculine and feminine configurations are found equally ſtrong at the time of birth, if the action of the one quality ſhall in no wiſe obtain predominancy over that of the other, but the degrees of power and dignity ſtand equally balanced, and neither the maſculine nor feminine influence preponderate, then ſhall the ερμης αφροδιτη, or the hermaphrodite, be produced.

From the fifth houſe we are alſo enabled to form a tolerably correct judgment, whether the children born to the native ſhall, in a general way, be fortunate or unfortunate in their journey through life; but, as theſe children are all living, and grown up to maturity, delicacy requires that I ſhould be ſilent on that head. I would at the ſame time recommend to every perſon, before he decides poſitively upon the events predicted by the fifth houſe, ſo far as they relate to the general characters and purſuits of children promiſed to the native in any genethliacal figure, to conſult the radix of each child's birth, and compare it with thoſe of the parents, by which means the artiſt can never err.

By the fifth houſe we are likewiſe enabled to judge of the probable event of every ſpecies of adventure, whether by lottery, dealings in the funds, purchaſe or ſale of life-annuities, or of any tranſaction where a certain or definable riſk is to be ſuſtained: for theſe ſpeculations, however varied or multifarious, are governed by the ſame motions of the mind, and ſpring from the ſame effect in our radical geniture. In the preſent figure, we find the north or fortunate node of the Moon poſited in the fifth houſe, which is a ſtrong argument of ſucceſs in ſuch enterprizes; and this ſucceſs is ſtrengthened by the Moon's ſextile aſpect therewith. But we dare not, in any caſe, decide by one ſpecies of evidence, without conſulting what may be offered on the contrary ſide. We therefore find, that, oppoſed to the foregoing propitious teſtimonies, there are ſeveral that produce a very oppoſite effect. Jupiter, who is lord of the fifth, and ſignificator of the native's adventure, being poſited in the eighth houſe, deſtroys much of the luck promiſed by the foregoing aſpect; and, as Mars is in direct oppoſition to Venus, and the part of fortune afflicted by Saturn; at the ſame time that the Moon's unfortunate node or Dragon's tail falls in the eleventh, the houſe where the final end of all things is determined; we may ſafely conclude, that, though the native might occaſionally derive advantage by ſuch ſpeculations, yet he would eventually be injured by them.

CONSIDERATIONS reſulting from the SIXTH HOUSE.

From the ſixth houſe we deduce thoſe infirmities or conſtitutional diſorders of the body, with which the native, from the particular quality of the ruling planets at birth, ſhall from time to time be afflicted, as the ſeveral directions ſhall happen to come up. This houſe likewiſe has relation to the good and evil occurrences that reſult from our immediate ſervants or domeſtics; and likewiſe from our cattle.

But the moſt eſſential information the inquiſitive reader can wiſh to acquire, is that which regards the health or ſickneſs of the native, and which, ſince the days of Adam, is the promiſcuous lot of all God's children. Infirmity both of body and mind were unqueſtionably occaſioned by the fall, which hurled, as it were, the whole ſyſtem of nature into oppoſite extremes, and gave that jarring inequality to the elements which lays the foundation of every radical diſorder. For, as theſe elements are more or leſs predominant in conception, and as they are diverſely changed and modified by the forms and properties of the planetary influence at the time of birth, ſo will the incidental occurrences of health and ſickneſs be, according to their ſpecific quality and temperature; and this is definable from the temperament and complexion

plexion of the native; for, as his temperature is, ſo ſhall be his ſickneſs or his health; for ſickneſs is no other than an inequality of ſome predominant humour offending at the time of birth; and, of whatever element ſuch predominant humour is compounded, of ſuch nature and quality will be the diſeaſe. Hence then the propriety of every phyſician's conſulting the radical cauſe of diſeaſes from the geniture of the patient, wherever it can be obtained; for, by uniting uranical and phyſical precepts together, there cannot be a doubt but life may oftentimes be preſerved, where it is fatally deſtroyed through ignorance or miſtake in the radical cauſe of the complaint. Indeed the eminent progreſs, and unbounded ſucceſs, of the learned and ingenious Dr. Salmon in the ſcience of phyſic, he confeſſes to have derived from aſtrological knowledge in decumbitures, by which means he ſeldom or ever loſt a patient, but where nature was totally exhauſted, and the ſprings of life fairly at an end. A very proper example this, for modern practitioners to follow; ſince not only fortune and fame, but the general good of mankind, would flow from it.

In the hope that many of my readers will be deſirous of acquiring the moſt extenſive information in this part of the ſcience, I ſhall here ſtate the various configurations from whence the cauſes of ſickneſs and health may be deduced; as well thoſe which were ſelected by Dr. Salmon in the courſe of his practice, as thoſe which I have added by my own experience. The ſubject is intereſting, and deſerves attention.

If, in the figure of birth, the lord of the ſixth houſe be in good aſpect with the lord of the aſcendant, it is a ſtrong argument that the native will be healthy. So when the Moon is well dignified, and in good configuration with the lord of the ſixth houſe, or beholds the cuſp of the ſixth with a ſextile or trine, it is another proof of the native's health. When benefic ſtars are in the ſixth houſe, in good configuration with the luminaries, or with the lord of the aſcendant, it further demonſtrates a healthy conſtitution. If the lord of the ſixth, the cuſp of the ſixth, or the Moon, be unafflicted by bad aſpects of Saturn or Mars, or by fixed Stars of their nature, or by the Dragon's tail; and neither the lord of the ſixth nor the Moon be combuſt or peregrine, the native will moſt probably live in perfect health all his days.

But, on the contrary, if moſt or all the ſignificators in a geneſis be found weak and unfortunate, or afflicted by the malignant planets in body or aſpect; or if moſt of the ſignificators poſited in the twelfth, eighth, or ſixth, houſes; or the infortunes in the ſeventh are in no good

aſpect of Jupiter, Venus, or the Sun, or Moon; the native's body will be very infirm, and become a perfect repoſitum of diſeaſes. And according to the nature of the ſigns in which thoſe planets are poſited, *i. e.* according to the triplicity, ſo will the native be continually afflicted with ſuch infirmities as proceed from the predominant quality of that trigon; for, if the ſignificators be in watery ſigns, he will be afflicted with phlegm; if in earthy, he will be oppreſſed with melancholy; if in fiery, with cholic, heat, and feveriſh affections; but, if in airy ſigns he will labour under moſt or all of thoſe complaints which ariſe from too great an abundance of blood.

Whenever we find in a nativity the lord of the aſcendant applying to the lord of the ſixth, it declares the native will be inattentive to his own health, and often ſuffer thereby. The Sun in the ſixth, ſeventh, eighth, or twelfth, houſes, is an argument of ſhort life, of many and bitter afflictions, and of much ſickneſs; particularly if in bad aſpect with the Moon; but, if theſe luminaries be in conjunction of each other, it preſages defect of underſtanding, and afflictions of the head and brain, which the phyſician can neither diſcover nor cure. If the Moon be afflicted by the quartile or oppoſition of Saturn, or the Dragon's tail, in the firſt or ſecond houſes of the figure, it declares the whole life will be infirm; and, if fixed Stars of the quality of Saturn be joined with either of luminaries, the native will be always lean and puny, and the food he takes will afford but little nouriſhment; ſo likewiſe he that hath Mars elevated above Saturn in his birth will be of a weak and ſickly habit of body.

If Mars be in the ſixth houſe, it gives ſudden caſual diſeaſes, which return upon the ſlighteſt occaſion; if in the twelfth, he afflicts the body with extreme weakneſs, and forebodes caſual misfortunes. So, if an infortune be matutine, it ſhews ſudden diſeaſes or falls; if veſpertine, a ſickly habit or durable complaints. But, ſince bodily infirmities cannot be deduced intirely from the bare poſition of any one planet when others of an oppoſite nature and quality are ſo ſituated as to counterbalance its influence, ſo the foregoing obſervations can only hold good in ſuch nativities where they ſtand implicitly as above deſcribed, without any other planet in configuration, and totally unimpeded by the influence of other rays; for, when theſe occur, the complaint ariſes from a compound cauſe, and every ſeparate quality muſt be conſidered, and compared with the fundamental ſignificators of the temperature and conſtitution of the native in his radical figure of birth, which, being duly aſcertained, and proved by direction, will ſeldom fail to point out the preciſe nature and tendency of the diſeaſe.

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The four triplicities, from whence the four complexions or temperatures ariſe, and the ſigns which compoſe them, muſt be fully contemplated in this enquiry. If the native be found to exceed in his temperature or complexion with the choleric humour, and Saturn happens to be the afflicting planet, and poſited in Aries, being the houſe of Mars, and the exaltation of the Sun, he then declares the native ſhall at times be troubled with melancholy vapours, and impoſthumes in the head, with colds, watchings, ſtoppage in the ſtomach and bowels, diſtillations of rheum, and pains in the arms and ſhoulders. If Jupiter be the afflicting planet in Aries, he denotes ſome affliction in the head, or quinſey in the throat, or tumorous ſwelling, with fainting or ſwooning. If Mars in Aries be the afflicting ſignificator, he gives extreme pain in the head, ariſing from a hot cauſe; or elſe want of ſleep, or hot rheums in the eyes, or gripings in the bowels. If the Sun be the afflicting planet, and poſited in Aries, he then gives the megrim, reſtleſſneſs, ſore eyes, with pain or ſwellings in the thighs and hips. If Venus be the afflicting planet, and in Aries, ſhe produces heavineſs and dulneſs in the head, proceeding of cold; and diſpoſes to lethargy, and to complaints of the kidneys and reins. If Mercury be the afflicting planet in Aries, he cauſes the vertigo, or lightneſs of the head, with all the various diſorders of the womb. If the Moon be the afflicting planet in Aries, ſhe gives defluxions of rheum from the head, falling ſickneſs, convulſions, dimneſs of ſight by cold, ſleepineſs, with pains or lameneſs in the knees. Theſe ſeveral complaints are peculiar to the ſituation of each of the ſeven planets in the ſign Aries; for, in each different ſign, they vary their effect upon the conſtitution, by participating in the nature and quality of each of the ſigns reſpectively. It will therefore be neceſſary to trace their influence through each of the four triplicities, before their action can be preciſely determined in every geniture.

Saturn in Leo, being the afflicting planet, gives violent affliction of the nerves, conſumption, or waſting of the liver, debility in the reins, and weakneſs in the back. If Jupiter be the afflicting ſignificator in Leo, it diſpoſes to feveriſh complaints, pleuriſy, pains in the inteſtines, gripings, and wind cholic; and the ſciatica, or hip-gout. When Mars is the afflicting planet in Leo, choler abounds, with a violent fever, pains of the ſtomach, or kidneys. If the Sun be the afflicting planet in Leo, it gives the putrid or ſpotted fever, ſtone and gravel, fainting fits, excruciating pains in the head, almoſt to madneſs. If Venus afflict the native in Leo, it induces the violent fever of love; gives obſtructions at ſtomach, with pain or ſwelling in the legs. If Mercury afflict in Leo, he gives ſadneſs of heart, tremblings, pains in the

the back, with lameneſs in the arms, and pains in the extremities. If the Moon afflict the patient in Leo, ſhe gives ſickneſs at ſtomach, increaſes the king's evil, and all diſorders of the throat.

In Sagittarius, if Saturn be the afflicting planet, he produces weakneſs of the extremities, conſumptions, pains in the legs and feet, and the gout. If Jupiter be the ſignificator of affliction in Sagittarius, he produces putrefaction of blood, fevers proceeding from choler; pains and ſwellings in the knees, and tumours in the head and neck. If Mars afflict in Sagittarius, he gives the ſciatica, or pains in the hips or thighs, drineſs of the mouth, with extreme heat and ſoreneſs of the throat. If Sol afflict in Sagittarius, it cauſes choleric humours in the thighs or hips, the fiſtula, fainting fits, and ſickneſs at heart. If Venus be the afflicting planet in Sagittarius, ſhe produces the ſciatica, corruption of blood, ſurfeits, and ſickneſs of ſtomach. If Mercury afflict in Sagittarius, we ſuffer pains in the back and reins, pains in the kidneys, coughs and ſtoppage of urine. If the Moon be the afflicting planet in Sagittarius, ſhe induces weakneſs or lameneſs in the thighs, pains in the bowels, and the wind cholic. Theſe are the various complaints which the planets give in the fiery triplicity, which is under the denomination of choler, and is compoſed of the three foregoing ſigns. I ſhall now ſtate the afflictions which ariſe from the poſition of the ſeven planets in the earthy triplicity, which conſiſts of the three ſigns Taurus, Virgo, and Capricorn.

If Saturn be the afflicting planet in the ſign Taurus, he gives the king's evil, or malignant ſore throat, quartan ague, obſtructions of the ſtomach, the ſcurvy, and melancholy affections. If Jupiter be the afflicting planet in Taurus, it produces the quinſey, or ſwelling of the throat, rheumatic gout in the hands and arms, wind in the blood, obſtructions in the bowels, with pains and gripings. If Mars be the afflicting planet in Taurus, he occaſions tumours of the neck and throat, weakneſs and pains in the back, the ſtone in the reins, or a conſumption. If the Sun afflict in Taurus, it endangers the quinſey or ſore throat, and gives pain and ſwelling in the knees. If Venus be the afflicting planet in Taurus, ſhe produces a catarrh, or ſome malignant humour in the throat, pains in the head, colds, and defect in the ſecrets. If Mercury afflict in Taurus, he cauſes diſtillations in the throat, and wheeſings in the ſtomach, the ſciatica, or lameneſs and numbneſs in the feet. If the Moon be the afflicting planet in Taurus, ſhe occaſions ſwelling and ſoreneſs of the throat, canker in the mouth, pains in the legs, and gout in the feet.

If Saturn be the afflicting planet in the ſign Virgo, he occaſions violent obſtructions in the bowels, which frequently end in mortification, and terminate life; he likewiſe produces laſſitude and weakneſs in the thighs, ſtoppage of urine, and the ſtone. If Jupiter be the afflicting planet, and poſited in the ſign Virgo, he occaſions putrefied and corrupted blood, cold and dry liver, obſtructions of the lungs, conſumption, weakneſs in the back, pain and feebleneſs in the joints; and, in women, fits of the mother. If Mars be the afflicting planet in Virgo, he often occaſions the bloody flux, or a confirmed dyſentery; alſo obſtructions in the circulation of the animal fluids, and diſorders in the legs. if the Sun be the afflicting planet in Virgo, he gives the bloody flux, or choleric obſtructions in the ſtomach and throat, or ſome ſwelling tumours therein. If Venus afflict in Virgo, ſhe produces worms, windcholic, flux, pains at the heart, or illneſs proceeding from cold taken in the feet. If Mercury afflict in Virgo, he gives the bilious cholic, ſhortneſs of breath, obſtructions at the ſtomach, pains in the head, and diſorders of the brain. If the Moon be the afflicting planet, and ſituated in Virgo, ſhe gives all kinds of obſtructions in the bowels, lowneſs of ſpirits, deep melancholy, ſudden tremors, fainting fits, and weakneſs in the extremities.

If Saturn be the afflicting planet in the ſign Capricorn, he gives the gout in the knees, legs, and feet; alſo pain in the head, and obſtructs the circulation. If Jupiter be the afflicting planet in Capricorn, he produces melancholy blood, and running pains, or ſome obſtruction or ſtoppage in the throat. If Mars be the afflicting planet in Capricorn, he gives violent pains in the knees, with lameneſs, and alſo in the hands and arms, with hot ſwellings, and violent tumours. If the Sun be the afflicting planet in Capricorn, he gives ſwellings in the knees, whitlows, diſtemper in the bowels, with mortification, and fever. If Venus afflict in Capricorn, ſhe produces ſcrophula in the knees and thighs, tumours or ſwellings in the teſticles, debility in the reins, and coldneſs at ſtomach. If Mercury be the afflicting planet in Capricorn, he gives the gout in the feet and knees, occaſions ſtoppage of urine, palpitation of the heart, and violent heart-burn. If the Moon afflict in Capricorn, ſhe gives the gout or whitlow in the knees, pains in the back and reins, ſtone and gravel, weakneſs of the kindeys, and the whites in women. Theſe diſeaſes are all under the malefic configuration of the ſeven planets in the earthy triplicity. I ſhall next ſtate thoſe uſually produced in the airy, which triplicity is compoſed of t he three next ſigns in order, viz. Gemini, Libra, and Aquaries.

If Saturn be the afflicting planet, and poſited in the ſign Gemini, he gives pains in the arms and ſhoulders, pleuriſies, obſtructions in the bowels, melancholy, and black jaundice. If Jupiter be the afflicting planet in Gemini, then blood will abound, and occaſion pleuriſies, and diſorders of the liver and reins. If Mars be the afflicting planet in Gemini, he often occaſions breakings out, biles and blotches, pains in the arms, heat of blood, putrefaction, the ſtranguary, and other complaints in the ſecrets. If the Sun afflict in Gemini, the native will be ſubject to ſcorbutic complaints, corruption of blood, and peſtilential fevers, with weakneſs or lameneſs in the legs. If Venus be the afflicting planet in Gemini, ſhe corrupts the blood, and brings on a dropſy; ſhe alſo produces the king's evil, and ſome diſtillations of rheum from the head, afflicting the extreme parts. If Mercury afflict in Gemini, it produces windy blood, weakneſs in the arms, pains in the head, and the rheumatic gout. If the Moon afflict in Gemini, ſhe brings the gout in the hands and elbows, alſo in the legs and feet. Theſe complaints are all peculiar to Libra.

If Saturn be the afflicting planet in Libra, it argues a conſumption of the body, weakneſs in the back, ſtranguary, corruption of blood, the ſciatica, and gouty or rheumatic pains. If Jupiter be the afflicting planet in Libra, it occaſions the dropſy, tumours in the groin, the piles, fiſtula, inflammations in the legs, fevers, and ſurfeits. If Mars be the afflicting planet in Libra, he gives the ſtone and gravel, violent pains in the kidneys and bladder, fevers, and pains in the feet. If the Sun be the afflicting planet in Libra, he produces choler, pains in the back, ſharpneſs of urine, univerſal corruption and inflammation of the blood, with laſſitude in the arms, ſhoulders, and extremities. If Venus afflict in Libra, ſhe gives a weakneſs in the reins, debility of the animal functions, diabetes, pains in the bowels and head, with the bilious cholic. If Mercury afflict in Libra, he gives pain in the muſcular ſyſtem, occaſions ſtoppage of urine, faintings and palpitation of the heart, obſtructions in the throat, decay of the lungs, or phlegmatic ſwellings in the breaſt. If the Moon be the afflicting planet in Libra, ſhe debilitates the reins, gives pains in the back and bowels, produces a diabetes, or brings on the whites in women. Theſe are the ſeveral complaints engendered under Libra.

If Saturn be the afflicting planet, and poſited in Aquaries, he gives pains in the head from melancholy vapours, ſwellings or gatherings in the throat, pains and cramps in the limbs and joints, pains in the ears, and deafneſs. If Jupiter be the afflicting planet in Aquaries, he produces running pains all over the body, particularly in the hands, arms, legs,

legs, and feet. If Mars be the afflicting planet in Aquaries, he begets putrefaction and inflammation of the blood, ſwelling in the legs, obſtructions in the ſtomach, pleuriſy, or intermittent fever. If the Sun be the afflicting planet, and in Aquaries, it occaſions lameneſs and foul irruptions in the legs, difficulty in making water, and waſting of the reins and kidneys. If Venus be the afflicting planet in Aquaries, ſhe cauſeth gouty or rheumatic humours in the knees and feet, and ſometimes in the ſtomach; but, if the blood be in a putrefied ſtate, ſhe will cauſe the dropſy. If Mercury be the afflicting planet in Aquaries, he gives fluxes, and wind in the bowels, running pains in the extremities, and ſwellings in the feet and legs. If the Moon be the afflicting planet in Aquaries, ſhe produces dropſy in the legs, fits of the mother, diabetes, weakneſs in the ſtamina, univerſal laſſitude, runnings of the reins, and impotency. Theſe are engendered of the planets, when malevolently configurated in the airy triplicity. We ſhall next conſider the watery, which is formed of Cancer, Scorpio, and Piſces.

If Saturn in Cancer be the afflicting planet, it occaſions obſtructions of the ſtomach, tertian agues, ſcurvies, coughs, and colds, phthiſics, and ulcerations of the lungs, cancers and ulcers in the breaſt, pains and weakneſſes in the back, aſthmas, and conſumptions. If Jupiter be the afflicting planet in Cancer, he cauſes ſurfeits, dropſy, bad appetite, obſtructions in the bladder, weakneſs, and debility in the ventricle. If Mars be the afflicting planet in cancer, he breeds a pleuriſy, or occaſions the gathering of ſharp acrid humours in the ſtomach, whence ariſe the moſt violent bilious complaints. If the Sun be the afflicting planet in Cancer, it produces hoarſeneſs, and feveriſh affections, inducing to the ſmall-pox or meaſles. If Venus be the afflicting planet in Cancer, ſhe cauſeth bad digeſtion, loſs of appetite, ſurfeit with vomiting, an univerſal corruption of blood, and pains in the back and bowels. If Mercury is the afflicting planet, and in Cancer, he declares a cold ſtomach, gripings of wind, diſtillations of cold rheum, or ſome cough, with lameneſs in the legs. If the Moon be the afflicting planet in Cancer, ſhe produces watery complaints of the ſtomach, ſmall-pox, dropſy, timpanies, falling ſickneſs, and convulſions. Theſe are the ſeveral afflictions incident to the ſeven planets, when promittors under Cancer.

If Saturn be the planet afflicting in the ſign Scorpio, he gives the piles, fiſtula, and tumours in the groin, gout in the legs and feet, obſtruction of the nerves, giddineſs, and palſy. If Jupiter be the afflicting planet in Scorpio, he gives the ſcurvy or dropſy, indigeſtion, obſtructions in the bladder, ſtranguary, weakneſs, palpitation of the heart, the

the ſciatica, and piles. If Mars be the afflicting planet in Scorpio, he gives violent fevers, ſmall pox, ſcurvy, dropſy, ſwelling in the privities, violent pain in the head, rheum in the eyes, the megrim, and in a woman a ſuper-abundance of the menſtrual flux. If the Sun be the afflicting planet in Scorpio, it occaſions violent irruptions of putrid matter from different parts of the body in large boils or blotches; otherwiſe it brings on obſtructions in the ſtomach and bowels, ſuppreſſion of urine, or the bilious cholic. If Venus be the afflicting planet in Scorpio, ſhe produces the dropſy, ſcurvy, king's evil, pains of the kidneys, running of the reins, debility, and impotency. If Mercury be the afflicting planet in Scorpio, he produces quartan agues, proceeding of heat and moiſture; pains in the bowels, flux or dyſentery, with pains in the arms and ſhoulders. If the Moon be the afflicting planet in Scorpio, ſhe deſtroys the generative faculty, vitiates and impoveriſhes the ſemen, and finally induces an unceaſing gleet; ſhe likewiſe brings on a dropſical or conſumptive habit, which generally terminates in death. Such are the diſeaſes engendered under Scorpio. We ſhall laſtly conſider thoſe produced under Piſces.

If Saturn be the afflicting planet in the ſign Piſces, he will occaſion the gout in the hands or feet, defluxions of viſcous humours, conſumptions, or dropſy. If Jupiter be the afflicting planet in Piſces, he impoveriſheth the blood, brings on a dropſy, cauſeth abundance of phlegm in the ſtomach, produces ſwellings in the face, and pains in the head. If Mars be the afflicting planet in Piſces, he gives lameneſs in the feet, ſtops the free circulation of the blood and juices, vitiates the liver, which comes away with frequent ſpitting and retching, and ultimately brings on a fever. If the Sun be the afflicting planet in Piſces, he deſtroys procreation, brings on all the diſorders incident to barrenneſs, with obſtructions in the ſtomach and bowels, ſtranguary, and extreme pain in the back and reins. If Venus be the afflicting planet in Piſces, ſhe produces a cold watery ſtomach, white ſwellings in the knees or legs, flux in the bowels, which terminates in a dyſentery. If Mercury be the afflicting planet in Piſces, it occaſions weakneſs and laſſitude in the bowels and reins, with running pains or ſwellings in the knees, legs, or feet. If the Moon be the afflicting planet in Piſces, ſhe produces the dropſy, impoſthumes of the head, watery ſwellings in the thighs and legs, univerſal laſſitude, or a phlegmatic conſtitution of the whole body.

Thus have we defined the ſpecific diſeaſes produced under each of the twelve ſigns, according to the nature of their triplicity, in which any or either of the ſeven planets are the promittors or ſignificators of the malady.

But, as it does not always happen that the aſcendant, or the part of fortune, is the giver of life, and a ſingle planet at the ſame time promittor, in which caſes alone the foregoing rules can invariably be admitted, it will be neceſſary to demonſtrate the other influences, with which the regular enjoyment of health is impeded by ſickneſs and diſeaſe. It is the more neceſſary to be copious in this ſpeculation, ſince we cannot, without a perfect knowledge of all the configurations that induce ſickneſs, either aſcertain the afflictions to which the native ſhall be ſubject during his life, or diſcover, with any degree of accuracy or ſatisfaction, the temporary and curable diſorders, from that laſt and final malady, which baffles the ſyſtem of phyſical aid, and diſunites the immaterial ſoul from the corruptible body. In all diſeaſes, the Moon is more particularly to be regarded, ſince her action upon the body is moſt ſenſibly felt, and her contiguous poſition brings her more frequently into contact with malignant rays. I ſhall therefore demonſtrate the various configurations, under which ſhe tends to deſtroy the native's health or life, if afflicted by the malefic rays of Saturn or Mars, in his figure of birth.

If the Moon in Aries be afflicted by the conjunction, quartile, or oppoſition, of Saturn, the native will be remarkably ſubject to coughs and colds, impoſtumes in the head, weakneſs in the eyes, diſtillations of rheum in the breaſt, ſwellings in the throat, loathings in the ſtomach, with irregular and profuſe perſpiration. But if the affliction be by the conjunction, quartile, or oppoſition, of Mars, it cauſes diſorders of the brain, violent fevers, reſtleſſneſs, inflammations of the liver, and phrenzy. If in Leo the Moon be afflicted by the evil rays of Saturn, it produces a violent fever, putrefaction of the blood, heat and drineſs in the ſtomach, with laſſitude, and debility. But, if the diſeaſe comes by the affliction of Mars, ſtagnation of the blood, loſs of appetite, phrenzy, the putrid or ſpotted fever, will be the conſequence. If the Moon be thus configurated with Saturn in Sagittarius, it produces a defluxion of thin, ſharp, and ſubtle, humours, gives pain in the limbs and joints, with heat and ſwelling in the extremities, reſulting from the adverſe effects of heat and cold. But, if the affliction comes by Mars, it will produce violent ſickneſs at ſtomach, intermittent fever, pains in the reins and loins, inward and outward piles, and the fiſtula. Theſe diſeaſes are produced by the malefic aſpects of Saturn and Mars with the Moon, in the fiery triplicity.

If the Moon be afflicted in Taurus, by the quartile, oppoſition, or conjunction, of Saturn, it indicates ſlow fevers, proceeding from burnt

choler; and obſtructions of the arteries, with inflammation of the whole body, and exulceration of the lungs. But, if the diſorder proceeds from the quartile, oppoſition, or conjunction, of Mars, it will riſe from a ſuper-abundance of foul blood, inducing various obſtructions of the body, inflammations of the neck and throat, pains in the head and limbs, with watchfulneſs, and convulſive ſpaſms. If in Virgo the Moon be thus afflicted of Saturn, it occaſions crudities and indigeſtions of the ſtomach, tough phlegm, obſtructions of the bowels and inteſtines, head-ach, pleuriſy, and heat of urine. But, if the affliction be by Mars, it denotes an exulceration of the inteſtines, bloody flux, putrid fever, loathing, retching, and violent ſickneſs of the ſtomach. If in Capricorn the Moon be afflicted by Saturn, it ſhews ſubtle, cold, and thin, diſtillations, pains and obſtructions in the neck and breaſt, inflammations of the lungs, with difficulty of breathing. But, if the Moon in Capricorn be afflicted by Mars, it preſages illneſs ariſing from bad digeſtion, or from ſome choleric or acrid humour in the ſtomach. It may likewiſe produce a fever of the nerves, ulcerations of the throat, and fluxes of the ſtomach and belly. Theſe are the afflictions peculiar to the Moon in the earthy triplicity, when impeded by the malefic rays of Saturn and Mars.

In the airy triplicity, if the Moon in Gemini be afflicted by the conjunction, quartile, or oppoſition, of Saturn, it inclines the native to a conſumption, to diſorders of the ſpleen, wearineſs, watchings, with ſlow fevers, pains all over the body, particularly in the joints and arteries. But if the affliction be by the malefic configurations of Mars in Gemini, it produces violent fevers, dangerous obſtructions of the blood and juices, irregular pulſe, with ſickneſs and loathing. If in Libra the Moon be afflicted by Saturn, it gives diſeaſes of the breaſt and ſtomach, pain in the head, want of appetite, loathing of food, nocturnal fevers, hoarſeneſs, coughs, and diſtillations of foul humours. But, if the evil irradiations are from Mars in Libra, it occaſions a ſuper-abundance of blood, inclines to putrid fevers, breakings out, or inflammations of the whole body. If the Moon in Aquaries be afflicted by Saturn, it occaſions languor, depreſſion of ſpirits, nervous affections, watchfulneſs, and an univerſal relaxation of the nervous ſyſtem. If the affliction come by the coil aſpects of Mars in Aquaries, it portends diſeaſes which ariſe from hot and ſharp humours engendered in the ſtomach and bowels, and eventually produces agues, intermittent fevers, exulceration of the liver, and ſometimes mortification of the bowels. Theſe are eſpecially under the airy triplicity.

In the watery triplicity, the Moon afflicted in Cancer, by the quartile, oppoſition, or conjunction, of Saturn, indicates diſorders reſulting from

from violent colds, to which the native will be remarkably ſubject; it will likewiſe occaſion diſtillations from the breaſt and lungs, moiſt catarrhs, aſthma, hoarſeneſs, and obſtructions of the bowels. But, if the afflictions ariſe from the malignant configurations of Mars, it gives ſanguine complaints, hard tough phlegm in the ſtomach, pains in the head, retching, ſickneſs of the ſtomach, and putrid fever. If the Moon in Scorpio be afflicted by Saturn, it foreſhews ulcerations in the legs and thighs, fiſtula, the piles in ano, with painful ſurpreſſion of urine by ſtone or gravel. But, if the affliction be of Mars in Scorpio, it ſhews violent pains in the head, with ulcerations or impoſtumes; as it likewiſe gives the hemorrhoids, meaſles, ſmall-pox, ſpotted fever, thruſh, chicken-pox, boils, and all bodily irruptions. If the Moon in Piſces be afflicted by Saturn, it produces diſtillations of cold rheum, ſlow fevers, pains of the back and loins, mortification of the bowels, and ſpeedy death. But, if the evil come by the affliction of Mars in Piſces, it ſhews an abundance of groſs humours, violent irruptions in different parts of the body, ſudden fevers, epilepſy, ſtagnation of the blood, fainting fits, and apoplexy.

Thus I have ſtated, in as brief a manner as poſſible, the various diſeaſes produced by the Moon in each of the twelve ſigns, when impregnated with the malefic aſpects of Saturn or Mars; and here let it be underſtood, that nearly the ſame effects are produced by the quartile, oppoſition, or conjunction, of Mercury with the Moon, as by the foregoing configurations with Saturn, and the ſame by the malefic irradiations of the Sun with the Moon, as reſult from the evil influences of Mars. I ſhall now point out the particular diſorders occaſioned by the coil aſpect of Saturn and Mars with the Sun.

If the Sun be afflicted by the quartile or oppoſition of Saturn in fiery ſigns, he produces the megrim, laſſitude of the body, quartan agues, and conſumptions. In earthy ſigns, cholics, cancerous tumours, rheumatiſm, and gout in all parts of the body. In airy ſigns, madneſs, phrenzy-fevers, ſplenetic melancholy, and violent nervous ſpaſms. In watery ſigns, agues of all ſorts, ſcurvy, leproſy, king's evil, and gout.

If the Sun be afflicted by the quartile or oppoſition of Jupiter in fiery ſigns, it produces fevers, pains in the breaſt, and ulcers of the liver and lungs. In earthy ſigns, the phthyſic, catarrhs, colds, coughs, hoarſeneſs, black jaundice, and inveterate cholic. In airy ſigns, corruption of blood, inflammation of the lungs, ſcurvy, and debility in the reins. In watery ſigns, ſmall-pox, meaſles, ſickneſs of the ſtomach, and intermittent fevers.

If the Sun be afflicted by the quartile or oppoſition of Mars in fiery ſigns, it denotes putridity of blood, violent fevers, fainting fits, and epilepſy. In earthy ſigns, the yellow jaundice, quinſeys, and choleric tumours in the throat, ague and fever. In airy ſigns, ſurfeits, inflammations of the blood, ſtone and gravel, weakneſs of the back and reins, debility, and impotency. In watery ſigns, the dropſy, ſcurvy, pleuriſy, obſtructions of the lungs, diabetes, and ſtone in the bladder.

The Sun, directed to his own quartile in any nativity, gives fainting fits, tremors, and palpitation of the heart; whatſoever be his ſignification in the radix, he will, phyſically conſidered, be the author of ſlow fevers, and always incline the native to diſeaſe. But, if he be afflicted by the quartile or oppoſition of Venus in fiery ſigns, it will produce pains in the back, bowels, and reins, fluxes of the belly, tending to a confirmed dyſentery. If in earthy ſigns, phlegmatic tumours, and cold defluxions of the breaſt and lungs. In airy ſigns, putrefaction of blood, running of the reins, pains in the ſcrotum, and incurable frigidity. In watery ſigns, obſtructions of the ſtomach, ſmall-pox, meaſles, dropſy, rheumatiſm, and gout.

If the Sun be afflicted by Mercury, in fiery ſigns, he gives the phrenzy, iliac paſſion, and impoſthumes in the head. In earthy ſigns, melancholy, king's evil, ſciatica, leproſy, and gout. In airy ſigns, pains of the head and ſtomach, bilious cholic, ſtranguary, and gravel in the reins. In watery ſigns, quotidian and tertian agues, ſlow fevers, defluxions of the brain, fainting fits, and dropſy. But, if the Sun be afflicted by the conjunction, quartile, or oppoſition, of the Moon in fiery ſigns, it occaſions the falling ſickneſs, convulſions, vertigo, and violent head-ach. If in earthy ſigns, the bloody flux, hemorrhoids, fiſtula, and gravel in the kidneys. If in watery ſigns, the dropſy, epilepſy, fits of the mother, obſtructions in the bladder, debility in the reins, and crude ſemen. If in airy ſigns, corruption of blood, violent cholic, pains, of the ſtomach and bowels, ſcurvy, leproſy, and tumours in the feet or legs.

Diſeaſes produced by the Part of Fortune, when Hileg or Giver of Life, and afflicted by the Anareta, or Killing Planet.

If the part of fortune be in quartile or oppoſition of Saturn, it brings fevers, aſthmas, and conſumptions. If in quartile or oppoſition of Jupiter, putrefaction of blood, ſurfeits, ſcurvy, and leproſy. If in quartile or oppoſition of Mars, it gives violent fevers, ulcers, and ſore legs. If in quartile or oppoſition of the Sun, dead palſy, ſtagnation of blood, and epilepſy. If in quartile or oppoſition of Venus, obſtructions of the bowels,

bowels and weakneſs of the reins. If in quartile or oppoſition of Mercury, diſorders of the brain, head-achs, and ſpaſms. If in quartile or oppoſition of the Moon, the native will be afflicted with the falling ſickneſs, dropſy, or diabetes. And here let it be particularly remembered, that whatever part of the body the part of fortune governs, it will ſuffer more ſenſibly and acutely than any other part, in proportion to the nature and quality of the direction under which it operates. If the direction falls in a ſign of the ſame nature with the promittor, the diſeaſe is more remiſs; but on the contrary, the more extreme.

Diſeaſes produced by the Aſcendant when Hileg, or Giver of Life, and afflicted by the Anareta, or deſtroying Planet.

If the aſcendant be afflicted by the quartile or oppoſition of Saturn, in fiery ſigns, it occaſions diſtillations of melancholy humours; but, if in earthy ſigns, conſumptions, agues, obſtructions of the terms, aſthma, and whooping cough. If in airy ſigns, ſurfeits, ſickneſs of ſtomach, and bilious cholic. If in watery ſigns, the ſcurvy, gravel and ſtone, leproſy, and gout. If the aſcendant be afflicted by the quartile or oppoſition of Jupiter, in fiery ſigns, it brings putrid fevers, pleuriſies, and inflammations, in thoſe parts of the body repreſented by that ſign in which the direction falls. If in earthy ſigns, it produces melancholy, diſorders of the ſpleen, and cholic. If in airy ſigns, univerſal corruption of the blood, ſmall-pox, meaſles, and ſcurvy. If in watery ſigns, impoſthumes of the head, gout, and dropſy. If the aſcendant be afflicted by the quartile or oppoſition of Mars, in fiery ſigns, it corrupts the blood, induces violent phrenetic fevers, and leads to madneſs. If in earthy ſigns, the cholic, rheumatiſm, and gout. If in airy ſigns, inflammations of the blood, ſtone and gravel, and weakneſs in the reins. If in watery ſigns, the ſmall-pox, meaſles, and dropſy. If the aſcendant be afflicted by the quartile or oppoſition of the Sun, in fiery ſigns, it gives continual fevers, violent head-achs, and weakneſs of ſight. If in earthy ſigns, ſchirrous tumours in the neck, obſtructions in the bowels, ending in mortification. If in airy ſigns, the thruſh, chicken-pox, ſlow fevers, weakneſs in the reins, and pains in the back. If in watery ſigns, the king's evil, leproſy, and ſcurvy. If the aſcendant be afflicted by the quartile or oppoſition of Venus, in fiery ſigns, it gives aſthmatic coughs, and hot defluxions of rheum. If in earthy ſigns, obſtructions of the blood, and hard painful ſwellings. If in airy ſigns, diſorders of the womb, gleets, and impotency. If in watery ſigns, the dropſy, diabetes, or dyſentery. If the aſcendant be afflicted by the quartile or oppoſition of Mercury, in fiery ſigns, it produces catarrhs, conſumptions, vertigoes, and phrenzy. If in earthy ſigns, melancholy, fevers in the head, and quotidian

agues. If in airy ſigns, the rheumatic gout, diſeaſes of the back and reins, and obſtructions of the bowels. If in watery ſigns, fits of the mother, whooping cough, and ſtone in the bladder. If the aſcendant be afflicted by the quartile or oppoſition of the Moon, in fiery ſigns, ſhe brings the vertigo, megrim, falling ſickneſs, and apoplexy. If in earthy ſigns, catarrhs, palſy, putrefied blood, and obſtructions of the terms. If in airy ſigns, ſurfeits, ſickneſs of ſtomach, ſmall-pox, and meaſles. If in watery ſigns, ſcurvy, dropſy, and diſeaſes in the womb and bladder. And thus, whenever the aſcendant is afflicted by the malefic rays of any promittor, the offending humour will abound according to the nature of that ſign or triplicity wherein the aſpects fall; if in fiery ſigns, choler; in earthy, melancholy; in airy, putrefaction of blood; in watery, corruption of the whole animal juices.

Saturn in conjunction, quartile, or oppoſition, of Jupiter, poſited with the lord of the aſcendant, or in the ſixth houſe, induces diſorders in the blood, melancholy, and gives pains and coldneſs in the extremities. In conjunction, quartile, or oppoſition, with Mars, he gives the yellow jaundice, quartan agues, the ſtone, gravel, gout, and rheumatiſm. In conjunction, quartile, or oppoſition, of the Sun, he gives nervous affections, deep melancholy, conſumptions, and fainting fits. In conjunction, quartile, or oppoſition, of Venus, he gives the green ſickneſs, fevers, and quotidian agues. In conjunction, quartile, or oppoſition, of Mercury, he gives melancholy madneſs, waſting of the brain, and conſumptions. In conjunction, quartile, or oppoſition, of the Moon, he gives the epilepſy, convulſions, and hyſteric fits.

If Jupiter be in conjunction, quartile, or oppoſition, of Mars, he brings putrid fevers, ſurfeits, inflammation of the lungs, and putrefaction of blood. If he be in conjunction or evil aſpect with the Sun, he gives the pleuriſy, meaſles, ſmall-pox, and malignant fevers. In conjunction, quartile, or oppoſition, of Venus, he gives putrid fevers, mortification in the bowels, and univerſal corruption and ſtagnation of the blood and juices. In conjunction, quartile, or oppoſition, of Mercury, he gives defluxions of the breaſt and lungs, fluxes, and immoderate headachs. In conjunction, quartile, or oppoſition, of the Moon, he gives the pleuriſy, bilious cholic, ſickneſs of ſtomach, and ſore throat. If Mars be in conjunction, quartile, or oppoſition, of the Sun, it gives a violent burning fever, the tertian ague, carbuncles, and foul tumours. If Mars be in conjunction, quartile, or oppoſition, of Venus, it produces king's evil, ſcurvy, diſorders of the back, reins, and womb. If in conjunction, quartile, or oppoſition, of Mercury, it induces madneſs, phrenzy fevers,

fevers, and watchfulneſs. If in conjunction, quartile, or oppoſition, of the Moon, it gives the dead palſy, epilepſy, or convulſion fits. If the Sun be in conjunction or evil aſpect with Venus, it produces fevers, meaſles, ſmall pox, and other cutaneous diſorders. If the Sun be in conjunction or evil aſpect with Mercury, it brings melancholy, conſumptions, and weakneſs of the nervous ſyſtem. If in conjunction, quartile, or oppoſition, of the Moon, it gives rheums, defluxions of the lungs, lameneſs, agues, and putrefaction of blood, Venus in conjunction or evil aſpect of Mercury, when they are ſignificators of the diſeaſe, give lameneſs, ſcurvy, or iliac paſſion. In conjunction, quartile, or oppoſition, of the Moon, ſhe induces the palſy, numbneſs of the extremities, cramps, and rheumatiſm. Mercury in conjunction, quartile, or oppoſition, of the Moon, generally produces the falling ſickneſs, and various diſtempers of the brain.

To judge accurately of the natural force of a diſeaſe, great regard muſt be had to the ſigns wherein the ſignificators of the diſeaſe are poſited, both as to their nature and quality; for earthy ſigns denote colder diſeaſes than airy, and fiery ſigns hotter and drier diſeaſes than watery. And hence diſorders might with eaſe be ſought out, by duly conſidering the nature of the ſigns, the dignity of the configurating planets, and the quality of the houſes in which they are poſited. In this ſpeculation it muſt be always remembered, that the houſes of heaven which denote diſeaſes, are the ſixth, twelfth, eighth, and ſeventh; and particular regard muſt be had to the lords of thoſe houſes, as well as to the planets poſited therein, in acute diſeaſes; and to the Sun and lord of the aſcendant in chronic. But the ſixth houſe, and its lord with the planets poſited therein, beſt deſcribe the diſeaſe, particularly when they afflict either of the luminaries, or the lord of the aſcendant. The configurations of the Moon are in a particular manner to be noticed; for, in the conſtitution of diſeaſes, ſhe tranſlates the nature of one planet to that of another; the which, if well examined, with the ſtate and quality of that planet whoſe virtue ſhe tranſlates, cannot fail to diſcover to us the true cauſe of the ſickneſs or diſeaſe with which the native is afflicted. For, according to the ſign the Moon is in, to the nature of that planet to which ſhe applies, and to the ſign that planet is in, ſo the diſeaſe ſhall correſpond in nature and quality to that planet, whether it be a fortune or an infortune, maſculine or feminine, nocturnal or diurnal, hot or cold, dry or moiſt; and the ſame ſhall be repreſented of the temperature, part of the body, and diſeaſe, he induces; and whether he be angular, ſuccedent, or cadent; whatever part of the body he governs

by the houſe he is in, whether he be direct or retrograde, ſwift or ſlow, oriental or occidental, combuſt or free, preciſely ſo ſhall the ſtrength and duration of the malady be. And in this enquiry it will become us to diſtinguiſh whether the affliction be eſſential or accidental. The parts of the body eſſentially afflicted are governed by the ſign upon the aſcendant, the cuſp of the ſixth houſe, and the Moon; thoſe accidentally afflicted are governed by the lord of the aſcendant, the lord of the ſixth, and the Moon; and by the ſigns in which they are poſited, both according to ſimple and compound ſignification. The difference between the eſſential and accidental affliction is this: the one demonſtrates where the root of the diſeaſe lodges, and where the chief and real affliction is ſeated; whilſt the other ſhews the ſympathetic affliction of the component parts, which, though in fact really well, yet ſuffer an acute and ſenſible pain, by reaſon of the extremity of the diſtemper which eſſentially or radically afflicts ſome other part. For example, when one burns his hand, that is the member or part eſſentially vitiated; but, by reaſon of the extremity of the pain, the whole arm becomes inflamed: thus the diſeaſe accidentally affects the whole arm, but it is eſſentially ſeated only in the burned hand. The ſame reaſoning holds good in all caſes generally; but particularly we ſay, that Saturn in the beginning of Cancer produces pain in the left ſide, as though pierced with an awl; in Leo he afflicts the heart and back; in Virgo, the head and bowels; in Scorpio, the hips and reins, and cauſeth difficulty in making water. So Mars, lord of the ſixth, with Aries or Scorpio on the aſcendant, afflicts the head; though this poſition frequently gives pain in all parts of the human body, and produces an univerſal breaking out, in biles, blotches, ulcers, itch, ſmall-pox, meaſles, or the like. But, if Mars in this caſe be poſited in Leo, he produces pains in the back; in Virgo, inflammations of the lungs; in Libra, pains in the back and reins; but, if he be lord of the ſixth in Scorpio, he gives diſorders of the womb and bladder.

If the lord of the ſixth houſe be afflicted in a diurnal ſign, the diſeaſe will appear in the fore-part of the body, as, in the face, breaſt, or belly; but, if he be afflicted in a nocturnal ſign, the ſeat of the diſeaſe will be either in the back or internal parts of the body; and this will hold good, whether the ſignificator be above or under the earth. If the lord of the ſixth houſe be afflicted above the earth, and in a diurnal ſign, the ſickneſs falls in the right ſide; but, if he be under the earth, and in a nocturnal ſign, it falls in the left ſide. Maſculine planets alſo afflict the right ſide of the body, and feminine the left, according to the ſpecific parts of the body which they reſpectively govern; but always remember, that a male-

malefic ſtar in the aſcendant, or in oppoſition to it, in what ſign ſoever it be poſited, always afflicts the head. The ſpecific humours and virtues inſtilled reſpectively by the planets, abſtractedly conſidered, muſt likewiſe be regarded, in proportion to the ſtrength of their rays, when ſignificators of diſeaſe. Thus Saturn of himſelf produces thick, groſs, melancholy, and ſuperfluous, phlegm; and rules the receptive virtue which reſts in the body and ſpleen; and hath this natural energy doubly augmented, when poſited in Taurus, Virgo, or Capricorn. Jupiter's natural influence is heat, blood, and wind; therefore his virtue is creſcent, growing and quickening; and is ſeated in the liver. He governs the digeſtive faculty in man, and hath his power much augmented when poſited in Gemini, Libra, or Aquaries. The humour produced by Mars is hot, ſharp, and cholerie; he therefore induces anger, and governs the attractive quality in man, having his power much increaſed when in Aries, Leo, or Sagittarius. The Sun ingenders yellow choler, hot and dry; he governs the vital faculty, and is the beginning of life and motion. His action is upon the heart; and with Mars he rules the attractive quality, having his power greatly augmented in Aries, Leo, and Sagittarius. Venus produces thin phlegm, cold and moiſt, governs and excites the libidinous appetite, and with Mars and the Sun preſides over the attractive quality, having her greateſt energy in Aries, Leo, and Sagittarius. Mercury engenders thin melancholy, hot and dry, hath the virtue imaginative and cogitative, and diſpoſes the animal virtue reſting in the brain. The Moon produces groſs, raw, crude, phlegm, preſides over the natural virtue reſting in the liver, and governs the expulſive faculty, having her greateſt power and influence in Cancer, Scorpio, or Piſees.

From theſe obſervations we are led to deduce, that, when the planets in their eſſential dignities are poſited at the ſame time in any of the above ſigns, the operation of the planet ſo eſſentially dignified will ſo far exceed the influence of all the other ſtars, as to render its temperament and quality too powerful in the conſtitution of the native, and to produce ſuch diſorders as are the natural conſequence. For example, if Jupiter be thus dignified in Gemini, the digeſtive faculty will be ſtrong; or, if Saturn be in Cancer, the native will have the flux, and therefore ſolid food and aſtringent liquors would be naturally recommended. The ſame doctrine holds in every other complaint which muſt be produced by the ſuper-abundance of ſome one of the four qualities; and, when the eſſential cauſe of complaint is once found, a remedy may be eaſily adminiſtered. The following table conveys at one view, according to the poſition of the afflicting planet, what part of the body is aggrieved.

THE TABLE.

	♄	♃	♂	☉	♀	☿	☽
♈	♋ ♊	♌ ♉	♈ ♏	♐	♐ ♎	♒ ♏	♑
♉	♌ ♋	♏ ♊	♉ ♎	♑	♈ ♏	♑ ♐	♒
♊	♍ ♌	♎ ♋	♊ ♏	♒	♉ ♐	♈ ♑	♐
♋	♎ ♍	♏ ♌	♋ ♐	♐	□ ♑	♉ ♒	♈
♌	♏ ♎	♐ ♍	♌ ♑	♈	♋ ♒	♊ ♐	♉
♍	♐ ♏	♑ ♎	♍ ♒	♉	♌ ♐	♋ ♈	♊
♎	♑ ♐	♒ ♍	♎ ♐	♊	♍ ♈	♌ ♊	♋
♏	♒ ♑	♓ ♎	♏ ♋	♋	♎ ♉	♍ ♋	♌
♐	♓ ♒	♈ ♏	♐ ♌	♌	♏ ♊	♎ ♌	♍
♑	♈ ♓	♉ ♐	♑ ♍	♍	♐ ♋	♏ ♍	♎
♒	♉ ♈	♊ ♑	♒ ♎	♎	♑ ♌	♐ ♎	♏
♓	♊ ♉	♋ ♒	♓ ♏	♏	♒ ♍	♑ ♏	♐

To point out the uſe of the above table, let us ſuppoſe a native to fall ſick when his ſignificator is in Aries, and ſuppoſe his ſignificator to be Jupiter; look in the top column for Jupiter, and in the firſt column on the left hand for Aries, and in the common angle of meeting you will find Leo and Taurus, which ſhew he is afflicted at the heart, and hath ſome evil ſenſation in his throat, &c. for every planet in his own houſe rules the head; in the ſecond ſign from his own houſe, the neck and throat; in the third, the arms and ſhoulders; and ſo on, as ſtated in every common almanac. Having thus gone through the moſt material obſervations neceſſary to form a right underſtanding of ſickneſs in any nativity, I ſhall now proceed to examine the ſixth houſe, or houſe of ſickneſs, in this geniture. The ſixth houſe, we find, is governed by the Sun, Mars, and Mercury. Mars in this figure is lord of the aſcendant, as well as lord of the ſixth houſe, and therefore induces in the native a perfect indifference as to the care of his own health. Mars, being poſited in an earthy ſign, inclines him to choler; while the Sun in the ſixth, and Mercury in ſextile of Saturn, in a fixed ſign, produce chronic diſeaſes, eventually inclining to palſy; together with depreſſion of ſpirits, and habitual melancholy. This is farther declared by the oppoſition of Saturn to the Part of Fortune, who in this figure is Hileg, or giver of life. If therefore we examine, by the foregoing rules, what part of the native's body ſhall be moſt ſenſibly afflicted by this accidental poſition of the planets, we ſhall find him remarkably ſubject to pains in the head from melancholy, ſtrumas in the throat, aching

ing pains in the joints, defects in the ears, with tremors and palpitations of the heart. The significators being wholly in the fiery, earthy, and airy, triplicities, denote likewise that the native shall be very subject to fevers; but, to discover when these several maladies shall befal him, we must direct the several significators to their promittors, which we shall presently demonstrate in the directions, and thereby prove how exactly the several disorders with which Mr. Witchell was, during life, afflicted, corresponded with the significators in his nativity.

The sixth house also bears relation to servants, and points out how we may be affected by them. Their significators are the planets posited in the sixth, with the lord thereof, and the Moon. In this figure we find the Sun and Mercury are in the sixth house; and, as the Sun is lord of the tenth, the house of honour and preferment, and in the sign of his exaltation, it denotes that the native should have very profitable servants; and, finding Mercury in reception of Mars, it indicates that those placed in a subordinate capacity under him should be diligent, active, and vigilant in his service. In short, I find no injury likely to arise to him by means of domestics, except it be from females, and that no way material, since it arises only from the quartile of the Moon to the sixth house, in a feminine sign. The circumstances of the natives's life fully confirmed this opinion.

CONSIDERATIONS arising from the SEVENTH HOUSE.

From this house we derive astral information concerning the native's intercourse with women, whether he shall marry, or lead a life of celibacy; whether he shall indulge in the delectable enjoyments of the softer sex, or whether the cold and frigid conformation of his nature shall give him an aversion to women.

To determine the marriages of men, we must consult their principal significators, which are Venus and the Moon, the seventh house, the lord thereof, and the planets posited therein. But, to determine the marriages of women, we must particularly regard the Sun and Mars, the seventh house, and the planet or planets posited therein. To ascertain whether the native will marry or not, requires a minute inspection of the nativity; for, if Saturn be more elevated than Venus or the Moon, than Mars or the Sun, or stronger in dignity than all of them, the native will have a natural aversion to a married state, particularly if no benefic planet collects his rays, and conduces thereby to a more communicative and active spirit; for Saturn, being the author of habitual

soli-

ſolitarineſs, and, when ſo poſited, the producer of cold, crude, and frigid, humour, takes away that inſtinctive affection of the mind, and that generous warmth of the paſſions, which nature ordained to ſtir up and ſtimulate the ſenſitive faculty to the production of its like. When Saturn or Mars are found in aſpect with Venus or the Moon, and in no good configuration either with the Sun, Jupiter, or Mercury, and are at the ſame time weak or peregrine, it argues that the native ſhall lead a gay and laſcivious life, indulging too freely in the uſe of women, before he will engage in matrimony. If theſe ſignificators are in barren ſigns, or in cadent houſes, and dignified in Leo or Taurus, or the Moon in Scorpio, in quartile or oppoſition of Saturn; or if the Moon be in conjunction of the Sun in Capricorn, Aquaries, or Libra, and in oppoſition to Saturn, the perſon born under ſuch configurations will never marry. And again, the oppoſition or quartile of Venus and Saturn with the Moon, in a barren ſign, or in a cadent houſe, argues much againſt a married life. But where we find the Moon and Venus in male nativities, or the Sun and Mars in thoſe of women, are poſited in fruitful ſigns, and the lord of the ſeventh houſe fortunate, or a benevolent planet in that houſe, or the ſignificators of marriage ſituated in good parts of the figure, or a reception between the lord of the ſeventh and firſt houſes, or a good aſpect between any of the principal ſignificators, we may then ſafely declare the native will not marry, but is well qualified to render that ſtate truly bliſsful and happy.

But, to know whether matrimony will be contracted with eaſe, *i. e.* without much trouble, anxiety, or diſappointment, obſerve whether Saturn and Mars behold each other by an oppoſition out of the firſt or ſeventh houſes, or whether Venus be poſited in Leo or Scorpio, in evil aſpect with Mars, or whether Mars tranſits the cuſp of the ſeventh houſe in Capricorn, Virgo, or Taurus; for in any of theſe caſes the native will find great difficulty and embarraſſments in purſuing the object of his affection; and, whenever matrimony takes place, it will be on a ſudden. If, on the contrary, we find the ſignificators of marriage well beheld by benefic ſtars, ſtrong and in good aſpect to Saturn and Mars, and the lord of the ſeventh applying to the lord of the aſcendant, matrimony will be obtained with eaſe. The number of wives or huſbands the native ſhall have is declared by the application of the Moon in men's nativities, and by the application of the Sun in thoſe of women, either in body or aſpect; for, if the Moon or Sun be joined with, or apply to, but one planet, it denotes but one wife or huſband; except thoſe ſignificators chance to be poſited in watery ſigns, and then the number is doubled. Ptolomy likewiſe ſaith, that, if the Moon be in a ſign of one form, and

apply to one planet, it declares one wife; but if in a bicorporeal ſign, applying to many planets, many wives. But, if none of theſe configurations are found, examine how many planets are direct, and free from combuſtion, except ſuch as are in their eſſential dignities, and conſtituted between the mid-heaven and the planet Venus, if Venus be ſituated in the infant oriental quarter, and ſo many wives or huſbands ſhall the native have. But, if in the figure of birth no ſuch are found, then obſerve how many planets behold the lord of the ſeventh houſe with partile aſpect, whether they be retrograde or combuſt, and from thence determine the number of wives. Theſe obſervations, according to the long-eſtabliſhed evidence of cauſes and effects, will in all caſes enable us to determine this important incident of life, where no oppoſite teſtimonies are found in the figure of birth to contradict them. We ſhall now apply theſe matrimonial configurations in the elucidation of that ſubject in the preſent nativity. The Moon and Venus are Mr. Witchell's ſignificators of marriage. The Moon is not in a barren ſign, nor afflicted by any malefic ſtar, nor is ſhe poſited in the ſixth, ninth, twelfth, or eighth, houſes of the figure. Again, ſhe is not combuſt of the Sun, nor under any other evil influence. It therefore teſtifies a natural inclination in the native of entering into a marriage ſtate. This judgment is conſiderably augmented by the lord of the ſeventh, viz. Mars, being in an exact ſeſquiquadrate of the Moon; and Venus being at the ſame time in a fruitful ſign, in reception of Jupiter, produces a ſtrong teſtimony of radical heat, amorous deſires in the native, to ſtimulate him to the contract; but Venus being in oppoſition to Mars declares he ſhould ſuffer great perplexity and diſappointments in his matrimonial engagement, before it ſhould abſolutely take place.

The time when his marriage ſhould be compleated, is determined by the motion of the ſignificators; and that motion, or ſpecial time, is aſcertained, by directing the Moon, or Venus, to a ſextile, trine, or conjunction, of the ſeventh or firſt houſes; or by directing the mid-heaven to the conjunction, ſextile, or trine, of Venus, or the Moon; or by directing the Sun to the ſextile, quartile, or trine, of the Moon and Venus; or by directing the Moon to the ſextile, quartile, trine, or oppoſition, of the Sun or Mars; but in this caſe it muſt be particularly obſerved, that if marriage is brought up by a quartile or oppoſition of the Sun or Mars, according to which the Moon ſhall be directed, they muſt be in the terms either of Jupiter or Venus, or the direction will be of no force. Any of the above aſpects thus directed, or the Sun, Moon, mid-heaven, or lord of the aſcendant, directed to the ſextile or trine of the lord of the ſeventh houſe, will bring up the time of

marriage, as the caſe and configurations in the genethliacal figure ſhall happen to be. The directions that gave marriage to this native, were the Moon to the ſextile of the aſcendant, and trine of the ſeventh houſe, followed by Mars to the midheaven, the Sun to the ſeventh, and the Moon to the ſextile of the Sun, all which were reaſonably ſufficient to ſtir up the native's mind to the completion of the marriage-contract, and which accordingly took place, in that exact order and point of time deſcribed by the aforeſaid directions, as will be hereafter more fully proved and explained.

As to the number of wives, if we examine the Moon by the rules already given, we ſhall find the native will have but one. The Moon, in this nativity, applies but to one planet, while ſhe is in the ſign Capricorn, and that planet is Mercury, who is in reception of Mars, lord of the ſeventh houſe, and therefore muſt have pre-eminence in the deſcription of the wife, who was a perſon of a talliſh ſtature, fair complexion, light brown hair, ſharp, witty, and ingenious, and of a ſanguine choleric diſpoſition, preciſely as the ſignificators imply.

The reaſon Jupiter is not admitted in teſtimony of a ſecond wife, is becauſe, according to his latitude, he is out of Taurus, and is verging into the ſign Gemini; and therefore the Moon cannot be ſaid to apply to him while ſhe is poſited in the ſign Capricorn; a diſtinction that every artiſt muſt carefully make, or his labours will be often vain, and his judgment founded in error. Modern practitioners have in general paid little or no attention to the latitude of the ſtars, a thing of the utmoſt importance, and hence the ſuppoſed uncertainty and diſgrace that have been brought upon this department of the ſcience of Aſtronomy. As to the agreement of the native and his wife, I ſhall only take notice, that Mars in oppoſition of Venus muſt create occaſional animoſity; but, on what account, I ſhall leave the attentive reader to diſcover by the rules and aphoriſms I have already laid down for the illuſtration of this ſubject.

We will now examine, according to the poſition of theſe aſpects, whether the native, or his wife, ſhall live the longeſt. We find, firſt, that the Moon is much better fortified than Mercury, the planet to which ſhe applies; and which is therefore the ſignificator of the wife. Secondly, Venus is afflicted by an oppoſition of Mars. Thirdly, Saturn, a malefic planet, is in the fourth houſe; which three-fold cord ties the wife of the native down, according to natural cauſes, to certain death before her huſband; and proves, by the never-ceaſing laws of motion, the

the certain and inevitable effect of celeſtial bodies over the terreſtial; and that all the operations of nature are regularly produced by cauſes and effects.

Public enemies being alſo diſcovered by the configurations in the ſeventh houſe, I ſhall proceed to note them. Venus in this caſe, is to be conſidered the principal ſignificator becauſe ſhe claims almoſt the entire rule of the ſeventh and twelfth houſes; and therefore declares, as ſhe falls in a feminine ſign, and being herſelf a feminine planet, that women in general ſhall be the moſt dangerous enemies of this native; at leaſt, ſuch as ſhall eventually do him the greateſt injury. To confirm this it may be noted, that Venus is well dignified in Piſces, a watery ſign, which declares a female ſhall be his avowed enemy; but Mars being in reception of Mercury, and in aſpect with the Moon, denotes that he will eventually get the better of this, and every other oppoſition, to his ſucceſs and preferment through life; though he does not appear likely to be troubled with many powerful or dangerous opponents.

CONSIDERATIONS reſulting from the EIGHTH HOUSE.

The eighth houſe has ſignification of death, and of preferments, and advantages by death, as hath been fully explained in page 165. But let it be remembered, that this houſe is not to be directed for death, without it contains the anareta or killing ſtar, any more than the ſixth or twelfth houſes; death ariſing from other cauſes than merely the poſition or tranſiting of the cuſps of houſes, as we have abundantly ſhewn in page 465. But this houſe, being under the dominion of the malefic planets, participates moſtly of the quality of death, and hath therefore been aſſigned to this particular enquiry, which, indeed, is of the laſt importance.

The firſt thing taught in our ſchools, and the primary fact impreſſed upon our minds, the moment we attain the maturity of reaſon, is the inevitable deſtiny of our nature, that we muſt once die, a theme that few men love to hear, or to dwell upon, although it is the expreſs term of their exiſtence. How abſurd it is then, that we ſhould inceſſantly labour to put off all thoughts of ſuch an event, until the very moment it approaches, and petrifies us with its haſty ſummons! How cowardly, how puſillanimous, that heart, which dares not meet a ſentence with calmneſs and fortitude, which no power can remit, nor no entreaties prolong, even for a moment! It is, I think, much to be lamented, that thoſe pious perſons, who formed the liturgy of the Chriſtian perſuaſion

ſion into the morning and evening ſervice, did not incorporate ſo much of that moſt admirable Epiſtle of Paul to the Corinthians as relates to death and immortality; that kings might daily here the true extent of their dominion—that princes might know the termination of their ſplendour—that men in affluence might oftener recollect the level of the grave—that their perſecuted and oppreſſed fellow-mortals might be oftener conſoled under the certain termination of their ſufferings, and of the joyful certainty of ſinking into that repoſe from whence they never ſhall awake—but to a better world. Happy, indeed, are thoſe, who can indulge in ſuch fervent hopes, and whoſe heroic ſouls can trace the dreary manſions of the dead, with no other emotions than the grandeur of the ſubject and the ſolemnity of the event muſt naturally furniſh to the moſt obdurate mind! To ſuch alone I dedicate my remarks upon thoſe certain cauſes of death, which, being ingrafted in our nature in the moments of formation, have a regular and progreſſive motion in the ſyſtem of the univerſe, not vague, nor undefined, but limited, certain, definable, and inevitable, as all the other laws of nature are.

The ſhortneſs or duration of life depends upon the diſtance of the hileg, or giver of life, from the evil rays of the anareta, or killing planet, which is aſcertained by direct direction, or by the motion of the *primum mobile*, whereby the hileg is carried to the cuſp of the ſeventh houſe, and then by adding or ſubtracting the teſtimonies given by benefic or malefic ſtars, with the complexion of the anareta, the length of time will be obtained, according to the ſaid motion, as we ſhall more particularly define in bringing up the directions.

The hileg, or giver of life, in this nativity, is the part of fortune; and the anareta, or deſtroying planet, is the Sun. Now, when the part of fortune by direct direction comes to the oppoſition of the Sun, the native will be deprived of radical moiſture, and muſt expire; becauſe the Sun, by obtaining that poſition, overcomes the influence of all the other planets, and hath power to cut off life. The *quality* of death is firſt to be taken from the nature of the malevolent planet; ſecondly, from the nature of the ſign the planet is in; thirdly, from the quality of the houſe; and, fourthly, from the poſition of the two luminaries; all of which I have heretofore copiouſly explained.

The Sun conſidered as the anareta or deſtroying planet, not being poſited in a violent ſign, nor configurated with a violent fixed ſtar, nor with the lord of the aſcendant, in no aſpect with the Moon, nor with the lord of the eighth houſe, convinces me he ſhall not die a violent death.

death. Beſides, Jupiter, a benefic ſtar, being ſituated in the eighth houſe, acts as a guard upon the native's life, to preſerve him from accidental and premature death. But, to determine by what kind of means the native ſhall be taken from this world, we muſt firſt conſider the poſition of Venus, lady of the eighth, and Mercury, lord alſo of the ſame houſe; ſecondly, the lord of the aſcendant; thirdly, the ſituation of the anareta or killing planet; and fourthly, the planet poſited in the eighth houſe, together with their eſſential and accidental production of diſeaſes, ſince we find no violent means ſhall attain the ſuperior effect in this nativity. Venus and Mercury are co-ſignificators of the eighth houſe, and the diſeaſe Venus in her nature gives, is thick, cold, tough, phlegm, and watery, cauſing indigeſtion, with quotidian phlegmatic fevers. The diſeaſes, incident to the influence of Mercury in Aries, are yellow choler and ſubtle melancholy, with depreſſion of ſpirits, perturbation of mind, and defect or loſs of ſpeech. Now, as Mars is lord of the aſcendant, in oppoſition to Venus, and in reception with Mercury, it appears highly probable theſe diſeaſes will have much predominancy in the native's death. But they will be in ſome degree varied by other rays. The Sun in Aries will have a moſt ſenſible effect; and the Moon being afflicted by the Sun, under a powerful aſpect with Mars, lord of the aſcendant, and at the ſame time diſpoſed of by Saturn, lord of the fourth, gives a certain preſage of convulſions, apoplexy, or dead palſy. Jupiter being in the eighth houſe, and ruling the digeſtive faculty, gives diſeaſes of the blood, and will contribute not a little to the fatal tendency of the aforeſaid influences, which really brought on, ſome years after this nativity had been calculated, that ſudden ſtroke of the palſy, which carried this worthy native to the manſions of reſt and peace.

CONSIDERATIONS reſulting from the NINTH HOUSE.

From this houſe we give judgment on the effects of journeys; of the integrity, morality, or religious temper, of the native; and of the probable import of extraordinary and ominous dreams.

The ſignificators of travelling are to be taken, firſt, from the ninth houſe and its lord; ſecondly, from the planet or planets poſited in the ninth houſe; and thirdly, from the relative ſituations of the Moon, Mars, and Mercury. To determine, on the inſpection of a nativity, whether the native will travel or not, obſerve whether the Moon, Mars, or Mercury, be in conjunction or reception with each other; or in conjunction or reception with the lord of the firſt or ninth houſes; or

poſited in the ninth, third, or firſt, houſes; or have eſſential dignities therein; for, in each of theſe caſes reſpectively, the native's mind will be too reſtleſs and unſettled to continue long at a time in one place or ſituation. So likewiſe the lord of the firſt poſited in the ninth, or the lord of the ninth configurated in the firſt, preſage the ſame.

When the Sun is poſited in the proper houſe of the Moon, irradiated by Mercury or Mars, or in reception with either of them by eſſential dignities; or if the Sun be conjoined by any aſpect to Mercury, Mars, or the Moon, it denotes a removal of the native from one ſituation to another, as the caſe may be. So likewiſe many planets in a moveable ſign; Mercury in the houſe of the Moon; or the Moon in the houſe of Mercury, induce the ſame conſequences; and planets accidentally poſited, eſpecially the Moon, are obvious implicators of travelling. But the quarter of the world to which the native ſhall be impelled, is aſcertained by comparing the latitude and longitude of thoſe parts of the heavens where the ſignificators of travelling fall, with the latitude or place of the native's birth; uniformly obſerving this ſtanding maxim, that, if theſe ſignificators fall in the tenth, eleventh, twelfth, firſt, ſecond, or third, houſes, the native ſhall travel toward the eaſt; but, if they are found in the fourth, fifth, ſixth, ſeventh, eighth, or ninth, houſes, then he ſhall travel weſtward; and that quarter of the world will, in a general way, prove moſt conducive to the native's good fortune, where Jupiter, Venus, the Dragon's Head, or Part of Fortune, are poſited, provided they are dignified in good houſes of the figure, and not vitiated by malefic rays.

Theſe conſiderations being annexed to thoſe rules laid down in page 461, will enable us to draw all neceſſary concluſions concerning the material or effective journeys of the native. In this nativity we find Mercury, a very principal ſignificator of travelling, poſited in Aries, and in reception of Mars, in the tenth houſe. This declares the native ſhould be impelled weſtward, ſtrongly urged by ſcientific acquirements, which is the true and radical implication of this planet's nature and influence. And, as Mercury is elevated in the ſixth houſe, in conjunction of the Sun in his exaltation, it is an irreſiſtible argument that the native ſhould be raiſed by the events of this journey to an advantageous poſt, under the auſpices of princely authority, as the exalted aſpect of the Sun clearly demonſtrates. And again, Mercury being lord of the eleventh houſe, and having his exaltation in Virgo, declares that this journey ſhall be taken through the medium of friends, who were ſcientific men; and, as Venus is lady of the aſcendant, ſituated in the watery

ſign

ſign Piſces, and near the fortunate node of the Moon, it is thereby further declared, that this journey ſhall be made in that angle which is weſt from London, the place of the native's birth; and that it ſhall be terminated by ſome great body of water, in the vicinity of which the native ſhall find a durable reſidence. This was, in every inſtance, moſt remarkably verified in the native's appointment to a ſcientific office in his Majeſty's Dock Yard, at Portſmouth, upon the recommendation of ſome of the Fellows of the Royal Society; in conſequence of which, this important journey was taken, and all the ſubordinate events were really brought to paſs.

We have next to conſider the exemplary or religious bent of the native's mind; which is uſually aſcertained by the following configurations. Jupiter, Venus, or the Dragon's Head, placed in the ninth or third houſes, or configurated with Spica Virgo, are certain preſages of a moral and religious perſon. The Moon, Mercury, and Part of Fortune, in ſimilar poſitions, denote the ſame; but the Sun eſſentially dignified in the ninth houſe ſhews a very ſtrong natural propenſity to moral and religious practices; and, if the native happens to be bred a clergyman, he becomes a moſt admirable preacher, and hath every proſpect of conſiderble preferment in the church.

Whenever it happens that no planets are found in the ninth houſe of the figure, we muſt have particular regard to the aſtral poſition of Jupiter; for, if he be in his own houſe, or in reception with Venus or Mercury, or with the Sun or Moon, or in conjunction, ſextile, or trine, with Venus, in angular places, they declare the native to be in principle a ſtrictly moral and conſcientious man, poſſeſſed of more ſterling integrity than thoſe who make large profeſſions. But Saturn, Mars, or the Dragon's Tail, poſited in the ninth houſe, and in moveable ſigns, with Jupiter peregrine, cadent, or in bad aſpect with Saturn or Mars, preſage great mutability in religious perſuaſion, which generally terminates in atheiſm. Saturn poſited in a common ſign, ill dignified, and retrograde, beſpeaks an hypocrite; and Mars thus configurated foreſhews a mind pliable to any perſuaſion, that will beſt ſerve the purpoſes of avarice and ambition.

If we may preſume to ſpeak of the native's moral and religious character according to the true implication of the ſignificators in his genethliacal figure of birth, we cannot heſitate to affirm, that the Moon, being lady of the ninth houſe, and in her own dignities, declares the native ſhall be conſtant to that faith in which he was brought up and educated,

educated, though an admirer of every other perſuaſion that pays a rigid attention to the principles and tenets by which it is governed. And, there being a moſt remarkable reception between Mercury and Jupiter in their triplicity, Mercury being in the triplicity of Jupiter, and Jupiter by his latitude in that of Mercury, will incline the native not only to be a man of ſtrict integrity and honour himſelf, but alſo to encourage and reward it in others.

Let it not be ſuppoſed, from the foregoing obſervations, that I would wiſh to infer that the ſtars have power to make a man a ſaint or a devil, or in any ſhape to govern or direct his judgment or his will. This is not what I contend for; but thus much I am free to aſſert, that they clearly point out our natural inclinations, whether good or evil; and it will generally be found that thoſe inclinations carry ſo ſtrong a bias over our reaſon and moral intellect, that, in ninety-nine inſtances out of a hundred, the natural influence or inclination impreſſed by each man's ſignificator will be found to prevail. And yet this is no defect in our moral preception; for, each man having the ability to diſtinguiſh between right and wrong, if he chuſes to do wrong, in oppoſition to that which he knows to be his duty, it is an open violation of his own ſenſe and reaſon, and a willing ſacrifice of the duties of morality and religion. Hence the excellence of that celebrated remark on ancient philoſophers, "That wiſe men rule their ſtars, and none but wicked men or fools are ruled by them."

The laſt conſideration of this houſe is that which reſpects our dreams. Of this I ſhall at preſent ſay but little, meaning, in its proper place, to give ſuch an explication of that aſtoniſhing motion of the ſoul as hath yet never made its appearance before an enlightened and impartial public. And this, I ſhall alſo take upon me to prove, is another means by which the all-gracious Deity has mercifully condeſcended to afford his creature, under a variety of circumſtances, certain tokens or preſages of what is about to happen, either to himſelf, to his relations, or friends. But, as it will in many caſes be neceſſary to inform perſons who have had ſome ominous or extraordinary dream the natural import deducible from the ſignificators of his nativity, as well as the period of time when its object ſhall be accompliſhed, I ſhall give the following rules to effect it. As ſoon as the perſon awakes, let him as near as poſſible note the hour of the day or night in which it happened. Then find what planet ruled that hour, whether it be Jupiter, Mars, the Sun, or any other; and, when the Moon comes to conjunction, ſextile, or trine, of that planet, the dream, if it hath a good ſignification, will be-

gin to ſhew its effects; but, if it hath an evil tendency, it will begin to operate when the Moon comes to the conjunction, quartile, or oppoſition, of the lord of the hour. And here let it be remembered, that a dream hath not always the full completion on the firſt configuration of the Moon with the lord of the hour; but oftentimes remains unfiniſhed until the Moon comes in contact with another aſpect of the ſame nature and ſignification.

In this nativity the Moon and Venus are the principal ſignificators of dreams; the one being lady of the ninth houſe, and the other beholding that houſe with a trine aſpect; and they are ſtrong arguments that the native ſhould frequently have important communications through the medium of dreams.

CONSIDERATIONS reſulting from the TENTH HOUSE.

The tenth houſe hath ſignification of honour, preferment, trade, profeſſion, or of any regular and accuſtomed means by which men live, and are reſpected. In treating of which, it will be neceſſary to obſerve the following rules, in addition to thoſe laid down in page 448.

If the Sun or Moon, in the figure of birth, ſhall happen to be poſited in the very degree of the exaltation, and at the ſame time free from the evil aſpects of the infortunes, it is a powerful indication of the moſt flattering acquiſitions to the native, in proportion to his capacity and degree of birth. When the light of time tranſits the cuſp of the mid-heaven, and is ſurrounded by benefic planets in the hour of birth, and no malefic rays of the infortunes intervene, the native ſhall arrive to ſome important poſt of power and authority under government; or to a public employment of dignity and honour, under ſome chartered body, or princely power, in proportion to the condition of his birth. If the Sun or Moon are poſited in angles, though unaided by other configurations, yet the native ſhall live in much reſpect and eſteem all his days. In thoſe figures of birth where neither of the luminaries are found poſited in angles, nor in any of their eſſential dignities, nor in maſculine ſigns, nor configurated with the propitious rays of Jupiter or Venus, be aſſured the condition of the native will be poor and abject all his days, no matter what might be his hereditary proſpects at his hour of birth. But if the planets that have dominion in the places of the Sun and Moon, or in the degrees aſcending, ſhall be orientally fixed, and well dignified, the native ſhall raiſe himſelf to a high condition, eſpecially if by a concatenation of fortuitous events, thoſe planets are aſpected by either of the benefics.

Jupiter poſited in the tenth houſe, in a diurnal nativity, gives a pretty accurate teſtmony that the native ſhall be employed in ſome advantageous public poſt; but, if either Saturn or Mars be in quartile or oppoſition with that poſition of Jupiter, the native will certainly be driven from his preferment, with loſs of reputation. But he who hath the good fortune to be born juſt at noon, when the Sun enters the meridian at his place of birth, eſſentially dignified, and oppoſed by no vicious ray, will, in ſpite of all the gloomy proſpects that may attend his infancy, certainly arrive to great fortune and preferment, and increaſe in honour and reputation all his days. If the lord of the tenth apply to the lord of the aſcendant, in oriental ſtations, and in their exaltation, ſuch a native ſhall be proſperous, and well beloved. And again, he that hath the Moon poſited in Taurus, upon the cuſp of the aſcendant; the Sun being at the ſame time in Leo, will arrive to great honour. The Moon in the firſt houſe, oppoſed to the Sun in the ſeventh, and in quartile of Jupiter in the fourth, gives wealth and authority by the perquiſites of magiſtracy, embaſſies, &c. but, if the Moon be in the aſcendant, and the Sun in partile conjunction with Venus, wealth and honour will come by eccleſiaſtical preferments.

The fixed ſtars, likewiſe, in this ſpeculation, have, by accidental configuration, a moſt important influence. If the Moon be with Cor Leonis, and Jupiter elevated in the tenth houſe, in trine of Mars, and in eſſential dignity, the Sun being at the ſame time in conjunction with the Dragon's head, it will produce thoſe rapid and unexpected turns of good fortune and preferment, that equally ſurpriſe the native and aſtoniſh mankind. To confirm the certainty of this obſervation, I could only wiſh the genitures of Sir Roger Curtis, Sir Francis Sykes, Sir Thomas Rumbold, Mr. Mackreth, and a hundred others in ſimilar circumſtances, to be inſpected, and I will forfeit my head if the radical cauſe is not found equally the ſame in them all.

According to this hypotheſis, thoſe perſons ſhall likewiſe prove fortunate and illuſtrious, in whoſe nativities the Moon is in good aſpect with many planets, united with a princely ſtar; and he that hath in other reſpects but an unpromiſing geniture, as to riches and honour, yet, if he hath the Moon configurated with any eminent fixed ſtar of the firſt magnitude, he ſhall, at ſome part or other of his life, be unexpectedly promoted to ſome poſt of authority and advantage, though he may perhaps be diſhonourably ſuperſeded, and caſt down to his former obſcurity. Again, Caput Meduſæ in the midheaven, with the Sun, Jupiter, or the Moon, gives power to the native over his enemies; and the Pleiades or

Hyades

Hyades in the ſame poſition, or riſing upon the aſcendant with the Sun or Moon, ſhews that the native, in any military employment, according to his poſt and dignity, ſhall prevail over his enemy. But if Spica Virginis is in the above configuration, it then more aptly applies to eccleſiaſtiacal preferments.

Oculus Taurus, and Cor Scorpio, with either the Sun or Moon in the aſcendant, or in the midheaven, ſhews that the native, whoſe geniture is thus conſtituted, will gain riches by means of violence. And, if he hath Sirius Procyon united with them, and configurated with the luminaries in the aſcendant or midheaven, the native ſhall ariſe by ſimilar means to kingly authority and preferment. But the obſtacles he will have to encounter, can only be ſurmounted by an unfeeling ſpirit of rapine and violence. Inſpect the geniture of a late oriental governor!

Saturnine fixed ſtars of the firſt magnitude in conjunction of the Sun involve the native in a ſucceſſion of troubles, by repeated affliction; but, if the Sun be configurated with Fomahaut in forty minutes of Piſces, or with Rigal in thirteen degrees fifty-ſix minutes of Gemini, the native will acquire an illuſtrious character and fortune. Regulus, Arcturus, the right ſhoulder of Orion, or the left of the Waggoner, configurated with the Sun, Jupiter, or the Moon, in the tenth houſe of the figure, give alſo ample fortune and reputation. Thus the fixed ſtars, when in angles, contribute admirable efficacy to any geniture; but, if the benefic planets do not at the ſame time contribute their influence jointly with them, they are of but little import; and, if malefic planets are joined with them, they then induce much miſchief; for, if the Hyades, Hercules, Cor Scorpio, or Lynx Auſtralis, are poſited in an angle, and configurated with Saturn or Mars, in a quartile or oppoſite aſpect, thoſe fixed ſtars ſo ſituated impreſs the native with ſuch deſires and endeavours in the attainment of places and poſts of honour or emolument, as, by the malinfluence of the malefics, and in thoſe kind of expences and diſappointments to the native, not only chagrin and torment his mind, but often prove his inevitable ruin.

When the Sun, in Libra or Aquaries, is configurated either with good or evil planets, and near ſome eminent fixed ſtar, it will happen, that, when the Sun comes to the ill direction of the malefic influence, and meets with a bad revolution, at the ſame time the native ſhall be ſuddenly plunged into ſome unexpected and laſting misfortune; but, if the direction only prove bad, and the revolution good, though he be caſt down during the continuance of the malefic direction, yet he ſhall riſe

again

again upon the going off of its effect, and be reinſtated in his former occupation or employment.

Upon enquiry, I found this native was mechanically brought up to the profeſſion of a watchmaker and goldſmith; but, if we attentively conſider the import of the proper ſignificators of his preferment and profeſſion, we ſhall find that nature had fitted him for a more refined and elevated line of life. The cardinal and equinoctial ſign Libra is upon the cuſp of his aſcendant; the Sun poſited in the cardinal ſign Aries; the Moon in the tropical ſign Capricorn; Mercury and Mars, the two principal ſignificators of his profeſſion, in reception of each other; Mars alſo in the exaltation of Mercury, and poſited in the tenth houſe, the houſe of honour and preferment; the part of fortune alſo in the tenth, configurated with the two royal fixed ſtars, Hydra and Cor Leonis, are ſo many unequivocal arguments, not only that the native ſhould abandon every handycraft employment, in purſuit of the more elevated and ſublime ſtudy of the liberal arts and ſciences, but that he ſhould eventually obtain honour, promotion, and emolument, by the purſuit. Mars, beſides being the principal ſignificator of his profeſſion, is alſo lord of the aſcendant, and therefore proves that the avocation of the native ſhould be ſuch as he would make choice of himſelf, and that it would be in the line of ſcience, as is moſt aptly declared by the poſition of Mars in the dignities of Mercury; whilſt the Sun being in the houſe of his exaltation, and lord of the tenth, declares honour and preferment ſhould reſult from it, with durations of ſucceſs; and the more ſo, becauſe the Sun ſends a trine aſpect to the tenth houſe, as well as Mercury, which proves his proſperity and advancement to ariſe from his own intrinſic merit.

All this was in a moſt remarkable manner verified by the wonderful ſucceſſes and purſuits of the native, oppoſition to every obſtacle, difficulty, and oppreſſion, thrown in his way, by attempts to force upon him an employment incompatible with his genius. His many curious and valuable pieces, written at an early age, and publiſhed among other mathematical diſquiſitions, his memorable improvements and diſcoveries in the longitude, for which his ſovereign promoted him to the honourable poſt of Aſtronomical Maſter of his Royal Academy in Portſmouth, which he filled with univerſal reputation, ſhew us, that in theſe caſes, the influence of the ſtars are not to be reſiſted, nor the bright rays of genius chained to arbitrary limits. In my opinion, theſe are genitures that afford a moſt brilliant ſcope to aſtrological enquiry; becauſe we are not only enabled to define this extraordinary impulſe of the mind,

mind, which impelled this native forward in purſuit of fame; but we are likewiſe enabled to trace this inſtinctive faculty ſtill farther than the conſtitution of his own figure of birth, and to diſcover ſomething of it in that of his parents, which I ſhall here explain. The fourth houſe repreſents the father; and Saturn being configurated in that houſe, in eſſential dignities, in an airy and ſcientific ſign, proves the father to have inherited a ſcientific turn. But the tenth houſe bears ſignification of the native's mother, whoſe ſpirit of generoſity and elevation of ſoul are moſt remarkably expreſſed by the two royal fixed ſtars configurated in her aſcendant in conjunction with the part of fortune, the giver of life to the native; and we may obſerve, that, as Mars is lord of the native's aſcendant, and falls in his mother's aſcendant, he ſhould, according to natural efficient cauſes, inherit the vital principles and diſpoſition of his mother. Hence too we define the cauſe why children ſometimes more ſtrongly reſemble the father, and ſometimes the mother; an effect which ſolely depends upon which of their ſignificators is the ſtrongeſt and beſt dignified in the act of generation.

Upon the whole, we may remark, that few events can more illuſtriouſly diſplay the obviouſneſs of planetary information, or more viſibly demonſtrate the goodneſs of God in mercifully affording his creatures this aſtoniſhing mode of communication, than the foregoing radical proofs of this native's natural force of genius; who, at twelve years of age, was of ſufficient capacity to ſend a moſt elaborate piece for inſertion in the Gentleman's Diary; and, at the early age of twenty-one, was admitted a member of the mathematical ſociety in London! A proof this, that aſtral influence ſhould be the firſt conſideration to direct us in forming the tender minds of youth to ſuch purſuits and avocations as are beſt calculated to place them in the high road to excellence and perfection. And for which purpoſe, I cannot recommend a more ſtriking example than what is afforded in this eſſential part of the nativity of my good and worthy friend Mr. Witchell.

CONSIDERATIONS reſulting from the ELEVENTH HOUSE.

The eleventh houſe is that part of the viſible heavens from which we draw judgement concerning friends and friendſhip; hope, confidence, and truſt; I ſhall therefore, in addition to what I have communicated in page 459, offer the following remarks. When Jupiter or Venus ſhall be found in the eleventh, fifth, tenth, ſeventh, firſt, or ninth, houſes of the figure, it is a ſure preſage of many friends; but, if Saturn or Mars are peregrine in angles, or poſited in the twelfth houſe, it denotes many enemies. Whoever is born with Cancer aſcending

on the caſtern fineter of the heavens, ſuch native will enjoy a very ſmall ſhare of friends; and nearly the ſame will be the lot of thoſe in whoſe nativities the lord of the eleventh houſe and the lord of the aſcendant are found ſeparating from a propitious configuration.

If it be in any caſe required to know whether mutual good offices of friendſhip ſhall long exiſt between any two particular perſons, or between lovers or ſweethearts before marriage, or between huſband and wife after, the only certain mode of obtaining this information is by comparing the two nativities of either of the two perſons together, and, according to their import, judge. For, if the aſcendant in the figures of both parties have the ſame ſign aſcending, or the ſame planets in the firſt houſe, or beholding each other by the ſame aſpect, mutual friendſhip, love, and confidence, will long exiſt; for, as affinity of manners and likeneſs are the eſſence of affection, ſo affection, in this ſpeculation, muſt be the author of agreement, of ſincerity, and of friendſhip. To demonſtrate this, let us conſider the influence and condition of the lord of the aſcendant, under its four different configurations: viz. firſt, when in both nativities he is *bona fide* the ſame planet; ſecondly, when he is received of the other nativity by houſe or exaltation; thirdly, when he is in conjunction with the lord of the aſcendant of the other nativity; and, fourthly, when he is in ſextile or trine of the lord of the other nativity. For, in all caſes where there is not a concurrence of one or other of theſe teſtimonies, the friendſhip or attachment of thoſe two particular perſons will not be found of long continuance.

When, in the nativities of any two given perſons, the one hath Venus in the poſition where the other hath the Moon, or the Sun, the part of fortune, or the lord of the aſcendant, it is a ſubſtantial proof that there will be firm and laſting friendſhip between them; but, whenever it is found, in any two nativities, that the ſign upon the aſcendant of the one occupies the cuſp of the twelfth, eighth, or ſixth, houſes of the other, there cannot poſſibly be any durable attachment or friendſhip between the parties. It hath been determined, by repeated obſervation, that thoſe perſons regard each other with the pureſt friendſhip where the lord of the aſcendant in one nativity applies to the lord of the aſcendant in the other, or where the benevolent planets are found in reception of each other. By the ſame parity of reaſoning, they hate moſt inveterately where the ſame number of malignant planets occupy the aſcendant of each other's nativity; or where the lord of the aſcendant in one nativity, being of a contrary or adverſe nature with the lord of the aſcendant of the other nativity, are thereby configurated under a conſtitution of eternal enmity.

The

The concord or enmity of the planets is a moſt obvious ſpeculation, compriſed in their own natural quality and action; viz. Saturn hath ſympathy with Jupiter, Mercury, and the Moon; but a ſtrong antipathy to the Sun, Mars, and Venus. Jupiter hath affinity with Saturn, the Sun, Venus, Mercury, and the Moon; and is only diſcordant with the planet Mars. Mars hath pacific tendency only to Venus, and that by means of her ſuperior property in allaying his intemperate heat; for otherwiſe they are contrary in nature, Mars being hot and dry, and Venus cold and moiſt. The Sun hath friendſhip only to Jupiter and Venus; and is inimical to Saturn, Mars, Mercury, and the Moon. Venus is complacently beheld by Jupiter, Mars, the Sun, Mercury, and the Moon; but rigid Saturn is her mortal enemy. Mercury hath friendſhip to Saturn, Jupiter, and Venus; but the Sun, the Moon, and Mars, are his enemies. The Moon pacifically behold Saturn, Jupiter, and Venus; but hath enmity to Mars, the Sun, and Mercury. The Dragon's Head hath ſympathy with Jupiter and Venus; but antipathy to Saturn, Mars, the Sun, Mercury, and the Moon. The Dragon's Tail hath Saturn and Mars in friendſhip; but Jupiter, the Sun, Venus, Mercury, and the Moon, are enemies: the Part of Fortune is in this caſe conſtituted preciſely the ſame as the Moon.

By theſe rules it will be obvious, that, where we find, in two nativities, the Sun and Moon, or Mercury and the Moon, or the Sun and Mercury, configurated in each other's places, there will exiſt ſome degree of reſpect and good-will between the natives; but, if Saturn, Jupiter, Venus, or Mars, are thus found, there will be ſome diſſention, mixed with a deſire of friendſhip. If Jupiter or Saturn are found in reception of each other's place in the different nativities, their friendſhip will exiſt merely for the purpoſes of emolument or avarice; but, if Mars and Venus are in each other's place, the attachment of the parties will be formed for illicit and diſhonourable practices.

When in the nativities of any two perſons, we find the Sun or Mars in oppoſition to Mercury or the Moon, the parties will delight to injure and oppreſs each other; but, where Saturn or Mars are in oppoſition, the enmity will be perpetual. Where the malefic ſtars agree, the parties will agree in the purſuit of wickedneſs, though unfaithful to each other. The Sun in the place of any friendly planet, declares unity between the parties for integrity; Jupiter, for utility; Venus, for pleaſure; and the Moon, according to the conſtruction of her nature.

The

The quality and nature of friends are determined by the planet that is principal ſignificator. For inſtance, if Saturn is poſited in the eleventh or firſt houſes, and in no dignities, he is the ſignificator, and denotes falſe and faithleſs friends; but, if well dignified, he declares conſtant and honourable friends, according to the particular circumſtances of his own nature and quality; as doth each of the planets reſpectively, according to which rule I examine the preſent nativity. I find the ſign occupying the eleventh houſe is Virgo, the exaltation of Mercury; and, as there are no planets therein, we muſt particularly regard the poſition of Mercury, who is lord of the eleventh houſe, from whence this judgment is deduced. I obſerve Mercury is in reception of Mars; and Mars being lord of the native's aſcendant is a demonſtrable proof that he ſhould have many and great friends; ſuch as were of a ſcientific turn themſelves, and well qualified to forward the views of the native; who would admire his aſpiring genius, and take him by the hand. This was completely verified, as the native hath often told me, even in the early part of his life, when his literary productions introduced him to the knowledge and friendſhip of the celebrated Mr. Charles Brent, Mr. Franciſco Forreceſy, Doctor Bevis, Mr. Thomas Simpſon, and many other Fellows of the Royal Society. And, as it was with his friends, ſo we might ſay of the native's hopes, confidence, and truſt; for he was generally very fortunate in his expectations, and ſucceeded well in whatever he ardently ſtrove after, or anxiouſly deſired.

CONSIDERATIONS reſulting from the TWELFTH HOUSE.

From this houſe we obtain cognizance of our malignant private enemies, and of the calamitous misfortunes of adverſity and impriſonment. Whether this houſe be properly under the government of malefic influence or not, is of little importance to the objects of our preſent enquiry; ſuffice it ſay, that it anſwers every purpoſe for detecting thoſe forked or doubled-tongued malefics in ſociety, who by every diſcordant means wound and blaſt the reputation of their neighbours. And I am ſorry to add, that, within my obſervation at leaſt, there are very few indeed, even among the more liberal and humane, that with a friendly hand and compaſſionate heart are forward to caſt the mantle of charity over the frailties of their fellow-mortals; or that, like the good Samaritan, will pour the balmy oil into the bleeding wounds of thoſe who are made the victims of relentleſs and unfeeling ſlander, which ſkulks behind

hind the curtain, and ſtabs us in the dark. Metals are never ſo bright as when completely poliſhed; nor enemies never ſo dangerous as when concealed. It is therefore not the leaſt important among our aſtral enquiries, to inform ourſelves well of the quality and ſtrength of our private enemies; and, to make this enquiry obvious to all my readers, I have, in page 459, given ample rules detect and to elude their malice. I ſhall now apply them in my obſervations on the preſent nativity. On the cuſp of the twelfth houſe, we find the ſign Libra, which is the day-houſe of Venus, and wholly under her government, in the houſe of her exaltation; and, as ſhe is in direct oppoſition to the lord of the aſcendant, and is alſo lady of the ſeventh houſe, ſhe obviouſly declares that ſome woman ſhould become an implacable enemy to the native; and that this woman ſhould not be of the mean or vulgar ſort, is declared by Venus being in her eſſential dignities. But, as neither of the luminaries are affected, nor the lord of the aſcendant vitiated by malefic rays, it is impoſſible the malignity of this woman's reſentment ſhould ever materially affect the well-being of the native. Beſides, there are two royal fixed ſtars poſited in the twelfth houſe, viz. Arcturus, and Spica Virginis, which not only furniſh an argument that this female opponent ſhould do him little injury, but that no private enemies ſhould ever be able to accompliſh his ruin, or oppreſs him by impriſonment. And, as the luminaries are free from the affliction both of Saturn and Mars, and as no malignant planet occupies the aſcendant, twelfth, or ſixth houſe of the figure, I am free to declare my opinion, that the native never will be expoſed even to the danger of impriſonment, either by civil or criminal proceſs, which might ariſe either from the hand of juſtice, or through his own indiſcretion.

Having thus completely inveſtigated the various aſpects of this nativity; according to the genuine import they bear in each of the twelve horoſcopical places or houſes of the heavens, I ſhall now proceed to bring thoſe aſpects reſpectively into view, in the preciſe order in which they came up by direction, and in which they affected the mundane actions, purſuits, and eventually the life, of the native; from whence it will appear, that the nativity of any man, when correctly and judiciouſly calculated, will in a manner diſplay a compendium of the principal incidents of the native's life, from his birth to his diſſolution; taking into view as well the things paſt as thoſe which are to come. To make this the more intelligible to thoſe who mean to ſtudy the ſcience, as well as to the bulk of my readers, I ſhall conſider the directions of this nativity exactly in the order they occur, from the time of Mr. Witchell's

birth to the day of his death. And, that thoſe aſpects may all be ſeen and conſidered at one view, I have collected them into a ſpeculum, in the annexed plate, of which the following is an explanation.

The top column of the table, from left to right, diſplays in regular ſucceſſion the twelve ſigns of the zodiac, beginning with Aries, and ending with Piſces; under which are reſpectively placed thirty degrees of the zodiac for each ſign, making in the whole three hundred and ſixty degrees. The firſt column on the left, contains degrees and minutes, as far as completes one ſign; and, wherever minutes are joined to degrees, it ſhews there is an aſpect in the nativity that falls in that degree and minute of the correſponding ſign under which the planet ſtands. For example, under the letters D. M. at the top of the firſt column, ſtand o 44; and, under the ſign Virgo, in the common angle of meeting, is found the planet Mars, which ſhews that Mars, in this nativity, is poſited in forty-four minutes of the ſign Virgo; and gives us at one view every configuration made by that planet throughout the zodiac; for at thirty degrees from his given place he forms a ſemi-ſextile, at ſixty degrees from the ſame point he forms a ſextile, at ſeventy-two degrees he forms a quintile, at ninety degrees a quartile, at one hundred and twenty degrees a trine, at one hundred and thirty-five degrees a ſequiquadrate, and at one hundred and eighty degrees an oppoſition; whereby every aſpect is at once ſought out, as well thoſe of the other planets as of Mars. The *Terms* and *Faces* of the planets are alſo denoted throughout the zodiac by the initials T and F; the uſe of which is to point out to the reader an eaſy and conciſe method of facilitating zodiacal directions; particularly to the Sun, as the ecliptic line is the only orb in which he moves, and wherein he meets with all the aſpects of the erratic ſtars, with their terms, faces, exaltations, &c. I ſhall now take theſe aſpects from the ſpeculum, in the order they ſtand in the Table, p. 686, as well mundane as zodiacal, and explain their reſpective ſignificators by ſhewing their power and effect upon the life and actions of the native, and how far his body and mind were influenced and impreſſed by them.

The firſt direction in this nativity is M. C. △ ☉, the medium cœli, or midheaven, to the trine aſpect of the Sun; or, in other words, the Sun to the cuſp of the ſixth houſe. This was a direction to the native's mother, productive of a journey; for, as the tenth houſe of the native's figure is his mother's tenth, and the ſixth her ninth, it is apparent, that when the Sun, who is lord of the tenth houſe, approached the cuſp

			0	30	60	90	120	150	180	210	240	270	300	330
0	♂	0 - 44		SSq △	□	Quin ✶	Smq	♂	Smq	Quin ✶	□	SSq △		☍
1			☌ ☽											
2														
3				Ex ☽	Ex ☍						Ex ☍			
4														
5	♀	5 - 21	Smq	Quin ✶	□	SSq △		☍		SSq △	□	Quin ✶	Smq	♀
6	Midh.	6 - 49	△	□	✶		Mid		✶	□	△		☌	
7														
8														
9														
10	☍	10 - 50						☍						☍
11														
12	☼	12 - 17	☼	Smq	Quin ✶	□	SSq △		☌		SSq △	□	Quin ✶	Smq
13														
14														
15														
16	☽	16 - 56	□	SSq △		☌		SSq △	□	Quin ✶	Smq	☽	Smq	Quin ✶
17														
18														
19			Ex ☼											
20	☌	20 - 43	△	□	✶		☌		✶	□	△		☌	
21											Mid			
22														
23	♄	23 - 38	Quin ✶	□	SSq △		☌		SSq △	□	Quin ✶	Smq	♄	Smq
24														
25	☿	25 - 15	☿	Smq	Quin ✶	□	SSq △		☌		SSq △	□	Quin ✶	Smq
26														
27	Ascen.	27 - 33	☌		△	□	✶		Asce		✶	□	△	
28														
29	♃	29 - 55	Smq	♃	Smq	Quin ✶	□	SSq △		☌		SSq △	□	Quin ✶
30														
			30	60	90	120	150	180	210	240	270	300	330	360

Speculam Phoenomenorum, or Table of Aspects in the Nativity of M.r G. Witchell.

of the ſixth, a journey ſhould be determined on, and put in execution. And as Mars, the native's ſignificator, is poſited in his mother's tenth houſe, and the Sun, who repreſents the mother, being lord of the tenth, and by accidental poſition in the houſe of Mars, ſhews it that this direction ſhould carry the native a long journey with his mother, which really happened in the month of October 1731, when the native was but three years and ſeven months old; and conſtitutes the firſt material occurrence of his life, after his entry into this world, under the impreſſion of his ſignificators. It muſt however be noted, that the effect of this direction falls moſt eſſentially upon the parent; and that it acted only in an accidental or ſecondary degree upon the perſon of the native, who was in this caſe wholly under the influence of his mother.

☉ □ ☽. The Sun to the quartile of the Moon by direct motion. This aſpect, being formed from the third and ſixth houſes, and the Moon being afflicted in the houſe of Saturn, threatens the native, in his early days, with a dangerous fit of ſickneſs. The diſorder implied may be of a bilious kind, accompanied with retchings and fever; ſore watery defluxions of the eyes, irruption of humours, meaſles, or ſmall-pox. This direction came up, and was at its higheſt influence, when the native was five years and two months old, at which time I have been confidently aſſured, that he was attacked by the meaſles in a very violent and dangerous manner.

⊕ ☌ ♄. The Part of Fortune to the oppoſition of Saturn. This is another aſpect productive of ſickneſs. The Part of Fortune, in this nativity, is giver of life, and, being in oppoſition to Saturn, in a fiery ſign, and Saturn in an airy, denotes an affliction engendered of thoſe two qualities, which ſhould befal the native whenever the direction of this aſpect began to operate, which, as we have already worked up and proved, took place when the native was ſeven years and about two months old; at which time he was attacked with the ſmall-pox, and was a long time before he recovered his health and ſtrength, as is obviouſly implied by the ſlow and ponderous quality of the planet Saturn.

☽ □ ☿. The Moon to the quartile of Mercury. The Moon, in this geniture, being lady of the ninth, and Mercury lord of the eighth and eleventh houſes, the quartile aſpect formed between them under theſe circumſtances denotes a journey to the native, which ſhould bring him back from the place where his mother had ſojourned in the country,

to

to London, the place of his nativity. The force of the direction which brought up this aſpect, took place in ſeven years from the rectified time of birth, when the ſquare was completely formed by the two planets; and it is a well-known fact in Mr. Witchell's family, that at ſeven years of age he was brought back to town, to be preſented to ſome gentlemen, who, out of reſpect to the parents, had profeſſed their readineſs to patronize the child.

☽ Q. ☉ ⊕ ♂ C. L. The Moon to the quartile of the Sun, and Part of Fortune to the conjunction of Cor Leonis. Theſe benignant aſpects came up by good directions to ſupport the influence of the preceding; and gave the native a conſiderable ſhare of favour in the eyes of thoſe gentlemen the moment he was preſented to them; and beſpeak at the ſame time a ſweet and placid appearance in the youth, with a gravity and ſedateneſs in his manners that could not but acquire eſteem and commendation from every obſerver, but more eſpecially from his friends.

☉ * ♃ in M. The Sun to the ſextile of Jupiter in Mundo. This direction follows up the former two, and participates of the ſame benign influence; for, inaſmuch as Jupiter is lord of the ſecond, the Sun is lord of the tenth, by their joint concurrence they not only preſage the general approbation of his friends and teachers, but are a happy ſymbol of that early deſire of learning and improvement, which was for ſome time a ſubject of aſtoniſhment to them all, and laid the foundation-ſtone of proſperity to the native.

☉ Sſq. ♂. The Sun to the ſeſquiquadrate of Mars. This direction is implicative of a ſtrong natural deſire for the ſtudy of ſcience; and lays a good foundation for honour reſulting from knowledge; and a very apt direction it is for that purpoſe, ſince the Sun is lord of the tenth, the houſe of honour and preferment, and Mars lord of the firſt and ſixth, who diſpoſes of the Sun and Mercury. The aſpect, by falling in the terms * of Mercury, quickens the fancy, and enlarges the

* Whenever judgment is drawn from a direction, particular regard muſt be had to the *terms* in which the aſpects of the planets fall; otherwiſe our concluſions will be erroneous, and oftentimes abſurd. For, if malefic directions are wrought from the evil configurations of Saturn or Mars, and thoſe directions fall in the terms of Jupiter or Venus, in good places of the figure, the evil declared by ſuch directions will operate with much leſs force, and the effect be ſcarcely diſcerned. For this reaſon, all oppoſing qualities, whether in good or evil directions, muſt be duly conſidered, and their effect allowed, before we make our judgment final. For, if there be a good direction from the benefic rays of Jupiter or Venus, yet, if they fall in the terms of Saturn or Mars, the good promiſed will be greatly abated; and in ſuch proportion as reaſon and good ſenſe will invariably dictate.

native's

native's desire of learning. This and the three former directions came up progressively, and operated upon the mental powers of the native by regular gradation, until he was near twelve years of age, before the effect of the last direction wholly subsided.

☽ △ ♃ — ☽ P. ☿ M. The Moon to the trine of Jupiter. This is a good direction. The Moon is constituted lady of the ninth house, the house of science; and Jupiter is lord of the second and fifth, co-operating in the force of mental endowments. Under this direction the native made his first essay in scientific literature, having compiled a small piece, for the Gentleman's Magazine, which was highly approved. With this direction he had another operating, namely, the Moon to the parallel of Venus in mundo; which, being of the same quality, gave force and energy to the influence of the preceding.

⊕ M. C. Part of Fortune to the medium-cœli. This is a very remarkable and equally potent direction, operating upon the mental faculties; and it came up when the native was about thirteen years and four months old, as may be seen by the calculation p. 661, where these directions are worked up and equated by the solar motion. Under the influence of this direction, the native, at that early period of his life, compiled a most ingenious mathematical disquisition, which was printed in the Gentleman's Diary, and received universal approbation.

⊕ □ ♃. Part of Fortune to the quartile of Jupiter. This direction portends evil to the native's state of health, and has a malefic tendency. Jupiter, though in nature the most benignant planet, in this case produces an evil effect, by the constitution of the aspect he forms. He is posited, according to his latitude in Gemini, in the eighth house, among fixed stars of the quality of Mars, in quartile with the Part of Fortune, which in this nativity is Hyleg, and strongly appertains to the native's health and life; and therefore, according to the radical effect of Jupiter in this position, which causeth heat and putrefaction of the blood, I concluded that this direction must have brought with it a violent fever, because the quartile aspect is productive of the greatest evil, and because this direction falls in the terms and face of Mars, who is the author of choler, and uniformly productive of putrefaction of the animal juices; though here are no testimonies to shew that its violence should be such as to endanger life. This direction came up in fourteen years from the time of birth; and I have been assured that Mr. Witchell, at the age of fourteen, suffered severely from a fever which held him a considerable time, as the force of this direction obviously demonstrates.

☉ P. ♃ M. The Sun to the parallel of Jupiter in Mundo. As this parallel is made to the ſeventh houſe, it muſt relate to ſome contract on the part of the native; and, as the Sun is lord of the tenth, the houſe of trade and profeſſion, I concluded this aſpect governed ſome contract in buſineſs. Upon enquiry, I found the native was bound apprentice to a watchmaker and goldſmith; which is aptly enough deſcribed by a conjunction of the Sun and Mercury in Aries. This direction, as we have before proved, came up in fifteen years and twenty-one days; at that preciſe age the native and his maſter, as he hath ſince informed me, executed the indenture, and he became apprentice to a watchmaker.

⊕ Sſq. ☿ — ☽ Z.P. ♃ — ⊕ ♂ ☌. Theſe remarkable aſpects immediately ſucceeded, and produced, as their directions ſeverally brought them into effect, thoſe unpleaſant circumſtances which are invariably felt in all ſimilar caſes. The Part of Fortune to the ſeſquiquadrate aſpect of Mercury is a direction that took off the thoughts and the attention of the native from all mechanical employment, and fixed them upon mathematical contemplation. The Moon to a zodiacal parallel of Jupiter ſtrengthens and enlarges this ſtudious and contemplative faculty, expands the underſtanding, and allures the mind to a purſuit of thoſe acquirements which render manual employments inſupportable. The Part of Fortune to the conjunction of Mars could not fail, when the direction came up, to produce violent contentions between the native and his maſter, in conſequence of his total neglect of the buſineſs, and of his inattention to the orders and inſtructions given him therein. Upon enquiry, I found my judgment in no reſpect erroneous; for, although the maſter was on the one hand continually remonſtrating and complaining of neglect and inattention, the apprentice, on the other, was totally indifferent as to the ill conſequences threatened, and ſtill addicted himſelf to the uſe of books, to the ſolving and propounding mathematical queſtions, and to the publication of anonymous pieces in the magazines.

☉ ✶ ♄. This is unqueſtionably a good direction. The Sun is lord of the tenth, the houſe of profeſſional honour; and Saturn is lord of the fourth, the houſe of hereditary acquiſitions; ſo that the ſextile aſpect, formed betwixt them, leads me to conceive, that the native, while under the influence of this direction, formed a reſpectable and advantageous connexion with ſome elderly perſons, who approved his ſtudious turn, and admired the gravity of his manner, notwithſtanding its unfitneſs for a life of mechanical labour, and the anger and uneaſineſs it occaſioned in the breaſt of his maſter. Yet, in ſpite of all this, I had no difficulty in declaring, that, when this direction came to operate with its

its fulleſt force, the native would be patronized and encouraged by ſome perſons of eminence, who were friends to his father, or allied to his family. This I have heard repeatedly acknowledged by the native himſelf, who was at that period ſtrongly patronized by his uncle.

☉ Smq. ♀ —Aſ. □ ♄. The Sun to the ſemiquartile of Venus, and the Aſcendant to the quartile of Saturn. Theſe aſpects are of a baneful quality, and expreſs much uneaſineſs, anger, and affliction, in the family with whom the native reſided.—All quartiles are miſchievous, when directed to particular perſons. The firſt of theſe joint aſpects relates to the native and his miſtreſs, on whoſe account he ſhould ſtand in imminent danger of diſgrace and ruin, by means of an occurrence, which, though of a moſt deſtructive tendency, yet is too common to perſons of ſtrong paſſions of both ſexes, I ſhall not, however, enter into a detail of the matter; it is ſufficient for me to remark, that, as the aſpect only forms a ſemiquartile, its effect, when brought up by direction, which was in the native's ſeventeenth year, would be the leſs miſchievous to the parties, and the diſgrace be the ſooner blown over. The ſecond of theſe joint aſpects acted, as it were, in concert, and relates to the native and his maſter, and, being a perfect quartile of the greater infortune, hath fatality annexed to it. In ſhort, it argues violent anger between the parties; but, when the direction is perfect, which happened quickly after the above, it deprived the maſter of life, and left the apprentice and his miſtreſs at large.

⊕ * ♃ M.—⊕ △ ☉ M. Theſe aſpects are both in Mundo. They import a ſtruggle between the native and his father, concerning the purſuit of his buſineſs. Whilſt the native, on the one hand, was ſedulous to become a ſtudent, the father was deciſive on the other, to put what is termed "a good trade in his belly." Theſe directions came up in ſeventeen years and four months, at which exact age the native was turned over to another maſter of the ſame profeſſion.

☽ Q. ☿ M. The Moon to the quintile of Mercury in mundo. This is another direction which applies to the intellectual faculty, and ſtrengthens the brain. It denotes an enlargement of the underſtanding, and a fruition of rational ideas in ſcientific diſquiſitions. Under this direction the native turns his back upon all ſubordinate ſpeculations, is deaf to the calls of buſineſs, and to the remonſtrances of his maſter, and applies

applies himſelf, in ſpite of every obſtacle, to rigid contemplation and ſtudy. The effect of this direction was at its utmoſt height when the native was eighteen years and four months old; about which time, as he has ſince told me, he was ſo intent upon ſtudy, as to frame a contrivance to blind up the crevices of the doors and windows, that no part of the family might have a ſuſpicion of his paſſing the greateſt part of the night in reading and contemplating the different branches of ſcience.

M.C. ☌ ♄. The medium-cœli to the oppoſition of Saturn. This is a no leſs remarkable than fatal direction, again appertaining to the native and his maſter. It ſhews an animoſity between them, ſo far as it relates to the buſineſs; but it preſages the death of the maſter, and once more ſets the apprentice at liberty; as though fate had really ſtriven with him to obtain a different purſuit. But here, as I have been confidently informed, the parent again interpoſed his ſovereign authority, and, in ſpite of every argument, and of every importunity, ſo prejudiced was he in favour of the emoluments of trade, and ſo fixed in his mind upon that which he had before ſingled out for his ſon, that he loſt no time in chooſing him out a new ſituation. Here we perceive, in its ſtrongeſt colours, the abſurdity as well as the evil conſequence of *forcing* upon the hands of youth avocations which their nature lothes, and which are foreign both to their ability and their inclination. Let us here for a moment pauſe, and, look which way we will, we ſhall find ample teſtimonies of the truth of this miſtaken zeal for the proviſion of our children. A zeal which has, more than all other cauſes put together, furniſhed the world with a race of *bunglers* in almoſt every profeſſion; for the mind, like the temperature of the body, cannot be forced, but will be governed by its own immediate laws; a circumſtanc, which, if duly attended to, and regulated by the quality of the ſignificators at birth, would not only prove much more highly advantageous to children, but infinitely more beneficial to maſters of every craft and occupation.

⊕ □ ☿ — ♂ □ ♃. Theſe aſpects are both made in the world; and their directions are of courſe mundane. They are both quartiles of a pernicious tendency, and even threaten the life of the native. Under the influence of the firſt, he is put, ſorely againſt his will, to a new maſter, with whom he ſhews but little diſpoſition to attend to buſineſs. Under the ſecond, which acts in contact with, or rather follows up, the evil nature of the firſt, his life is endangered by ſome violent accident of fire. This is moſt aptly denoted by the poſition of Mercury in a

fiery

fiery ſign, with the violent planet Mars, his ſignificator, and the Part of Fortune, which in this nativity is giver of life, all in quartile aſpect; but, whether this danger ſhould occur to the native by his falling into the fire, or by the burning the houſe he lived in, or by what particular misfortune, was impoſſible to determine; but it was evident to my underſtanding that his danger would come by means of fire. After conſidering and reconſidering theſe configurations, I enquired of the native, whether he had not, ſome time between nineteen and twenty years of age, had the misfortune to ſet his bed-curtains on fire, or his room; for, as I knew he had often accuſtomed himſelf to read in bed, I had a ſtrong ſuſpicion that he had fallen aſleep, and that the curtains had taken fire, and expoſed him to the danger of being burnt in bed. But this he abſolutely denied, and contended much for his carefulneſs and precaution on thoſe occaſions. Had he by any accident fallen into the fire? or had the candle caught his clothes? No; he never had met with ſuch an accident in his life. I perſiſted moſt confidently that ſome ſuch accident muſt have befallen him, and at that particular time, whereby he was expoſed to great bodily hurt, if not to the danger of loſing his life; and I requeſted him to reflect upon the matter, and to tell me ingenuouſly the fact. At laſt, he ſatisfied my doubts, by relating the following circumſtance:

He had not been many days with his new maſter, before he was left in the ſhop with no other companion than a young lad, who had been put apprentice to the ſame perſon a year or two before. At the ſame time that the maſter's abſence furniſhed Mr. Witchell with an opportunity of taking a book from his pocket to read, which was invariably the caſe upon all ſuch occaſions, it afforded the other lad fit time to go to play. A ſoldier's muſquet ſtood in one corner of the ſhop, moſt aptly denoted by the quartile poſition of Mars, which the boy took up, and began to perform the manual exerciſe with. When he came to that part, "Make ready—preſent—fire," he levelled the piece cloſe to the body of his fellow-apprentice Witchell, who ſat with the utmoſt calmneſs and compoſure, reading his book; a circumſtance evidently implied by the poſition of Mercury. The boy drew the trigger, the gun ſnapped, and he recovered his arms. Pleaſed of courſe with any employment rather than with his buſineſs, he proceeded with the manual a ſecond time. When he preſented the piece again, it was elevated ſomewhat above Mr. Witchell's head; he drew the trigger, the gun went off, and carried away a large piece of the window leaving both of them, as Providence would have it, totally unhurt. With this

I was quite ſatisfied; it relieved me from my doubts; and, upon equating the direction, I told him this muſt have happened on or very near the 26th of September, 1747; for, though the other aſpect came up ſooner, yet its influence was held on by the quick ſucceſſion and ſimilar quality of the co-operating or ſecondary aſpect, which was not ripe in its malefic tendency until the day Mars began to ſeparate from his auxiliaries, which was on the day above-mentioned, at which time the native was near twenty years of age. After endeavouring to recollect all the circumſtances of the fact, he acknowledged I was ſtrictly right in point of time, as well as in my judgment of the danger he had been expoſed to by means of fire.

The aſtrological reaſon of this narrow but happy eſcape is thus defined from the native's horoſcopical figure of birth: In the eighth houſe, which is the houſe of death, we find the benevolent planet Jupiter, which is an irrefragable argument that the native ſhould not die a violent, but a natural, death. Now, had Saturn or Mars been there, the evil had certainly touched his life. Another deciſive teſtimony for the preſervation of the native's life is, that the direction operating comes from a benefic planet; and, though the direction be of an evil quality, yet, as it is not governed by the anareta, nor by any croſs direction either from Saturn, Mars, or the Sun, to the Part of Fortune, it is impoſſible, according to the radical import of the ſignificators, that life ſhould be deſtroyed, although expoſed in this remarkable manner to the moſt unequivocal inſtrument of death.

I have dwelt the longer upon theſe two directions, becauſe I conſider them as the moſt remarkable in the whole figure; and I am ſure their effect is equally extraordinary; beſides, it tends to ſhew, that, in genitures where the ſignificators clearly demonſtrate a long life and natural death, and where no croſs malefic configuration ſtrongly irradiates the aphetic place, however the native, in his journey through life, may be expoſed to the moſt imminent perils and dangers, yet, if benefic ſignificators, as in the preſent nativity, have the aſcendency in point of dignity and conſtitution of place, he ſhall ſafely overcome them all, and enjoy life until that period of time arrives, when exhauſted nature can no longer exerciſe her proper functions, and diſſolution becomes the neceſſary conſequence.

I do not here mean to enter into any arguments againſt that abſurd ſtile of reaſoning, which, reſting all its force upon ſupppoſed propoſitions, will

will contend, that, if the muſket had been pointed the ſecond time at the body of the native, he muſt have been killed, let the ſtars have been poſited how they might. But what man would be hardy enough ſeriouſly to avow this? or, if he did, it could avail nothing, ſince facts and ſuppoſitions would be ſtill at variance. The piece was not levelled the ſecond time at the native; and why it was not, who can define? It is enough for me to ſhew, that, by the native's figure of birth, he was not to receive any fatal injury; I will now thank the man, who by any other, or equally reaſonable, hypotheſis, will point out to me why the piece was not levelled at the native the ſecond time? or, if it had, let him prove that the piece muſt of neceſſity have gone off, and that the conſequent wound muſt have been mortal. When this is done, I ſhall be ready to give it an anſwer.

M. C. □ ♃. This aſpect imports no good; it is a quartile between Jupiter and the midheaven; and, as Jupiter is lord of the ſecond and fifth houſes, it declares loſs of ſubſtance to the native, by the interference of ſome religious or clerical perſon, who ſhould prove his enemy. This came up by direction in twenty years and five weeks from the time of birth; at which period of the native's life, as he hath frequently aſſured me, he was prevented from receiving a ſum of money from a relation who had actually promiſed to give it him, but for the perſuaſions of the curate of the pariſh, who, having taken ſome offence at the native, ſet every engine at work to injure him in the opinion of his friends. This aſpect is likewiſe baneful to all contracts or purchaſes under it.

☉ ☌ ☿ —M. C. ☌ Cor Leo.— ⊕ ☍ ♀. The Sun to the conjunction of Mercury, the midheaven to the conjunction of Cor Leonis, and the Part of Fortune to the oppoſition of Venus. Theſe directions were all operating at nearly the ſame time. Under the firſt, he was very ſtudiouſly inclined, and influenced to the regular purſuit of the mathematics. Under the ſecond, he was introduced to the acquaintance of ſeveral reſpectable characters, eminent in the line of ſcience, and who ſhould feel a predilection in favour of the native. And this really laid the foundation for his being introduced into the mathematical ſociety. The third direction operated with the laſt, and ſhews, that, while he was engaged in forming ſuch connections as ſhould introduce him into public life, he ſhould fall pretty much in the way of the ladies, and that a large and perplexing female acquaintance would be the reſult, which is indicated by the oppoſition of Venus to the Part of Fortune.

Theſe

Theſe two laſt directions have their force continued, in a more or leſs ſenſible degree; until the influence of ſome other direction begins to take place; and this, we find by looking in the Table of Directions, p. 687, admits a ſpace of almoſt three years. And here let it be remembered, that the fulfilment of any matter or thing promiſed by a direction is completely formed when its aſpect is in all reſpects perfect, and the irradiations of each contributing ſtar fully complete; though, according to the latitude of that principal ſignificator by which the direction is brought up, the ſubject of the matter or thing ſo to be brought about may, by certain gradations of influence, be ſome time in preparation, ere the abſolute event is really brought to paſs. For, in the caſe of marriage, there is uſually ſome time ſpent in courtſhip and dalliance, before the parties repair to the hymeneal altar. But, when this is performed, or about to be performed, the exact working up of the direction fully demonſtrates. So it is in all other caſes where a matter is declared to be brought to paſs by the force of a direction; except where a direction of a contrary quality, and ſuperior ſtrength, falls in its way, and overturns its tendency and influence; on all which occaſions the thing originally predicted is ſet aſide, and a contrary effect takes place; as we frequently obſerve in perſons betrothed, who, even at the church-door, or before the altar, change their ſentiments, and put the marriage aſide. But, if no ſuch croſs directions interpoſe, and a length of time occurs between them, then the original aſpect holds its own proper force and quality to the full extent, and whatever it denotes is in a general way fully completed, with all its conſequences and contingent effects.

Aſc. ✶ ☽. Under this direction, the influence wrought by the laſt is brought to perfect maturity. A connexion with one of the ladies, which had for ſome time been formed, is now brought to its criſis; and, when this aſpect was complete in all its rays, the parties were married. The perſonal deſcription which this aſpect gives of the wife, is of a middle ſtature, pale dark complexion, brown hair, comely, and agreeable; in mental endowments diſcreet and ingenious, rather petulant, and worldly-minded, and therefore ſufficiently ſaving and frugal.

Aſc. □ ♂ — ☉ ☌ Aſc. Theſe are both directions of an evil deſignation. They import no ſmall ſhare of vexation and diſagreement between the native and his wife, through the means of detraction, and the whiſpers of falſe female friends, connected with the native's wife, who ſow the ſeeds of jealouſy, and lay the foundation of enmity and diſcord, betwixt them. The attention of the native is thus for a time taken off from objects of preferment and advantage; his affairs go backward in the world, and he

ſuffers a two-fold anxiety of mind, accompanied with a depreſſion of ſpirits, conſtitutional by the temperature of his ſignificators at birth, but greatly enlarged by the force of this latter direction.

☽ ✱ ☉ — ⊕ ♂ ♅. Theſe aſpects are found jointly operating, after the influence of the preceding are ſpent, though of an oppoſite action and quality. Under the firſt, the native aſſumes his former purſuit of literary acquiſitions, and endeavours to enlarge his connexions with men of letters and character. He ſucceeds much to his wiſhes, being, at the time this direction came up, which was in twenty-five years and nearly a half from his birth, introduced to ſeveral gentlemen of the firſt literary talents and reſpectability, who promiſed him their patronage and friendſhip. But, in the height of theſe flattering proſpects, the ſecond direction, viz. the Part of Fortune to a conjunction of the Dragon's Tail, ſubjects the native to a violent ſore throat and fever, occaſioned by cold taken in purſuing the objects of the other direction. This affliction was very ſevere, and ſeized the native, as he hath ſince aſſured me, when he was twenty-five years and a half old, and confined him to his bed for near a fortnight.

☉ △ ♂. This direction imports much good to the native, from thoſe who are his ſuperiors. Under its influeuce he will extend his literary connexions; and will derive honour and eſtimation from the extent of his own abilities, in the opinion of thoſe who are diſpoſed to ſerve him. This direction likewiſe, from the prolific ſituation of the ſignificators in the figure of birth, imports conception to the native's wife, which, I have no ſcruple to affirm, took place under its influence.

☽ △ ☿. This is a very flattering direction, and preſages much good to the native. Under its force he will apply very cloſe to ſcientific exerciſes, and enlarge the number of his friends. It was under this direction he was introduced to the acquaintance of Dr. Bevis, who was afterwards very much his friend, and rendered him ſeveral eminent ſervices. This gentleman was a great encourager of ſcientific ſpeculations, and was ſo perfectly maſter of aſtrology, as to have calculated ſeveral national events, which ſeverally came to paſs with the moſt remarkable exactneſs.

M. C. ♂ ♂. This direction implies good to the native, becauſe Mars is lord of the aſcendant; otherwiſe it would have operated to his diſadvantage. He was warmly engaged in aſtronomical enquiries, when

this direction operated, which likewiſe introduced him to a further acquaintance with gentlemen eminently diſtinguiſhed in that line. It was at this time that he became intimately acquinted with Mr. Charles Brent, Aſtrologer to George II. under whoſe royal authority and direction be calculated the nativity of our preſent illuſtrious monarch, King George the Third; a copy of which nativity he preſented to Mr. Witchell, who afterwards gave it to me, and which I have now ſydereally projected in the annexed plate.

M. C. △ ☿. Under this direction the native hath a ſon born. It hath likewiſe a ſtrong intellectual operation upon the native himſelf, who is impelled to a critical inveſtigation of the then ſtate of the ſeveral departments of ſcience, and imports great honour and pecuniary advantage from his labours therein, and accelerates his deſires for attempting to improve them. I have had a great deal of converſation with Mr. Witchell on the ſubject of this direction, which I conſidered ſomewhat remarkable; and he aſſures me that it was about the time when this direction came up, namely, when he had completed his twenty-ſeventh year, that the firſt thought of correcting and improving the longitude preſented itſelf to his mind, and which was ever after inſeparable from it, until he had fully accompliſhed that moſt invaluable diſcovery.

☽ Smq. ☉ M.—☉ * ♀ M. The Moon to the ſemiquartile of the Sun in Mundo, and the Moon to the ſextile of Venus in Mundo. Here are two generally good directions operating together, which promiſe the native health of body and felicity of mind. The affairs of his family will proſper under them, and all matters relating to ſubſtance and advantage will ſucceed well. He takes ſeveral little journeys, which ſhall prove profitable and pleaſant, and hath the pleaſure of receiving ſome unequivocal marks of the ſincerity and confidence of his friends. And the native frankly acknowledged to me, that no part of his life was ſo free from the intruſions of care and perplexity as the ſpace of time occupied by theſe two aſpects, which carry him from the twenty-ſeventh to the twenty-eighth year his age.

⊕ △ ☿ M—Aſc. □ ♀. The firſt of theſe joint directions hath the deſignation of much good to the native; for, while it prompts him to a laudable purſuit in the improvements of ſcience, it will enlarge the circle of his friends, and promote his reputation with the world. But, as the brighteſt day is not without its clouds, ſo this direction is united with one not quite ſo auſpicious. The quartile of Venus to the aſcendant

dant is productive of family broils and diſſentions. Jealouſies are renewed under this direction; and the native perhaps will find, that dealings with the fair ſex are not altogether ſo profitable to him; on the contrary, he will experience, about this time, the ſtrongeſt exertions of a quondam favourite female to work his deſtruction, which, however, ſhe will not be able to effect. Under this direction the native's wife conceives a ſecond time with a male child.

♃ □ ♄ M. Jupiter to the quartile of Saturn in Mundo. This direction continues the baneful effects of the former, transferring the malignity of his female enemy to thoſe of his male, whereby a variety of unpleaſant occurrences follow, and many mean and ungenerous advantages are attempted to be taken of him. This is followed by a conſequent loſs of ſubſtance, which appears ultimately the means of terminating the evil machinations enforced againſt him. Were the particulars of this ſeries of vexation and perplexity to be unfolded, with the cauſe which gave them being, it might tend to ſtrengthen the reputation of planetary preſcience; but the beſt of people are not without their weak ſide, and God forbid I ſhould take pleaſure in expoſing the foibles of any man, much leſs of one who may be ranked among the number of the moſt deſerving, and to whom I am under many obligations. Suffice it to ſay, that the party of the offended female made head againſt him, until he conſented to pay a handſome douceur, which, as he himſelf informed me, put an end to hoſtilities, and reſtored the olive-branch of peace.

☉ △ ♂ M. This direction promiſes advantage to the native; the Sun being lord of the tenth, and Mars of the aſcendant. This denotes proſperity and reſpect, and ſome advantage by the fidelity and ability of good ſervants. It likewiſe gives the native ſeveral mathematical ſcholars, who become ſtudents under him.

M. C. ☌ ♀. Under the mal-influence of this direction, the native feels the vindictive ſhafts of private enemies, and again encounters ſome family broils and diſingenuous reflections, which likewiſe originate from a female cauſe, and for a time diſturb the internal tranquillity of his mind.

☉ * ♀. This direction reſtores peace and harmony to his family, gives him another pupil in the ſtudy of the mathematics, and all things go on ſmoothly, and much to the native's ſatisfaction and advantage.

He

He receives pleaſure in the purſuits of ſeveral amuſements, and is on terms of perfect amity with his wife and her friends. Under this direction likewiſe Mrs. Witchell becomes pregnant with a daughter, and has the proſpect o a ſafe and healthful time.

⊕ * ☿ M. This direction operates upon the mental faculties, and promiſes much good to the native. Under its influence he writes the Mathematical Magazine, and acquires unbounded reputation in the literary world. He alſo obtains an increaſe of pupils to his mathematical ſchool, and meets with encouragement and ſucceſs in all his undertakings.

☽ Z. P. ♄. The Moon to the zodiacal parallel of Saturn. This direction imports no pleaſing occurrence to the native; under its operation his father falls ſick, and his family is oppreſſed with vexation and ſorrow, ariſing from thoſe evils which chequer life, and render the moſt perfect ſtate of human bliſs mutable and precarious. The native himſelf will be much afflicted with melancholy by this direction.

☽ Z. P. ♂. The Moon to the zodiacal parallel of Mars. This gave Mrs. Witchell another daughter, and demonſtrates a bad and ſickly labour, attended with a dangerous fever to the native, as is declared by the conſtitution of this parallel with Mars; for parallels are either good or bad, according to the nature and quality of the planets by which they are reſpectively brought up. This judgment is likewiſe confirmed by the poſition of the Dragon's Tail in the tenth.

⊕ △ ☿ M. This configuration, being in Mundo, denotes encreaſe of ſubſtance to the native, either by legacy or by hereditary right to the effects of ſome deceaſed perſon, which happened when this direction was completely wrought. It likewiſe indicates proſperity to the native, by means of profeſſional application and perſeverance in the objects before him.

☽ Smq. ☿ M.—⊕ □ ♃. Theſe are directions which induce a ſort of chequered life to the native; for, having an oppoſite quality and influence to each other, whatever the one impels the other counteracts, and renders all attempts and all endeavours, while theſe directions are operating, totally abortive. The native will take ſome ſhort journeys under the conſtitution of theſe aſpects, in the hope of obtaining preferment; but his labours will prove fruitleſs, and his preſent hopes terminate in

diſapointment. Juſt ſo, as the native himſelf aſſured me, was the greater part of his thirty-ſixth year diſtinguiſhed, at which period theſe directions yielded their influence; and many times, when he had reaſon to expect the full completion of his wiſhes, ſome untoward circumſtance or other conſtantly intervened, to ſet his hopes aſide.

☉ Q. ♄ — ☽ ☍ ♄. Theſe directions are fraught with no good, but threaten great anxiety of mind and depreſſion of ſpirits to the native, reſulting from ſome ſecret enemies, who make a point of oppoſing his career, and who vilify and traduce him to ſome perſons of diſtinction and power. He will likewiſe ſuffer ſome affliction in his eyes, and dizzineſs of the head, with melancholy and perturbation of mind, whilſt the ſecond direction is under its operation.

☽ * ♄. The Moon to the ſextile of Saturn, by converſe motion. Under this direction the native has another daughter born; but its influence upon his temporal affairs is but little better than the former; ſince this aſpect comes up very quickly after them, and participates of their quality and temperature. The native recovers completely from his indiſpoſition; but the viciſſitudes of fortune, and the vexations of his mind, continue with little abatement, until the effects of this direction are wholly taken off by the ſucceſſion of another.

☽ * ☿. This is a very promiſing direction, replete with happineſs and good fortune to the native. The powers of ſenſe, of diſcernment, and invention, are here ſtrongly combined, and the reſult leads to proſperity and fame. The native's diſcoveries in the longitude are here moſt aptly depicted; and I have no doubt, but under the force of this direction they were rendered complete. The friendly rays of the Moon and Mercury, in elevated places of the horoſcope, are uniformly productive of the moſt acute intellectual endowments; but relate, in a more peculiar manner, to an extenſive knowledge in ſcience, and to an unbounded comprehenſion of the power and extent of figures. This direction came up in thirty-eight years and eight mounths from the hour of birth, at which period the native made his laſt and final improvements in the longitude, for which his Majeſty rewarded him with a liberal annuity during the reſidue of his life. Let it be remembered that this aſpect falls in twenty-five degrees fifteen minutes of Aquaries; and that the nature of theſe planets being ſo exactly conſtituted with the quality of the ſign, clearly demonſtrates that the improvement and diſcovery, brought up by this direction, ſhould, in a particular manner,

relate to the ſea; a circumſtance deſerving the attention of every curious eader.

⊕ Smq. ♃ M. Part of Fortune to the ſemiquartile of Jupiter in mundo. Under this direction the native ſuffers a ſlight indiſpoſition. The internal peace of his family will likewiſe be diſturbed, from a female cauſe; which, however, will ſhortly ſubſide. He will likewiſe experience ſome ſhort perplexity in money-matters, which perhaps may make him more cautious of ſupplying the neceſſities of others, before he provides for his own.

☽ △ ☉ M. This aſpect brings freſh honour and reputation to the native; for under its influence he will experience the united recommendations and good offices of his friends. The direction comes up in May 1766, and holds on to the middle of October following, as may be ſeen in the Table of Directions belonging to this nativity, p. 689; in which ſpace Mr. Witchell has aſſured me he experienced the moſt remarkable inſtances of civility and friendſhip from ſeveral members of the Royal Society, and from other gentlemen of diſtinguiſhed merit.

☽ Z. P. ☿. This direction participates much of the benevolent nature of the preceding, and promiſes additional proſperity to the native in a moſt eminent degree. It prepares and fortifies his mind for freſh ſtudies, and influences a laborious application to books, and to experimental philoſophy. Under this direction we perceive the foundation of a journey, which will probably be taken in conſequence of ſome advantageous occurrence.

☽ ✶ ☿. This and the foregoing direction have in many reſpects a joint influence, as they follow in ſo quick a ſucceſſion, and participate of the ſame benignant quality. This aſpect completes the good fortune begun by the former ☽ ✶ ☿, under which he received a reward for his diſcoveries. The preſent benignant configuration, conſtituted with other rays, brings him a freſh inſtance of the approbation of his Royal Sovereign, who appoints him, under this direction, to the Maſterſhip of the Royal Academy at Portſmouth. This direction comes up in November 1766, and operates until the month of October 1767, at which time another direction ſucceeds. Mr. Witchell took poſſeſſion of his new-appointed office the 26th of March, 1767, when this direction was in its utmoſt force. And we might here trace the completi on of that

 journey,

journey, predicted under the laſt direction, which now conveys the native and his family to a new reſidence, in a different part of the kingdom. And, if we contemplate the quality and poſition of the correſponding ſignificators, with the affinity of Mercury and Venus, and the ſign they are poſited in, near the fortunate node of the Moon, we ſhall find that they exactly deſcribe the ſituation to which the native's family ſhould remove, and that their reſidence ſhould be permanent and proſperous.

☽ Smq. ☿ M. This is likewiſe a proſperous direction, and ſtill continues the good effects of the former three. The native derives advantage and pleaſure from an acquiſition of new friends and acquaintance, addicts himſelf to literary purſuits, and is more ſtudious than for a conſiderable time before. Under this direction, as I ſince learn, he publiſhed his Mathematical Queries.

☉ ☌ ♀. The Sun to the conjunction of Venus, by converſe motion. Although this aſpect is fraught with ſome good, and gives the native an addition to his family by the birth of a daughter, yet the effect of its direction will bring to paſs ſome unpleaſant occurrences, particularly relating to the female part of his family, which is obvious in this configuration, by Venus being conſtituted lady of the eighth and twelfth houſes.

☽ ☍ ♃ M. This gives the native ſome fruitleſs journeys to ſeveral eminent perſons, from which he returns with no great ſhare of content. He will loſe money by ſome ſpeculative adventure; and, whatever ſcheme he ſets on foot under this direction, either for emolument or fame, will prove abortive, and eventually tend to his diſadvantage and prejudice. About this time, I find Mr. Witchell loſt a large ſum by adventuring in the lottery.

☽ □ ♃. This configuration is made in the zodiac, and participates of the ſame unfriendly quality with the laſt. The Moon is lady of the ninth, and Jupiter lord of the fifth and ſecond, whereby this direction will bring up loſs of ſubſtance to the native, by means of the non-ability of ſome quondam friend, or clerical perſon, to fulfil his engagements in money-concerns. It likewiſe argues the exertions of ſome private enemy, to blaſt the native's character and reputation, with regard to his friends and family. This occurrence, the native told me, he had too much reaſon to recollect, with heart-felt regret.

☉ P. ♂ M.

☉ P. ♂ M. The Sun to the parallel of Mars in Mundo. This direction promiſes to advance the native's profeſſional character; Mars being the ſignificator of his profeſſion, exalted by a parallel from the Sun. Tranquillity and ſucceſs accompany this direction, and under its influence the native will have a ſon go out to ſea. Thoſe in ſubordinate ſtations to the native will afford him ſatisfaction, and his ſervants and domeſtics will be found orderly and faithful. All things now go ſmoothly on, and his own wiſhes and deſires are in almoſt every ſhape completely gratified.

☽ ☌ ♂. Under this direction the native ſuffers ſome uneaſineſs relative to his ſon's voyage. He will likewiſe experience ſome loſs by a ſpeculative adventure, which never can ſucceed under this aſpect. An unpleaſant diſagreement appears very likely to happen in his family; and whatever friendſhip or connexion he forms under this configuration will prove faithleſs and vexatious.

⊕ △ ♄ M. This configuration gives ſolidity and ſtability to the mind, conſolidates the ideas, and influences an unuſual ſerioufneſs of imagination, which, conſidering the phlegmatic temperature of the native, will moſt likely afflict him with lowneſs of ſpirits, nervous afflictions, and habitual melancholy. Under this direction, however, the native's mind will be engaged in a deſire of purchaſing ſome houſe or land, which will occupy moſt of the time this direction continues in force; and, whatever purchaſe he makes under it, will be advantageous and ſatisfactory to himſelf and his family.

☉ ☍ ♂. The Sun to the oppoſition of Mars, by converſe motion. This is a malevolent direction, and imports no good to the native, thro' the means of ſome ſubordinate perſon, ſervant, or domeſtic, but which the native will detect and defeat. He will ſuffer a few weeks' illneſs, under a ſlow nervous fever, which goes off with the termination of this diſcordant aſpect, and is ſucceeded by an indifferently good ſtate of health, and celerity of ſpirits; which is demonſtrated by the direction ariſing from the parallel of Mercury and Jupiter, which comes up immediately upon it, abating the evil, and removing the intemperate quality, by milder rays.

☽ ♂ ♀. This configuration is extenſively good, and gives the native proſperity and ſucceſs in all things which relate either to the ninth, fifth, or eighth, houſes. Under this direction he takes a pleaſant and profitable

profitable journey, as the ſatisfaction of ſeeing all his deſires proſper, and has peace, harmony, and content, in his own family, and good fellowſhip with his aſſociates and neighbours.

☉ △ ☽. This is a very excellent and proſperous direction, influencing a variety of favourable occurrences to the native, both in the line of his profeſſion and in the general approbation and regard of his ſuperiors and friends. The trine aſpect of the two luminaries, in eminent places of the horoſcope, is in all caſes to be regarded as a ſymbol of great good, and of an advantageous and honourable intercourſe, according to the birth and ſtation of the native, with ſome high and elevated perſons of rank and fortune. Had the native not been previouſly appointed to the ſtation he now filled, he would, under this direction, in all human probability, have obtained ſome ſimilar preferment, from the ſimilarity of the aſpects; but, as it was, the good effect of this direction was ſenſibly wrought upon him, ſince it introduced him to ſeveral noble perſonages, who at this time placed their ſons under his care and tuition, for the purpoſes of obtaining a nautical education.

♃ ☍ Aſc. Jupiter to an oppoſition of the aſcendant. This direction impairs the native's health, alters the ſtate of his blood, and induces a bilious complaint in the bowels. He will moſt likely ſuffer by ſome diſputation or diſagreement with an acquaintatance, and perhaps experience a very unpleaſant embarraſſment on the occaſion, with loſs of ſubſtance.

☽ △ ⊕M. The Moon to the trine of the Part of Fortune in mundo. This configuration always forebodes increaſe of fortune, ſucceſsful enterprize, benefit in ſpeculation, and proſperity in buſineſs. Under this direction the native experienced a great ſhare of eſtimation from his ſuperiors, and felt the emoluments ariſing from it.

♄ P. ♀ M. This direction imports death to ſome female in the native's family; and, as Venus is conſtituted lady of the ſeventh houſe, with cloſe affinity to the native in his radical figure, it is moſt probable he will loſe his wife; it is apparent, however, that this configuration will produce him much anxiety and perturbation of mind, with depreſſion of ſpirits and deep melancholy.—Upon enquiry, I found that Mrs. Witchell really died under this direction.

☽ Smq. ♃ M.—☉ M. P. ☽. The Moon to the ſemiquartile of Jupiter in Mundo; and the Sun to the mundane parallel of the Moon.

Theſe are both propitious directions, and preſage a continuance of much good to the native. He will proſper in all undertakings in the way of his profeſſion, will receive freſh marks of the approbation and attention of his friends, and will riſe in the eſtimation of ſome high and noble patron; whereby his ſpirits will be exhilarated and his melancholy removed. Theſe pleaſing circumſtances alternately occured during the time theſe directions contributed their influence, which laſted in a more or leſs powerful degree, from the beginning of November, 1778, to the month of September, 1779, when their effects totally ſubſided.

Aſc. * ♄. This direction is armed with the moſt ſerious affliction to the native of any thing that hath yet gone before it. It is the harbinger of ſome ſudden diſeaſe that threatens life. And, if we conſider the radical import of this aſpect, taken collectively with the irradiations of the other planets, and their reſpective poſitions and particular places in the figure, as they ſtand influenced and impregnated with the ambient quality of the ſigns, we can have no reaſon to heſitate in our judgment, that this affliction will fall as it were inſtantaneouſly, and that it will come by ſome defect in the animal circulation, or in the functions of the brain, whereby ſenſation will be deſtroyed, memory obliterated, or bodily motion withheld; but the moſt probable effect of the three ariſes from the ſuperior dignity of Saturn, who governs this aſpect; and, as he rules the retentive faculty of man, it becomes pretty evident that this diſorder ſhould be a fit of the palſy, falling upon the brain, whereby the native ſhould ſuffer a privation of ſenſe and motion, particularly deſtructive to the ideas of the mind, and to the force of memory. Under this direction Mr. Witchell really had the misfortune to fall down in an apoplectic fit, which held him for ſome time in a ſtate of perfect inſenſibility, deprived of ſight and motion, and of every viſible appearance of life. When circulation was reſtored, and pulſation returned, the native became ſenſible to pain, and re-poſſeſſed all the functions of the body; but his memory continued for ſome time wholly arreſted, and was ever after greatly impaired: his whole frame felt the ſhock, and his conſtitution was viſibly ſtruggling with it, during the full time of this direction. Our recovery, indeed, from all complaints influenced by Saturn is uſually ſlow; but particularly ſo, when they are occaſioned almoſt entirely by his own malignant influence, unabated by milder rays.

☌ △ ♀ M.

♂ △ ♀ M. This direction is of a more grateful quality, giving the native cheerfulneſs, and removing in ſome meaſure his habitual melancholy. This direction naturally inclines the fancy to women, and incites amorous deſires; and I have no doubt but the native, even under an impaired conſtitution, and a confirmed nervous habit, was more than ordinarily awakened to theſe deſires during the operation of this aſpect. It was, nevertheleſs, too indelicate a queſtion for me to put, however my curioſity might have been excited by the viſible deſignation of the planets, or however anxious I might have been to juſtify the directions of a nativity which were intended for public ſcrutiny.

☽ △ ♂ M. This direction participates extremely of the quality of the foregoing, and they operate in many inſtances with a joint influence, being both from aſpects made in the world, and coming up nearly together. The native hath certainly ſtrong predilections in favour of ſome particular female; and, if his conſtitution was not ſomewhat impaired, and his mind pretty much engroſſed by other concerns, I have no kind of doubt but he would have married again while this direction operated; but, though it gives a radical import of ſuch an event, yet when we come to conſider it maturely with the quality of other planets, whoſe horoſcopical places at the birth give them a concern in the completion of ſuch an event, we ſhall find ſome few arguments wanting to give it a complete turn in favour of a ſecond matrimonial engagement. But that the native had ſtrong prepoſſeſſions that way, I have not the leaſt doubt, and with a lady who perhaps is now living, and might confirm the truth of my remark.

Aſc. △ ♂. This direction is naturally good, inclining the native to fortitude and perſeverance, and gives animation to the ſpirits, and vigour to the mind. He will, however, be ſomewhat abſolute and arbitrary under it, particularly in his own family, and with his more immediate domeſtics and dependents. With reſpect to bodily infirmity, he will feel an affliction of choler, and a feveriſh tendency, induced by the quality of Mars, who has borne rule in the three laſt directions; and, by thus encreaſing the energy of his influence upon the ſpirits, will leave them ſubject to a ſlow nervous fever, deſtructive to the radical moiſture of nature, and to the free circulation of the blood and juices.

☉ Q. ♄ M. This direction is the forerunner of a worſe. It is not a configuration that deſtroys life; but it is one that unhinges the nervous ſyſtem, and reduces the native to a painful ſtate of hypochondriacal melancholy.

melancholy. It is a remarkable circumſtance, that Saturn and the Sun ſhould from the laſt aſpect in this nativity, which precedes that of death; and that of the Sun, being *anareta*, no ſooner ſeparates from Saturn, the moſt malevolent planet, than he applies to and receives the Part of Fortune, which is *hyleg*. Neither is it leſs curious to remark the gradual fatality which is here brought on and announced to the native. Mars, the leſſer infortune, occupies the chief influence of the three directions which operate prior to this; and he no ſooner retires, than he is ſucceeded by the greater infortune, Saturn, who gives place to the Sun, the *anareta*. And thus, operating by a gradual yet ſenſible influence, from a leſs to a ſuperior ſtate of infirmity, brings on that inevitable and final deſtiny, which gives every good and virtuous individual "a place amongſt the gods."

⊕ ☌ ☉. In this direction, therefore, we ſee the two principal ſignificators of life and death, which were conſtituted in the radical figure of birth, form that fatal configuration, which, in all countries, and in all nativities, is uniformly the ſame. The one, at the moment we enter into this world, is conſtituted hyleg, that is, giver or protector of life, becauſe we were formed and nouriſhed in the womb under the influence and temperature of that particular planet, and becauſe it guards us in every peril of our earthly pilgrimage. The other is in the ſame early period conſtituted anareta, or deſtroyer of life, becauſe it is tempered by its horoſcopical poſition, with qualities diametrically oppoſite to the hyleg; and becauſe, whenever it can form an evil configuration with the hyleg, it will deprive it of all its power and efficacy, and overcome its preſerving faculty, by a ſuperabundant energy of oppoſing matter, which nothing leſs than a ſupernatural cauſe can either alter or prevent. And therefore, when that certain cauſe, that vegetative faculty, which ſupports nature and ſuſtains life, is thus overwhelmed by a redundancy or ſuperiority of matter or influence, incompatible with, and contrary to, itſelf, its exiſtence becomes annihilated, and the native dies. Thus it is in the preſent caſe. The Sun, in this nativity, being conſtituted of a direct oppoſite quality to the Part of Fortune, will, whenever they form an oppoſition or quartile aſpect, abſorb its power, and deſtroy its influence; in which caſe, whatever be the thing that was nouriſhed or brought into being under it, it will be deſtroyed likewiſe.

If we regard, with a critical eye, the preſent figure of birth, we ſhall find every proof of thoſe oppoſing qualities in theſe two ſignificators,

tors, that conſtitute the *hyleg* and *anareta*; but the number of days, weeks, months, or years, which theſe two ſignificators will occupy before they meet or form this diſcordant aſpect, can only be known by equating the arch of direction which brings them into contact. This I have done in p. 685, where it appears, that theſe two ſignificators were fifty-ſix years and ten months in coming to this poſition in the heavens, from their reſpective places or poſitions at the time of the native's birth; and it is a fact too well eſtabliſhed to admit either doubt or refutation, that the native died with a ſtroke of the palſy, which this aſpect deſcribes, on the 29th of January, 1785, at which time he was exactly fifty-ſix years and ten months old!

Thus it is apparent, that, however unaccountable or undefinable theſe planetary irradiations might appear, they certainly are what the Supreme Author of all things originally intended them to be, the natural and efficient cauſes of thoſe ſtrange and complicated mixtures and affections in men, which have confounded the ſpeculations of the wiſeſt philoſophers. And I am perſuaded that no man, unleſs it be thoſe who are wilfully obſtinate, can heſitate in forming his opinion of the truth of theſe premiſes; particularly after obſerving that no remarkable incident of this native's life ever happened, but under the uniform influence, and as it were by the conſent, of one or other of theſe directions, the defining of which conſtitutes the only true and rational mode of predicting by, or of calculating, nativities.

But, before I diſmiſs this ſubject, and in order to render every part of the ſcience as plain as poſſible, it will be proper, in this place, to explain what is meant by Revolutions and Tranſits. A revolution is a returning or revolving back of any one of the celeſtial bodies to the ſame place or point in the heavens from whence it firſt receded; for ſo the word radically imports. But, in our application of it to explain or illuſtrate any particular circumſtance in a nativity, it uſually refers only to the return of the Sun to his radical place in the zodiac, that is, to the ſame degree and minute of the ſign wherein he was poſited in the hour of birth. For the truth is, that revolutions and tranſits more properly appertain to the fate of empires than to the circumſtances of a nativity. It has, however, been found, by eſtabliſhed obſervation and long practice, that the revolutions, not only of the Sun, but of all the other principal ſignificators in a nativity, to their radical places in the horoſcope, excite a very powerful additional influence in the aſpects and directions then operating, whether of a good or evil nature; but

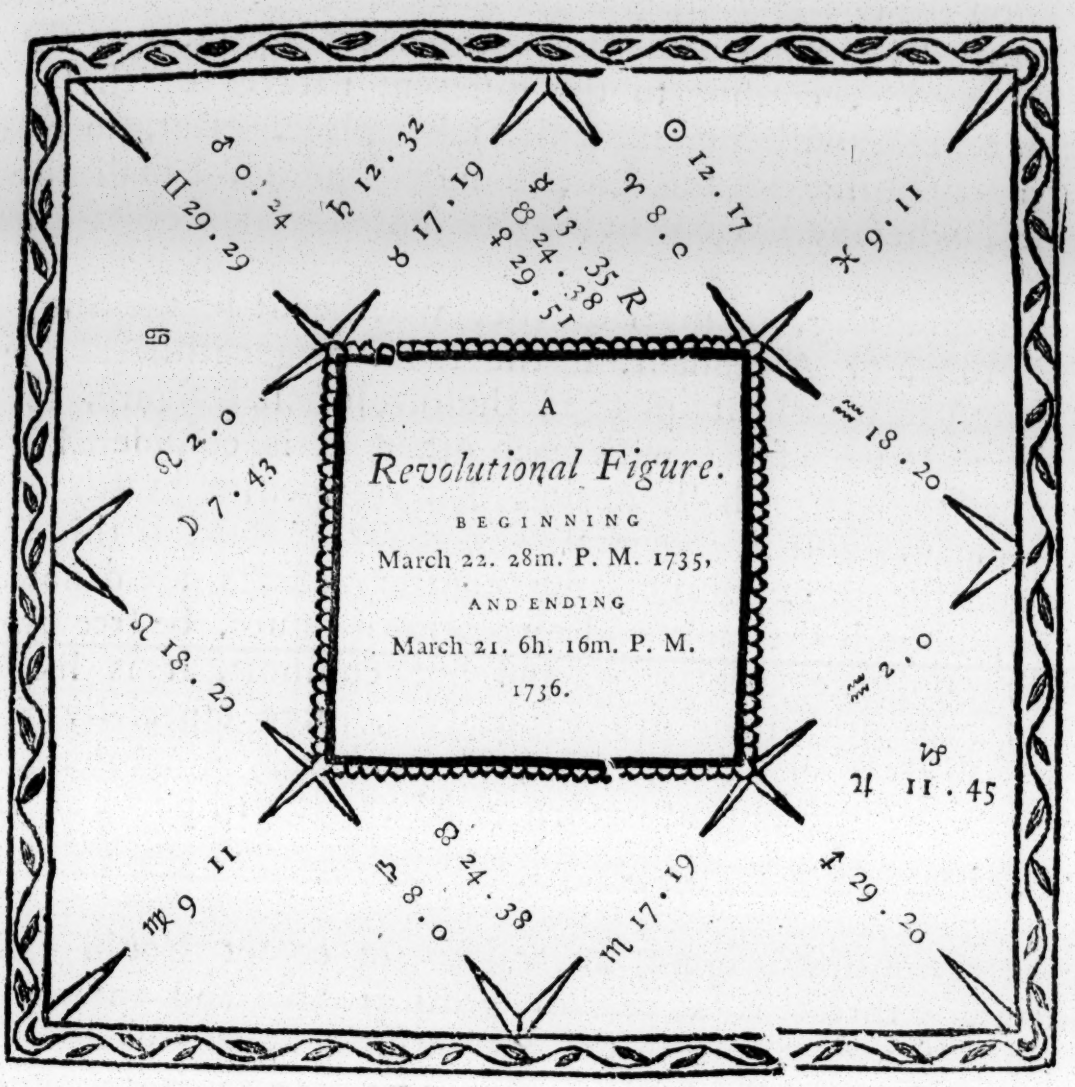
more particularly when the planet, ſo falling into its radical point, participates ſtrongly of the ſame quality and temperature as the configuration or direction then in force. And hence it is uſual for every judicious proficient in this art, when he is calculating and bringing up the directions of a nativity, to erect revolutional figures through the whole period of the native's life, in order to obtain the moſt ſatisfactory information in the probable or poſſible means, whereby any important direction, whether good or bad, might be increaſed or diminiſhed in its natural quality and import, by the falling in of the revolution of any other ſignificator, or of any particular planet tranſiting the place, under the influence of which the cuſtomary effect of the direction may be varied.

The uſual way of erecting a revolutional figure is by adding five hours and forty-eight minutes to the exact time of the native's birth for every year's revolution; and, when the aggregate exceeds twenty-four hours, the twenty-four are to be caſt away. For example, I would ſet a revolutional figure of Mr. Witchell's birth. Now the the time of the day on which he was born was ſeven hours fifty-two minutes in the afternoon. The figure of birth, it muſt be obſerved, ſtands for the firſt year; conſequently the firſt revolutional figure to be ſet for the native exhibits the poſitions of the luminaries and planets for the ſecond year of his age; and the ſeventh alſo anſwers from the ſeventh to the eighth; and therefore, if we add five hours forty-eight minutes for every year, caſting away the aggregate of twenty-four hours as often as they occur, we ſhall uniformly obtain the preciſe ſituations and poſitions of the planets for the year required.

	h.	*m.*
Thus, ſeven times five hours forty-eight minutes is	40	36
From which ſubtract — —	24	0
And there remains — —	16	36
To which add the hours from noon on the day of the native's birth, viz. — — —	7	52
And the ſum will be — —	24	28

From this ſum the twenty-four hours are again to be caſt away, and the Table of Houſes is to be entered with twenty-eight minutes, under the title of *Time from Noon*, in the ſame manner as before directed for erecting the horoſcope; and the heavenly bodies will be found to diſplay themſelves in the following manner:

Having



Having delineated the figure, we are to examine how it agrees with the radix, or original figure, of birth, and whether it be in ſextile, trine, or oppoſition, to it; and alſo what planets make their return to their own radical places, or to the radical places of others; and alſo whether the luminaries be well beheld by the benefics, or afflicted by the rays of noxious planets, or by the ſixth, eighth, or twelfth, houſes of the radical figure of birth; or whether Saturn or Mars afflict the places of the Sun, Moon, or aſcendant of the radix, or whether there occur any eclipſe either upon or near the radical places of the three Hylegiacals; for, according as theſe circumſtances are found, ſo will the affairs of the native be either injured or advantaged, and his health either impaired or eſtabliſhed, as the caſe ſhall happen to be. For, if unbenign occurrences in the revolution fall in with qualities and rays of the ſame diſcordant nature in the radix, evil and affliction will be predicted, in proportion to the ſtrength and qualities of the ſignificators;

tors; and, on the contrary, if grateful and benign influences thus concur, and mutually aid and unite in benevolent temperatures, then great and laſting good, according to the different natures of the planetary cauſes and effects, will undoubtedly take place. But, to make this ſomewhat more familiar to the reader's underſtanding, I ſhall give a few general rules, whereby judgement may be determined in other caſes.

Whenever the hyleg, or giver of life, whether it be the Sun, Moon, Part of Fortune, or Aſcendant, in the radix or genethliacal figure of birth, is found to behold its place in the revolutional figure, by forming a ſextile or trine aſpect with each other, it is conſidered a viſible argument that the native ſhall, during that year, enjoy health of body, and that his affairs will in a general way go well; but, if this aſpect be made by a quartile or oppoſition, the contrary effects are denoted. So if the Moon, in both the radix and revolutional figure, be free from the malignant rays of the infortunes, and not combuſt, it is likewiſe an argument of an healthful and proſperous year, more eſpecially if ſhe be configurated with benefic ſtars. But, if the Moon be combuſt, or afflicted with the malefic rays of Saturn or Mars, it will prove an unlucky and ſickly year.

If, in the revolutional figure, an eclipſe or comet ſhould fall upon the aſcendant, it threatens a year of great trouble and anxiety to the native. But, if the eclipſe in the revolutional figure, whether of the Sun or Moon, ſhould fall exactly in the ſame degree as the hyleg, or giver of life, in the radical figure of birth, and any violent configuration of the malefics ſhould begin to operate at the ſame time, it will, in all probability, affect the native's life, by encreaſing the malignancy of the aſpect, and heightening the violence of the means, whatever it may be, by which life is threatened. So, if an eclipſe of the Sun ſhould in like manner fall in the ſame degree and minute of the Dragon's Head, it alſo endangers life; but, if it only falls near the ſame point, it then threatens danger or diſeaſe in that year, but not ſuch as ſhould touch life.

If in the revolution the Part of Fortune falls in the ſame degree as in the radix, it is implicative of the ſame effects, and will tend to facilitate them in a more eminent and obvious manner; and, if it happens that this poſition falls in a good aſpect with its diſpoſitor, it will greatly tend to encreaſe the native's wealth or ſubſtance during that year; but, if the aſpect be made with malefic rays, and the horoſcopical poſition of

of the Part of Fortune in abject places, it portends a direct contrary effect. It is, however, always to be remembered, that any planet ſtrong and eſſentially dignified in a revolution, and at the ſame time in good aſpect with the Part of Fortune, or with the lord of the ſecond houſe, or with Jupiter, Venus, or the Moon in reception, uniformly preſages good fortune to the native during that year.

If the Sun be in the firſt houſe, mid-heaven, or eleventh houſe of the revolutional figure, in good aſpect with Jupiter or Venus in the radix, and free from the unbenign radiations of the infortunes, it denotes an increaſe of honour and reputation, of reſpect and eſteem, during that year, although no direction whatever ſhould be then operating to increaſe its influence. So Jupiter, well configurated in the aſcendant, or in Piſces, Cancer, or Sagittarius, indicates the ſame, according to the quality and occupation of the native; but he denotes honour and eſteem in a much more eminent degree when poſited in the medium cœli. Or, if the revolutional aſcendant be the place of the Dragon's Head in the radix, and irradiated by Jupiter, it likewiſe promotes honour, and encreaſes worldly eſteem; and ſo, *vice verſa*, if the aſcendant of the radical figure of birth be the place of the Dragon's Head in the revolution, it denotes the ſame.

If in the revolutional figure the luminaries are conjoined in the ſeventh or fourth houſe, it preſages death either to the father or mother of the native; more eſpecially if their places in the radical figure be likewiſe infortunated by malignant rays. If Saturn be found to afflict the Sun by quartile or oppoſition, or by conjunction in one of the angular houſes, it is an argument that the father ſhall make his exit, but, if the Moon be thus afflicted by Saturn, with relative poſitions in the two horoſcopes, it preſages death to the mother; for in theſe caſes the Sun is natural ſignificator of the father, and the Moon of the mother; and, when thus configurated in a revolutional figure, they forebode death to happen within the year.

Whenever the lord of the fifth is poſited in the aſcendant, or the lord of the aſcendant in the fifth houſe of the revolutional figure, and in a fruitful ſign, with due affinity to the radix, it is a moſt propitious configuration to give the native iſſue, if married; but, if ſingle, it will be a very dangerous year to the native, by intercourſes with the other ſex.—If the native be a male, he will moſt probably have an illegitimate offſpring to provide for; but, if a female and a virgin, ſhe will rarely

eſcape ruin, and will probably become the unprotected mother of an unfortunate orphan. This aſpect is therefore to be regarded with the utmoſt attention, and reſiſted with becoming fortitude and reſolution by both ſexes.

If the lord of the fifth be poſited in the twelfth, (it being the eighth from the fifth,) in ſimilar aſpect to the radix, it threatens death to the native's children. So likewiſe if Saturn or Mars, or the Dragon's Tail, be poſited in the fifth houſe of the revolutional figure, in evil aſpect with the radix, it forebodes death to the native's iſſue in the courſe of that year. Or if Saturn or Mars afflict the fifth houſe or its lord by conjunction, quartile, or oppoſition, it implies the ſame.

Whenever the lord of the aſcendant, in the revolutional figure, is poſited in the ſeventh houſe, and comes by direction to the radical place of Venus in the figure of birth; or if the lord of the ſeventh, in the revolution, is brought by direction to the aſcendant of the radix, they afford ample proofs that the native will marry in the courſe of that year. Or if Jupiter, Venus, the Moon, or Part of Fortune, be thus irradiated, it denotes a propenſity in the native to contract matrimony, although circumſtances might occur to prevent it.

Whenever Saturn is poſited in the ſeventh houſe of the radix, and found alſo in the ſeventh houſe of the revolution, it threatens death to the native's wife before the expiration of that year. Mars and the Dragon's Tail thus configurated, imports little leſs. Mercury, if afflicted by the malevolents, and in the ſeventh houſe, declares much danger to the native; but, if configurated with Venus, under the ſame malignant rays, it threatens miſchief both to the native and his wife.

Mars, Mercury, and Venus, being the proper ſignificators of profeſſion, if they are afflicted in the revolutional figure, with direct affinity to the ſame places in the radix, preſage great ſorrow and embarraſſment to the native in his line of buſineſs during that year. But a comet or eclipſe falling upon the mid-heaven of the radix and revolution, irradiated by the good aſpects of either the Sun or Mars, will produce a very proſperous year to the native, and will bring him honour and preferment.

Thus far we have conſidered the general tendency and import of the ſeveral ſignificators in a revolutional figure, as they are connected with

or behold the radical figure of birth. There is now another effect to be conſidered, which the erratic ſtars produce by their reſpective motions round the Sun, which are called tranſits, that is, a returning to or re-aſſuming either their own place, or the place of any other planet in the revolutional figure, ſo as exactly to correſpond with their radical places in the figure of birth. Theſe tranſits, when of a remarkable or eminent nature, always produce an effect or influence of their own, peculiar to the nature and quality of that particular ſtar by which ſuch tranſits are made; but whenever they fall in places of the figure, or in configuration with other planets, where a direction is coming up, or any diſtinct aſpect then operating, they never fail to co-operate with, and give additional force and efficacy to, ſuch aſpects or directions, whether good or evil, as the caſe and quality of the ſeveral ſignificators ſhall happen to be. And for this reaſon it is highly proper, whenever the ſpeculum of a nativity is projected, and the various directions brought up, to examine what tranſits are likely to occur in the courſe of the native's life that may poſſibly vary the effect of any particular direction; and, conſequently, of the incidents or events predicted thereby, as likely to happen to the native. For this reaſon I have annexed a few general obſervations, calculated to direct the reader's judgment under this ſpeculation.

When Saturn returns to or tranſits his own radical place in the revolutional figure, well dignified, he indicates proſperity to the native; and, if he be lord of the aſcendant either in the radical or revolutional horoſcope, he will render that proſperity ſtill more excellent and conſpicuous. If Saturn tranſits the radical place of Jupiter, propitiouſly configurated, it denotes increaſe of fortune by the favour of eminent men; if he tranſits the place of Mars, it gives advantages from friends or brethren; and, if theſe tranſits are made with evil configurations, the contrary evils will be produced.

When Saturn tranſits the place of the Sun, it is implicative of ſome ſtrong or violent contention with magiſtrates, or with men in power, in the courſe of that year; and, if accompanied with aſpects of diſeaſe, will produce bodily ſickneſs and infirmity. If Saturn tranſits the place of Venus, it demonſtrates infelicity from a female cauſe; if the place of Mercury, it implies advantages from ſtudy; if the place of the Moon, it declares affliction both of the body and mind; if the place of the Dragon's Head, it tends to promote the native's good fortune; but, if Saturn tranſits the place of the Dragon's Tail, it has a moſt dangerous

dangerous and malignant tendency. If the place of the Part of Fortune be tranſited by Saturn, with benevolent rays, it denotes encreaſe of ſubſtance and eſtate; but, if by evil rays, the contrary effect will be produced.

Preciſely the ſame is the reſult of all the other ſignificators tranſiting their own or other planets' places in the radical or revolutional horoſcopes; with only this invariable diſtinction, that the effects vary according to the nature, quality, and temperature, of each reſpective planet, and to the radiations and aſpects formed with them, or to the directions then operating; for revolutions or tranſits of a benevolent and friendly nature, falling in with good directions then operating, will viſibly increaſe their propitious quality, and greatly benefit the native; whilſt, on the other hand, revolutions or tranſits of an evil deſignation, falling in with noxious and malignant directions, will encreaſe the evil, or deſtroy life. But good revolutions or tranſits falling in with bad directions mollify their malignancy; whilſt evil ones, oppoſed to good directions, leſſen the good fortune then operating, and deprive the native of the full completion of thoſe golden advantages which perhaps appeared almoſt within his graſp.

To diſcover the preciſe time when any event or direction ſhall take place in a revolutional figure, we direct the five hylegiacals, as in the radix; always obſerving, as it is for the year enſuing, to direct the temporary progreſs of the zodiac for five hours forty-eight minutes. For inſtance, ſuppoſe the cuſp of the medium cœli hath one degree of Gemini, that point is to be directed to every aſpect that falls between that one degree and twenty-four degrees of Leo; and alſo, if the aſcendant hath at the ſame time eight degrees of Virgo, it muſt be directed to all promittors between that point and nine degrees of Scorpio, becauſe that point will be upon the cuſp of the aſcendant for the enſuing year, and Leo will occupy the mid-heaven. In like manner the Sun, Moon, and Part of Fortune, muſt be directed unto their promittors, always remembering, that the diſtance of a planet from the aſcendant is found by oblique aſcenſion, and from the mid-heaven by right aſcenſion. But, when one planet is directed to another for the purpoſe of aſcertaining tranſits, their diſtances from each other are found, by oblique aſcenſion or deſcenſion, under the pole of that planet which is taken for ſignificator; and the diſtance which is thus given by degrees muſt be converted into time, by entering with the given denomination of degrees into the following Table:

A RE-

A REVOLUTIONAL TABLE.

A Table for Degrees.			A Table for Minutes.					
Deg.	Days.	h. m.	m.	Days.	h. m.	m.	Days.	h. m.
1	4	4 56	1	0	1 41	31	2	4 9
2	8	9 52	2	0	3 22	32	2	5 50
3	12	14 48	3	0	5 3	33	2	7 31
4	16	19 44	4	0	6 44	34	2	9 12
5	21	0 40	5	0	8 25	35	2	10 52
6	25	5 36	6	0	10 6	36	2	12 33
7	29	10 32	7	0	11 47	37	2	14 14
8	33	15 28	8	0	13 28	38	2	15 55
9	37	20 24	9	0	15 9	39	2	17 36
10	42	1 20	10	0	16 50	40	2	19 17
11	46	6 16	11	0	18 31	41	2	20 58
12	50	11 12	12	0	20 11	42	2	22 39
13	54	16 8	13	0	21 52	43	3	0 20
14	58	21 4	14	0	23 33	44	3	2 1
15	63	2 0	15	1	1 14	45	3	3 42
16	67	6 56	16	1	2 55	46	3	5 23
17	71	11 52	17	1	4 36	47	3	7 4
18	75	16 48	18	1	6 17	48	3	8 45
19	79	21 44	19	1	7 58	49	3	10 26
20	84	2 40	20	1	9 39	50	3	12 7
22	92	12 32	21	1	11 20	51	3	13 48
24	100	22 24	22	1	13 1	52	3	15 29
26	109	8 16	23	1	14 42	53	3	17 10
28	117	18 8	24	1	16 23	54	3	18 51
30	126	4 0	25	1	18 4	55	3	20 32
40	168	5 20	26	1	19 45	56	3	22 13
50	210	6 40	27	1	21 26	57	3	23 54
60	252	8 0	28	1	23 7	58	4	1 35
70	294	9 20	29	2	0 48	59	4	3 16
80	336	10 40	30	2	2 28	60	4	4 56
87	365	21 12						

A TABLE,

Collecting all the Days of the Year, and ſerving ſucceſſively to find the Month and Day of any Accident.

Days	January	February	March	April	May	June	July	Auguſt	September	October	November	December
1	1	32	60	91	121	152	182	213	244	274	305	335
2	2	33	61	92	122	153	183	214	245	275	306	336
3	3	34	62	93	123	154	184	215	246	276	307	337
4	4	35	63	94	124	155	185	216	247	277	308	338
5	5	36	64	95	125	156	186	217	248	278	309	339
6	6	37	65	96	126	157	187	218	249	279	310	340
7	7	38	66	97	127	158	188	219	250	280	311	341
8	8	39	67	98	128	159	189	220	251	281	312	342
9	9	40	68	99	129	160	190	221	252	282	313	343
10	10	41	69	100	130	161	191	222	253	283	314	344
11	11	42	70	101	131	162	192	223	254	284	315	345
12	12	43	71	102	132	163	193	224	255	285	316	346
13	13	44	72	103	133	164	194	225	256	286	317	347
14	14	45	73	104	134	165	195	226	257	287	318	348
15	15	46	74	105	135	166	196	227	258	288	319	349
16	16	47	75	106	136	167	197	228	259	289	320	350
17	17	48	76	107	137	168	198	229	260	290	321	351
18	18	49	77	108	138	169	199	230	261	291	322	352
19	19	50	78	109	139	170	200	231	262	292	323	353
20	20	51	79	110	140	171	201	232	263	293	324	354
21	21	52	80	111	141	172	202	233	264	294	325	355
22	22	53	81	112	142	173	203	234	265	295	326	356
23	23	54	82	113	143	174	204	235	266	296	327	357
24	24	55	83	114	144	175	205	236	267	297	328	358
25	25	56	84	115	145	176	206	237	268	298	329	359
26	26	57	85	116	146	177	207	238	269	299	330	360
27	27	58	86	117	147	178	208	239	270	300	331	361
28	28	59	87	118	148	179	209	240	271	301	332	362
29	29		88	119	149	180	210	241	272	302	333	363
30	30		89	120	150	181	211	242	273	303	334	364
31	31		90		151		212	243		304		365

Whether the directions be radical or revolutional, the table in the foregoing page will ſerve equally for both, by changing the names of the months to any other, according to the given day of the month of any nativity, making the day of birth the firſt day of the year; and always remembering, that when it happens to be leap-year, one day muſt be added to February, and there will then be three hundred and ſixty-ſix days in that year.

I have now completed every remark and every inſtruction that is or can be neceſſary for the perfect calculation of nativities; and I am bold to ſay, that whoever will beſtow ſufficient time and application to the rules I have laid down, and that will attend properly to the collateral circumſtances, will find no difficulty in obtaining a foreknowledge of all material events relating to himſelf, or to any other perſon, whoſe real nativity is laid before him. I have, in the management of the foregoing nativity of Mr. Witchell, been particularly plain and copious, that no underſtanding might go uninformed, as well of the ſimplicity and verity of the art, as of its moral tendency to promote the good of mankind, and the certainty with much human events might be ſought out through its means.

Every thing I have ſtated with reſpect to Mr. Witchell's nativity is incontrovertible fact. That gentleman, when in perfect health, and in full vigour of mind, reſorted to me for no other purpoſe than to hold diſputations upon the rudiments of the ſcience, and to inform himſelf as to its hypotheſis and probability in the ſcale of reaſon and ſcience. The more he enquired, the more convinced he was of planetary influence and effect. He proceeded from theory to practice. He amuſed himſelf with a variety of diſquiſitions upon the different branches of the art, and had the pleaſure to find, that, in all caſes where truth and perſpicuity were the baſis of his enquiries, there were no inſtances of doubt or deception in the predictions reſulting from them. Well grounded in all the common departments of aſtronomy, he obtained an extenſive theoretical knowledge of this part of it with the greater facility; and, to reduce it to regular practice, he began with calculating his own nativity. In comparing the aſpects with the particular incidents of his life, he was ſoon convinced they were inſeparable from each other; and hence it was that he committed the reviſion and completion of it to my care, with a firm and manly ſolicitation to have the anaretical direction brought up and aſcertained, as well as thoſe of ſmaller magnitude and importance. This was a taſk I performed with the greater

greater ſatisfaction, becauſe it was to undergo the ſcrutiny of the moſt perfect mathematician of age; and becauſe his conviction and approbation of it would ſtamp new reputation upon a ſcience, which, having few or no real advocates, has been long borne down by popular prejudice and obſtinate declamation. Having performed every part of the calculation with an exactitude that highly pleaſed him, he made uſe of it as a friendly monitor of the good and evil that awaited the reſidue of his days; and, when he approached towards the ſtated time of his diſſolution, he would mention it without the ſmalleſt emotion, and conſidered the knowledge of it as one of the greateſt bleſſings of his life, which not only drew his attention to his Maker, and fixed his thoughts upon celeſtial deſires, but raiſed his mind above the contemplation of earthly enjoyments, and gave ſerenity and calmneſs to his converſation and deportment. It was on one of theſe occaſions, that he requeſted me to print his nativity in my work, which I began to publiſh ſome little time before; obſerving that the evidence of ſo recent and reſpectable a proof of aſtrological prediction might tend to bring mankind to reaſon, and admoniſh them no longer to abandon this ſublime and intereſting branch of knowledge.

And now, what need can there be of further argument in ſupport of ſo ſelf-evident a doctrine? or what advantage could it poſſibly be to me, or to any diſintereſted man, to preach up the advantages of a ſcience which hath no exiſtence in reaſon or in truth? The facts here laid down are unqueſtionable; and ſuch, I think, as no reaſonable man will attempt to refute. If farther proofs are required, I ſhall at all times be ready to furniſh them, or to explain any matter or thing herein-before laid down that might be deemed unintelligible, or that is not thoroughly underſtood; at the ſame time that, if any obſtinate unbeliever, or any other deſcription of men, can offer a fair and candid argument in oppoſition to aſtral influence, I ſhall be ready to hear them with reſpect and attention. Wretched indeed ſhould I be, if, after every precaution to guard myſelf againſt the encroachments of enthuſiaſm, I ſhould fall a victim to its phrenzy, or be deemed a madman or a fool: at the ſame time let me not ſhut my eyes againſt demonſtrable facts, merely becauſe the bulk of mankind chuſe to diſcountenance them, or determine to become wilfully blind. I have examined, and am convinced; and I truſt I have ſufficiently eſtabliſhed the reality of this ſcience; and have abundantly ſhewn that the ambient matter, collected by the rays of the celeſtial bodies, and communicated by a ſympathy of action to all ſublunary things, is the cauſe of all thoſe unde-

undeſcribable occurrences in human nature, which, for want of a more clear comprehenſion of the wonderful works of creation, are frequently attributed to cauſes, which call in queſtion the benign attributes of the Deity, and diſgrace the underſtanding of the meaneſt of his creatures upon earth.

It hath been contended by ſome, in oppoſition to that part of aſtrological doctrine which determines the bodily form and mental diſpoſition of the native from the ſeveral ſignificators in his own and in his parent's genethliacal figures, that this likeneſs or ſimilitude in body and temper is ſtamped by the energy or idea of the parents in the act of copulation. Although I am willing to admit this obſervation in part, yet I contend that the primary cauſe, which furniſhes that energy or motion in the parents, is derived from their reſpective ſignificators in the heavens; and that they impreſs their particular quality in proportion as they happen to be in dignity and power at that preciſe time. If the ſignificators of the mother are then ſuperior in force and dignity, the mother's features and diſpoſition will be moſt viſible; if the father's geniture be the ſtrongeſt, the father's temper and ſimilitude will be moſt predominant in the offſpring then begotten; but, if both their ſignificators are equally ſtrong, the child then equally participates in the likeneſs and diſpoſition of both his parents. Let it nevertheleſs be remembered, that, however ſtrong the ſignificators of both or either of the parents might be, yet thoſe proper to the fœtus or conceptional matter invariably take the lead, and ſtamp that peculiar form and temperature upon the native, which in a great meaſure ſupplant the firſt impreſſions given by thoſe of the parent, and form a perſon and mind eſſentially differing from both, though with ſome veſtiges of hereditary ſimilitude. And hence the reaſon why ſons and daughters more or leſs depart from the ſtature, features, complexion, and temper, of their parents; and why no two human beings, in the whole compaſs of generation were ever yet formed preciſely alike! If, therefore, the man lives, who can fairly and completely refute this argument, he ſhall have my thanks and my applauſe. And I will add further, in the emphatic words of an unrivalled author, that "My heart is already with "him. I am willing to be converted. I admire his morality, and "would gladly ſubſcribe to the articles of his faith. Grateful, as I am, "to the good Being whoſe bounty has imparted to me this reaſoning "intellect, I hold myſelf proportionably indebted to him, from whoſe "enlightened underſtanding another ray of knowledge communicates "to mine. But neither ſhould I think the moſt exalted faculties of

" the human mind a gift worthy of the divinity, nor any aſſiſtance, in
" the improvement of them, a ſubject of gratitude to my fellow-creatures,
" if I were not ſatisfied, that really to inform the underſtanding corrects
" and enlarges the heart."

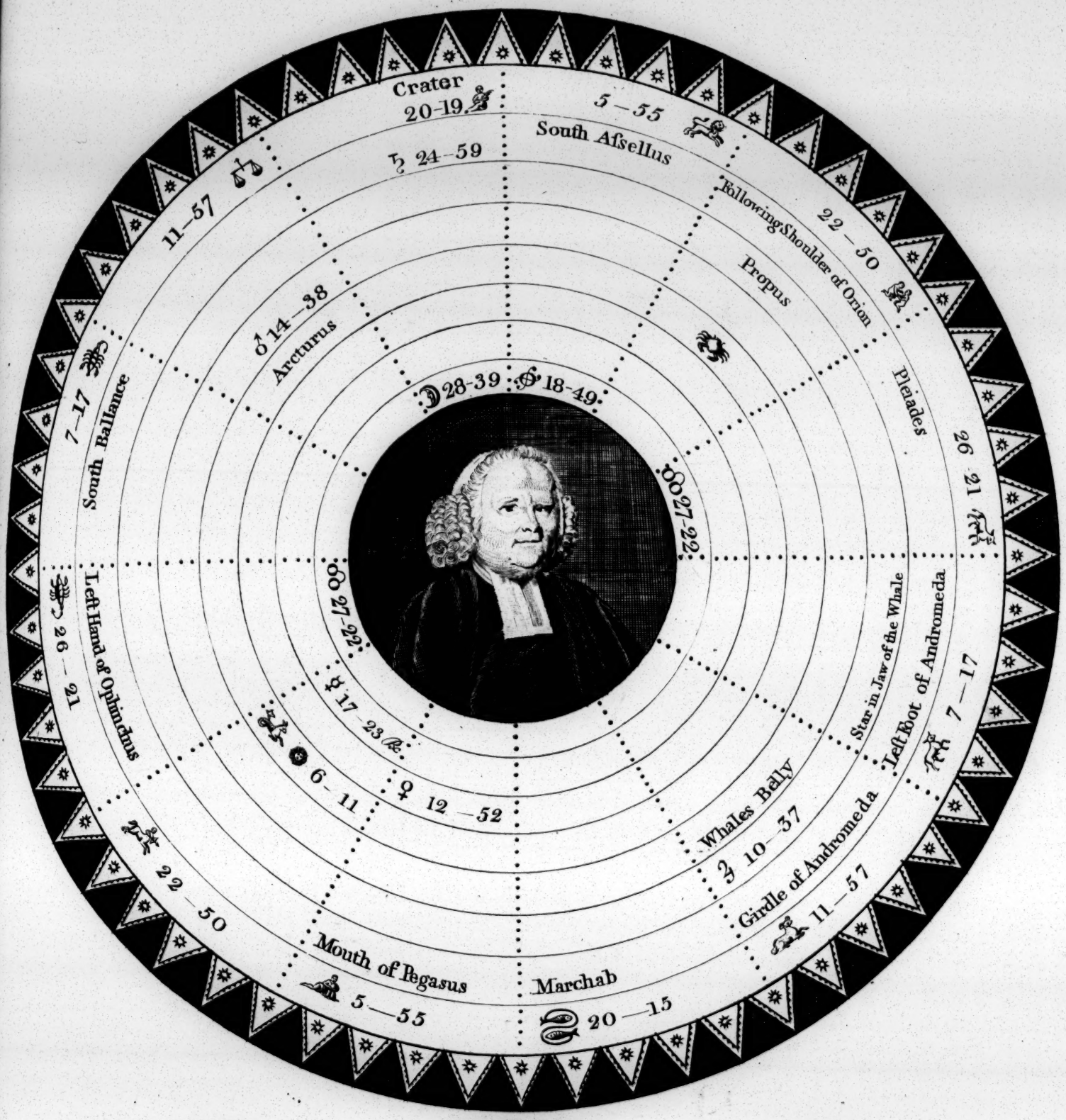
OBSERVATIONS on the NATIVITY of the Rev. GEORGE WHITFIELD, M. A.

I ſhall now, agreeable to the plan I have before laid down, introduce, by way of example, a number of remarkable genitures, in order to ſhew that the aſpects of the planets, and the influence of directions, are uniformly and invariably the ſame in all caſes, and correctly diſtinguiſh thoſe extraordinary actions in every native's life, for which he afterwards becomes celebrated and famous.

The well-known life and character of the Rev. Mr. Whitfield, and his remarkable proweſs in the line he adopted, render him no unfit ſubject for our preſent purpoſe. He was born on the 16th of December, 1714, as in the annexed plate of his geniture. At a very early period of his life he loſt his father, and was left unprovided for in the world. When he arrived at the age of ten years, his mother again contracted matrimony, which turned out every unhappy: this is demonſtrated by the mid-heaven coming at this time to a contra-antiſcion of the Moon; and, as both are ſignificators of the mother, they preſage much trouble and anxiety as well to her as to the native. At fourteen he was taken from ſchool, and aſſiſted his mother in the buſineſs of a public houſe; at which time the mid-heaven came to a quartile of the Sun, which always brings diſgrace and trouble. His mother quitting the inn, it was taken by his brother; and, his ſiſter-in-law and himſelf not agreeing, they frequently fell out, and he would ſometimes not ſpeak to her for three weeks together. This ſullen auſtere temper is produced in the radix of his birth by the quartile of the Sun and Mars; and, to complete the obſtinate perſeverance of his mind, the Moon is in conjunction of Saturn, which invariably produces ſuch a temperature.

In fifteen years and twelve days from his birth, the Moon came to the trine of Venus, who is the ſignificatrix of joy and pleaſure. It is a remarkably good direction, by falling in the eleventh houſe, which denotes friends; and, as Venus is in the third, it relates to kindred and

ſhort



Planets Latitude		Rev.d GEORGE WHITEFIELD, M.A	Planets Daily Motion	
♄	2 . . . 10 North	Born 16.th December	♄	0 . . . 1
♃	1 . . . 11 South	16 H 57 m. P.M.	♃	0 . . . 5
♂	1 . . . 56 North	1714.	♂	0 . . . 30
☉	0 . . . 0 . . . 0	Latitude 51-52	☉	1 . . . 1
♀	1 . . . 0 North	Died 29.th Sept.r 18 H.P.M.	♀	0 18
☿	2 . . . 44 North	1770. at Newbury near	☿	℞
☽	4 . . . 31 South	Boston, in New England	☽	11 52

Ames. sculp. Briſtol.

ſhort journeys. Under this direction it was reſolved to fit the native for the univerſity; but he went on ſome viſits of pleaſure before he conſigned himſelf to the diſcipline of a preparatory ſchool. At the age of ſeventeen years and one hundred and eighty-eight days, the Moon came to a bodily aſpect with Mars. This direction hath an evil ſignification, becauſe theſe two planets are by nature inimical to each other, as we have already ſufficiently ſhewn; and it would have had a ſtill more malignant influence, had not Venus at the ſame time caſt her trine aſpect to Mars. Under this direction he contracted an intimate acquaintance with ſeveral debauched young gentlemen, who led him into a variety of ſcrapes, and into the wicked company of proſtituted females.

At about eighteen years of age he was received into the univerſity; for which there came up a moſt ſignificant direction of the aſcendant to the trine of Jupiter, which hath reference to preferment under the nobility, clergy, religious ſocieties, and ſuch-like. Under this direction he was choſen ſervitor to ſeveral gentlemen of the univerſity, whereby he conducted his pecuniary affairs ſo well, that he did not ſtand his friends in twenty-four pounds in three years. At the period of eighteen years two hundred and fifty-ſix days, the Sun came to the trine of Saturn; under which direction the native abandons the eſtabliſhed doctrines of the church, and takes up the religious tenets of Methodiſm, to the utter aſtoniſhment and concern of all his relations and friends. At nineteen years two hundred and forty-four days, the Sun again came to the trine of Saturn; under which direction the native more vigorouſly purſued his religious principles, and became intimately acquainted with the Rev. John Weſley, by whoſe friendly advice and exemplary conduct he uſed frequently to ſay, "he had been delivered from the ſnares of Sa-"tan."

At nineteen years one hundred and twenty-ſix days from the time of birth, the mid-heaven came to the oppoſition of Jupiter. At this time many infelicities ariſe by means of clerical men. The native's mind is tormented and oppreſſed, and he is loaded with calumny and contempt. He incurs the diſpleaſure of the heads of his college; his relations alſo conſpire againſt him, and his mind becomes a prey to perturbation and deſpair. This laid the foundation of a violent fit of ſickneſs, which laſted him upwards of ſeven weeks, whilſt this direction operated with its utmoſt force; his life was ſuppoſed to be in danger, and his enemies rejoiced in his affliction. At twenty years and two days, the Moon came to the ſextile of Mercury, under which favourable direction

direction he was reſtored to health, and recovered his wonted reſolution and ſpirits.

At twenty years and two hundred and eighty-ſix days from his birth, the mid-heaven came to the trine of Venus, which produced him the ſincere regard of many perſons, with health and content, and proſperity in worldly affairs. Under this direction the native journeyed to Glouceſter, and ſoon afterwards to Briſtol; in the courſe of which he experienced many offices of friendſhip from thoſe whom he had conſidered his enemies. Lady Selwyn, of Glouceſter, recommended him to the patronage of the Biſhop, who immediately ſent for him, and offered to ordain him whenever he deſired; and at the ſame time preſented him with five guineas. And the next direction coming up at twenty years three hundred and ſixty days from the time of birth, namely, on the 12th of December, 1735, greatly encreaſed the good fortune promiſed by the former; for, under the influence of this direction, Sir John Phillips agreed to allow him thirty pounds a year.

At twenty-one years and eighty-ſeven days, 14th March, 1736, the aſcendant came to the ſextile of Venus. While this direction was operating, it gave the native a pleaſant and agreeable time, full of proſperity and content, with reputation and ſucceſs in his vocation; ſo that in May following he was ordained. What renders this direction more remarkably propitious is, that it falls in a good part of the horoſcope, and that Venus is no way afflicted. In Auguſt following he returned to London.

When he was twenty-one years three hundred and forty days old, *i. e.* on the 22d of November, 1736, the Moon came by direction to Spica Virginis, a fixed ſtar of the firſt magnitude. Fixed ſtars of a benevolent quality, in ſuch conjunctions, uſually denote ſudden honour and preferment, and frequently bring men into higher repute than any ſingle erratic influence; but, when mixed with planets of their own nature and quality, they give durable reputation and proſperity, as was the caſe in the preſent inſtance. At twenty-two years and twenty-four days from the birth, namely, on the 10th of January, 1737, the Sun came to the trine of the Moon from the tenth houſe, the houſe of profeſſional honour; and, as the Moon is ſignificatrix of the mixed multitude, or common people, it declares that the native ſhould experience an uncommon ſhare of honour and reſpect from the middle claſs of people, which every one knows was really the caſe. This aſpect likewiſe implies

implies ſome diſtant journey; and we find that Mr. Whitfield now firſt formed his determination of going to America. Under this direction the native acquired great popular applauſe, as he hath declared himſelf; and at this time he preached in the pariſh-churches. On the 30th of October following, the aſcendant came to the ſextile of Venus, which promiſes ſucceſs; and, by reaſon that ſo many benevolent directions follow ſo cloſely after one another at this juncture, his ſucceſs became more rapid and conſpicuous. On the 10th of December the aſcendant came to the ſextile of Mars; and on the 28th of the ſame month the native embarked for Georgia. This direction brings him into the ſociety of military men, with whom harmony and attachment is moſt amply denoted by the ſextile aſpect. It likewiſe gives the native ſuitable magnanimity, fortitude, and courage.

The next direction is of a very dangerous and evil import, namely, the medium cœli to the body of Mars, which, genethliacally conſidered, ſuddenly expoſes a native to the miſchance either of life or fortune; it ſtirs up the wrath of powerful men againſt him, and excites his mind to popular tumults and commotions. This was in an extraordinary manner exemplified in the perſon of Mr. Whitfield; for under this direction he returned to England, landed at Briſtol, and behaved with great arrogance to the Chancellor of that dioceſe; and afterwards inſulted and rebuked the Vice-Chancellor of Oxford, and contemned his authority, with that of all the other dignitaries of the church. He was now prohibited from performing divine ſervice in any of the proteſtant churches; in conſequence of which he commenced field-preacher, in the neighbourhood of Kingſwood, near Briſtol. In February, 1739, the aſcendant came to the conjunction of Mercury, at which time he was ſeized with a violent fever, and continued very ill upwards of ſix weeks.

At twenty-four years and ſeventy-eight days from the native's birth, March 5, the mid-heaven came to the body of Mercury, ruler of the tenth houſe; ſo that, notwithſtanding the oppoſition and cenſure he met with, yet he was remarkably ſucceſsful, and received great encouragement from the populace, as this direction obviouſly denotes. Under its operation he preached openly in Iſlington church-yard, then at Moorfields, afterwards at Kennington Common, and at ſeveral other places in the open fields round London. The novelty of his doctrine and deportment excited public curioſity, and the populace flocked to hear him from all quarters. He collected large ſums of money daily, in the form of a ſubſcription for building the Orphan Houſe in Georgia; for

which purpoſe the truſtees had granted him five hundred acres of land for ever. This direction likewiſe inclines the native to travel, and under its influence he embarked for Georgia in Auguſt, but returned to England again in March, 1741.

From the thirty-ſecond to the thirty-ſixth year of the native's age, there happen four remarkably-good directions, viz. the Part of Fortune to the conjunction of the Moon, the Sun to the ſextile of Jupiter, the Sun to the conjunction of Venus, and the Sun to the trine of Mars. Under theſe ſeveral directions he conſiderably encreaſed his ſubſtance, grew daily into higher repute amongſt his diſciples, and publiſhed ſeveral tracts that met with very great approbation. He likewiſe under this influence married the widow of an apothecary in Wales, with a ſmall landed eſtate. On the 27th of June, 1751, the Sun came to the trine of Mars; under which direction he collected large ſums of money, and completed his tabernacle in Moorfields.

At the age of forty-two years and ſixty-eight days, March 4, 1757, the Aſcendant came to the quartile of the Moon, an evil direction, preſaging much miſchief. The native was now publicly moleſted and abuſed by the populace. He was driven from the chapel in Long Acre with indignant violence; and in ſeveral of theſe popular tumults he narrowly eſcaped with his life. He embarked for Ireland under the evil influence of this direction, where he in vain attempted to gain proſelytes to his doctrine. The populace were in a ſhort time irritated againſt him; and after ſeveral fruitleſs efforts to ſubdue the paſſions and ſpirits of his auditors, and after patiently enduring a copious ſhare of inſult and abuſe, accompanied with ſome ſevere chaſtiſement, he re-landed in England, and came back to purſue his fortune in London.

At the age of forty-two years two hundred and fifty-ſeven days, the mid-heaven came to the ſextile of the Sun, which is an aſpect denoting much good. Under this direction he found himſelf well received by the populace; he reſumed his former places of public declamation, and went round the country, preaching in the open fields, or public ſtreets, as beſt ſuited his purpoſe. His collections upon theſe occaſions were generally pretty liberal, particularly in places where his doctrine and manner were novel, and he gained over many diſciples. He returned to town, and under this benevolent direction he built his chapel in Tottenham-Court Road.

At

At forty-five years one hundred and eighteen days from the time of birth, viz. April 17, 1760, the Moon came to the quartile of Venus. This direction falls in the twelfth houſe, and is the forerunner of anguiſh and affliction. At this time Foote's comedy of the Minor made its appearance, which ſo ſtigmatized the native's character, that he never got the better of it. He devoted himſelf to the taſk of preaching it down, and perſevered for a long while in this fruitleſs attempt; but the inſult and ſatire of the populace was ſo great, that he was under the neceſſity of withdrawing himſelf from the performance of divine ſervice even in his own chapels. At this time likewiſe many of his principal followers deſerted him, particularly a diſtinguiſhed lady, from whom he had received very great ſupport. This direction is immediately followed up by the Part of Fortune to the oppoſition of Jupiter, a baneful aſpect, which came up the 20th of May, 1760, and alſo declares loſs of reputation and ſubſtance to the native. Under this direction ſeveral others of his moſt opulent diſciples abandoned him, and the pecuniary emoluments of his chapels were greatly decreaſed.

In September, 1764, the Part of Fortune came by direction to the bodily aſpect of Mars, which hath ſignification of many violent contentions between the native and his adherents about the loaves and fiſhes; with loſs of property, and reſpect in conſequence. The next aſpect came up the 5th of December following, that is, in forty-nine years three hundred and fifty-three days from the time of birth, when the mid-heaven, which repreſents the native's honour and reputation, comes to the quartile of Venus in the twelfth houſe. This is a malignant direction, calculated to blaſt the native's general character, and to produce ſome ſudden evil from a female quarter. Theſe ſucceſſive directions, being fraught with diſappointments and inſurmountable perplexities to the native, prepared his mind to ſeek an aſylum in the more grateful climes of America.

At fifty years one hundred and eighteen days from the time of birth, the aſcendant came to the conjunction of the Sun, and is then brought to a quartile aſpect with Jupiter, in an equally-malignant radiation of the Moon. The union of theſe aſpects is extremely ſingular, as is the manner in which the hyleg and anareta are here brought together, by the united force of three co-operating malevolent directions, all of which came up in September, 1770, and deprived this celebrated character of life, on the 18th day of that month, at Newbury, near Boſton, in America.

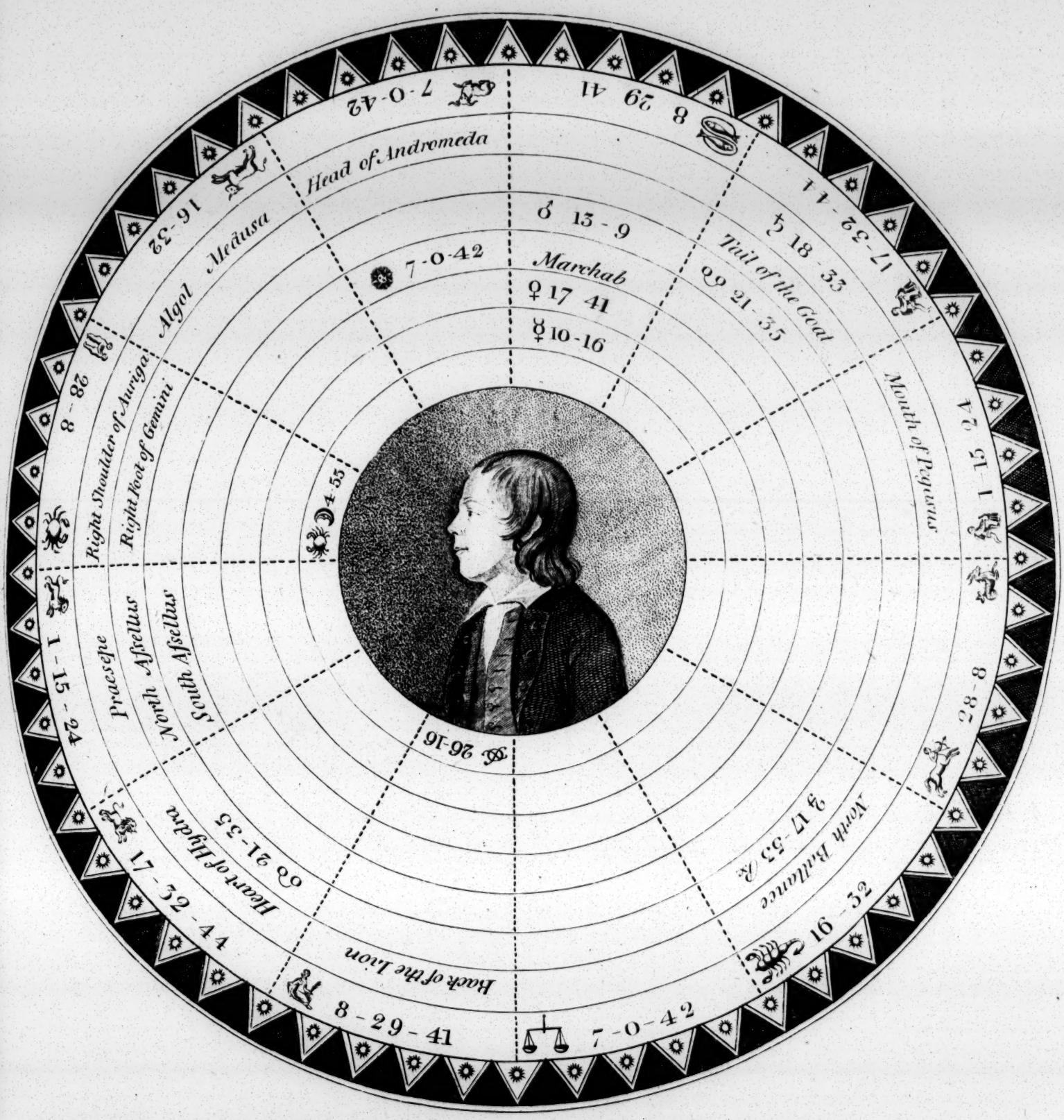
As

As to the natural temper and diſpoſition of Mr. Whitfield, it was none of the beſt, as might be collected from his own words: "I can "truly confeſs," ſaith he, "that I was brutiſh from by mother's "womb; and ſo brutiſh, as to hate inſtruction. I can date ſome early "acts of uncleanneſs, with flagrant proofs of an impudent temper, a "lying and filthy talking tongue, addicted to ſtealing, frequently taking "money out of my mother's pocket before ſhe got up in the morning; "likewiſe ſpending money that I received in the houſe, it being a pub-"lic houſe; joining others in roguiſh tricks, but was generally detected." This account agrees preciſely with the temperature and bent of mind denoted by the ſeveral ſignificators in his nativity; and is more manifeſtly declared by the ſign Scorpio upon his aſcendant, and the evil poſitions of Saturn and the Moon with reſpect to Mercury, which governs his diſpoſition. But as the meaning and radical import of all theſe ſignificators, together with their various aſpects and relative poſitions, have been ſo amply deſcribed, it would be unpardonable tautology to repeat them. I therefore mean this ſelection of remarkable nativities as ſo many ſtriking examples, whereby to exerciſe the underſtanding and judgment of my readers, in obtaining a perfect knowledge of the aſtral ſcience.

OBSERVATIONS on the NATIVITY of the Rev. JOHN HENDERSON, A. B. of *Pembroke College*, OXFORD.

THIS nativity exhibits a collection of the moſt remarkable configurations I ever ſaw compriſed in one horoſcope during the whole courſe of my practice; and it is really curious to remark their oppoſite deſignations, as they reſpectively occur upon the face of the genethliacal figure of birth, illuſtrated in the annexed plate.

According to the rectification of parallels, this native was born when the Sun was at its higheſt meridian altitude; at which time one degree fifteen minutes and twenty-four ſeconds of the princely ſign Leo aſcended the eaſtern finiter of the heavens, and affords the moſt exalted teſtimony of a noble and generous diſpoſition. The ſenſitive powers and underſtanding of the native are repreſented by Mercury and the Moon. Mercury, who rules the active and rational part of the brain, is poſited in the ninth, the houſe of religion and ſcience; in the dignities of Jupiter, in conjunction of Mars, and within orbs of the benefic planet Venus. This ſharpens the wit, and furniſhes the imagination



Planets	Latitude & Declination			
♄	0 55	South	South	16 10
♃	1 18	North	South	16 45
♂	1 8	South	South	7 37
☉	.....		North	2 47
♀	1 25	South	South	6 5
☿	2 0	South	South	9 27
☽	3 44	South	North	19 37

Rev.d

IOHN H..D..S.N, B.A.

of Pembroke College

(O X F O R D.

Born 27 March at Meridian

1757

Lat 52 30

Planets	*Motion*			*Fort.l & Debl.*	
♄	0	3	*P Day*	20	0
♃	0	4	*R*	11	0
♂	0	17		14	0
☉	0	59	14	15	0
♀	1	14		8	0
☿	1	17			6
☽	11	51	*P Day*		
☊				7	0

Ames, sculp Bristol

imagination with inexhauſtible powers of reaſoning; and if we add to the foregoing teſtimonies, that Mars is configurated in his own triplicity, and Venus in her exaltation, we ſhall diſcover the endowments of a mind apt for invention, with an impetuoſity of natural ideas, ſcarcely to be equalled; which is ſtill more confirmed by the ſtrength and good aſpect caſt by Mercury, to the Moon, who rules the moiſture of the brain, and thereby fructifies and ſtrengthens the retentive faculty. This poſition of the ſignificators likewiſe gives the native a ſtrong taſte for ſcientific knowledge, impels him to the conſideration of abſtruſe and occult reaſoning, and to the inveſtigation of myſtical divinity.

It is however much to be lamented, that, in the midſt of all theſe propitious configurations, Mercury happens to be in his detriment; for thereby it is declared, that theſe ſplendid endowments will profit the native little or nothing. And, as five of the ſignificators are poſited in watery ſigns, it is too obvious a proof that he will be regardleſs of reputation and preferment, but will give himſelf up to the pleaſures of conviviality, and ſacrifice too frequently at the ſhrine of Bacchus. This failing is ſo ſtrongly marked, that ſurrounding ſpectators, whilſt they admire the brilliancy of his wit, and the acuteneſs of his underſtanding, will be equally ſurpriſed that he ſhould not apply them to an uſeful and advantageous purſuit.

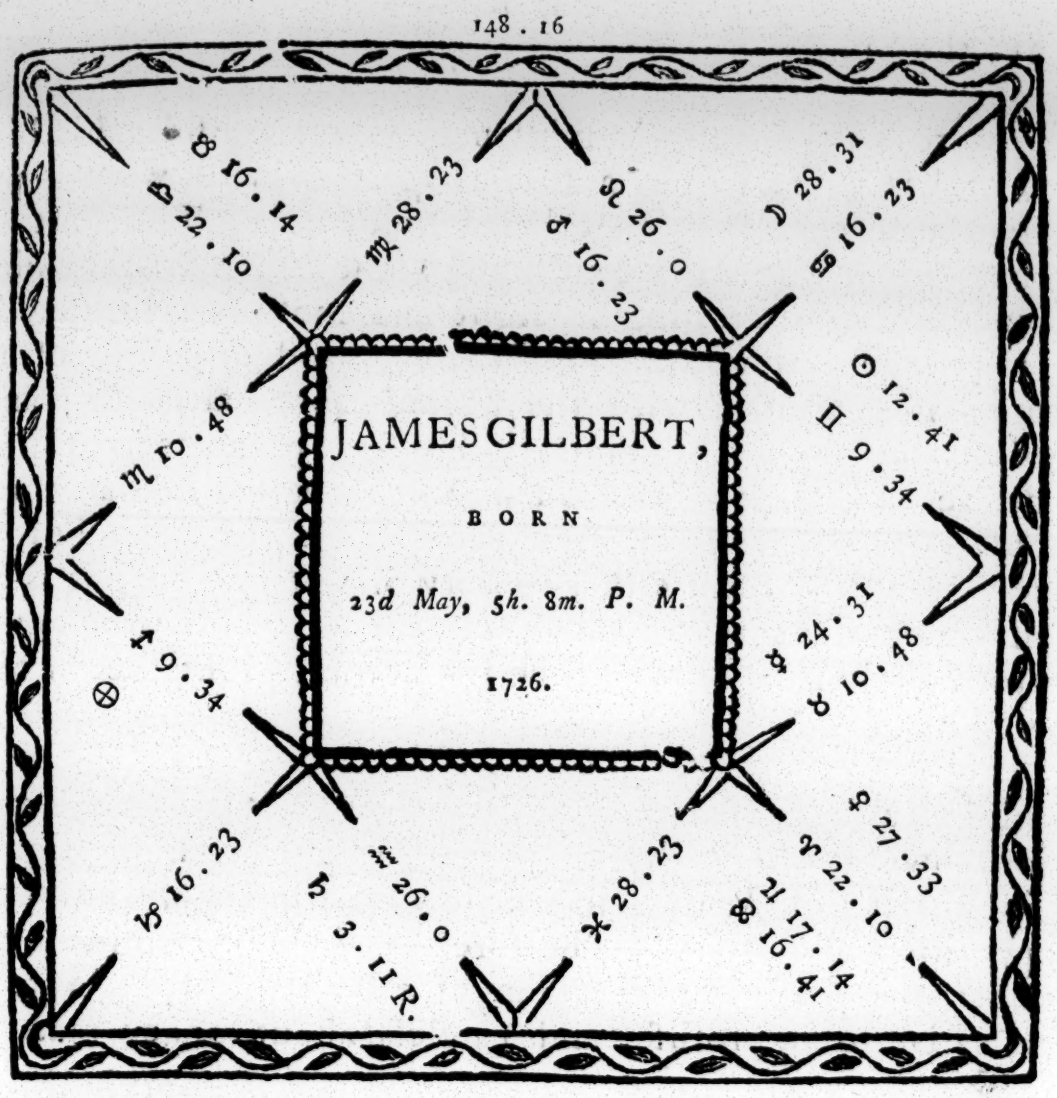
Nature has ſo endowed his rational intellect, that he is alike qualified for law, phyſic, or divinity; three avocations that perhaps few or none beſides himſelf can claim equal pretenſions to. Theſe extraordinary qualities are thus defined from the horoſcopical ſignificators: Venus in the ninth houſe, in trine to Jupiter lord of the ninth, inſpires him with a conſcientious mind, formed for divinity; Mars in conjunction with Mercury gives him a depth of judgment and an acuteneſs of reaſoning fitted for the law; and, as Venus is in conjunction with Mars and the Moon, at the ſame time that Jupiter beholds Mars and Mercury with a trine aſpect, and Mars being lord of the tenth houſe, with the Sun exalted therein, theſe are ſo many deciſive arguments to ſhew, that, had the native been profeſſionally bred to the law, he would not only have acquired an immenſe fortune, but would have increaſed likewiſe in reputation and character. That he would have made an excellent phyſician, is every way obvious. Jupiter, lord of the ſixth, the houſe of pharmacy and phyſic, is in Scorpio, a phyſical ſign, and is dignified in the fifth, the houſe of proſperity and pleaſure; and being in partile trine of Venus, and in trine alſo with his diſpoſitor, as well as in re-

ception, at the ſame time that he is forming a ſextile aſpect with Saturn, lord of the ſeventh, theſe are evident demonſtrations of a perſon born with the heavenly art of healing; and who, like the good Samaritan, not only poſſeſſes the ability, but the diſpoſition likewiſe, of affording relief to his wounded or afflicted fellow-creatures.

This native is not only born with an extraordinary talent for either of the foregoing profeſſions, but hath, in a moſt eminent degree, the gift of acquiring univerſal knowledge; poſſeſſing from nature a ſtrong retentive faculty, a quick and lively perception, and a fruitful genius, apt for every kind of ſtudy, and formed for invention. In ſtature he is but ſhort, as is deſcribed by the Sun in Aries; brown hair, grey eyes, full round features, and of a mild and placid diſpoſition; though given to be ſatirical upon the ladies, as is demonſtrated by Mars being in conjunction with Venus and Mercury in his detriment.

That the native might obtain perferment in the church, is abundantly evident, from the poſitions of ſo many planets in his ninth houſe; and therefore an excellent profeſſion for him to follow, provided he would ſum up reſolution to ſet aſide the diſſipating rays of Mercury. I only ſubmit this as a friendly hint to the native himſelf, who being alive, and poſſeſſing the ability of analyzing his own geniture, and of foreſeeing the different events that are likely to reſult from the directions, it is my duty to leave the conſequences thereof as a proper monitor to his future conduct, meaning to diſplay the figure of his birth as an example only to my readers of the extraordinary circumſtance of many illuſtrious aſpects being deprived of perfect efficacy by one diſcordant configuration.

OBSERVATIONS on the NATIVITY of Mr. JAMES GILBERT.



Latitude.			Declination.		
♄	0	21 S.	19	30	S.
♃	1	12 S.	5	51	N.
♂	1	20 N.	14	1	N.
☉	0	0	22	25	N.
♀	2	20 S.	8	32	N.
☿	3	56 S.	15	10	N.
☽	5	0 N.	25	23	N.

This is the nativity of a perſon well known in the county of Kent; a man who has a ſtrong natural propenſity to acquire knowledge, as is proved by the Moon's poſition in the ninth houſe, the houſe of ſcience, in ſextile to Mercury, in her own dignities. The ſign Scorpio aſcend-

ing in the eaſt, and Mars and Leo in trine of Venus in Aries, declare him to be of a well-formed body, and of a middling ſtature; of an open generous diſpoſition, and fair and juſt in all his dealings, which is particularly deſcribed by Jupiter being in his own dignities, and in a good aſpect with the Sun.

With regard to the native's ſubſtance, if we conſider his birth, we ſhall find it has encreaſed in a true proportion with what is promiſed by the ſignificators in his genethliacal horoſcope. The Part of Fortune is well ſituated in the ſecond houſe; the Moon is likewiſe poſited in her own houſe, encreaſing in light and motion; Jupiter, who is lord of the ſecond, the houſe of ſubſtance, and diſpoſitor of the Part of Fortune, is conjoined with the Moon's fortunate node; and, having dignities in the fifth and ſixth houſes, prenotes that the native ſhould derive advantages from ſuch things as particularly relate to thoſe houſes, which are fully explained in page 165, &c. but, as theſe ſignificators are all of them either in fiery or watery ſigns, it is apparent that ſuch occupations as are more immediately under the government and controul of thoſe ſigns would be found moſt profitable for the native to follow.

We might eaſily perceive that this native is not of a cloſe and ſordid diſpoſition, owing principally to the remarkable configurations of the Moon, in quartile of Venus, in ſextile with Mercury, and within orbs of an oppoſition of Saturn. The force of theſe predominant qualities, while under the particular direction of each reſpective aſpect, will incline the native to be profuſe, and careleſs about money-matters; will expoſe him to the impoſition of the crafty and deſigning, and eventually to the loſs of property, and the diminution of his ſubſtance, unleſs a great degree of ſpirit and reſolution be exerted, to modify and correct this good-natured, but fatal, propenſity. A hint to the wiſe is uſually ſufficient; and as this native is ſtill living, and extenſively ſurrounded with friends, I would by no means wiſh to hurt his feelings or draw down upon myſelf the reſentment of thoſe, who might have it in contemplation to take advantage of the native's generoſity.

But to return. The third houſe is the houſe of journeys; and here we find the malevolent planet Saturn retrograde. This is a ſure argument, that change of reſidence, and journeys in general, ſhould prove unſucceſsful and injurious to the native, either in the pocket, or by bodily affliction, or both, and ſhould therefore be avoided as much as poſſible.

The

The fourth houſe bears deſignation of the principal ſcope and end of the native's life. In this angle we find the fixed ſign Aquaries; and, as Saturn is poſited in that ſign, it is an argument that ſome houſes or land ſhould devolve to the native by hereditary ſucceſſion; but Saturn, being retrograde, ſhews that this patrimony ſhall not be poſſeſſed until the native is far advanced in years, or in the latter ſtage of his life. The fifth houſe denotes advantages to be obtained, or loſſes to be ſuffered, by any ſpecies of adventure; and, as the Moon's fortunate node falls in this houſe, it is apparent that the native ſhould in a general way be fortunate upon every ſuch occaſion, as cards, dice, hazard, dealing in the lottery, or ſending goods upon the chance of a market to any of our ſettlements or connexious abroad. I have no doubt but this poſition of the dragon's head, conjoined with the benevolent planet Jupiter, who is lord of the ſecond houſe, the houſe of ſubſtance, and bears rule likewiſe over the fifth, which relates to adventure, would prove extremely favourable to the native, were he to try his fortune in the lottery; more eſpecially if he would be careful to chooſe his ticket under a favourable and correſponding revolution or direction, many of which are to be found in his nativity.

With regard to ſickneſs or diſeaſe, and the accidents which are likely to be moſt fatal to the native, we ſhall, if we regard the ſixth houſe, and the planets bearing configuration therewith, eaſily diſcover of what kind and quality they ſhall be. If we carefully conſult the figure, we ſhall find that choler is the moſt predominant humour in the native's conſtitution; and that the effects of fire and air ſhall be moſt offenſive and injurious to him; and for theſe very ſubſtantial reaſons; namely, becauſe we find a fiery ſign occupies the cuſp of the ſixth houſe, with Jupiter, who governs the fiery triplicity, and he is poſited therein. Jupiter likewiſe beholds the Sun with a friendly ray, and thereby ſtrengthens his quality, becauſe the Sun bears rule over the ſame triplicity, and is poſited in an airy ſign in the eighth houſe. We find alſo an airy ſign upon the cuſp of the twelfth houſe; and Mars, the lord of this native's aſcendant, hath his feveriſh quality much encreaſed, by being poſited in a fiery ſign; and as this malefic beholds Venus with a trine aſpect in the ſixth, at the ſame time that ſhe is a lady of the twelfth, and in quartile to the Moon, it renders that otherwiſe benefic planet inimical to the native's conſtitution. Theſe teſtimonies all conſpire to ſhew, that the native ſhould be more than ordinarily ſubject to hot and feveriſh complaints, and to accidents from violent falls and bruiſes.

According to theſe poſitions of the planets, and to the directions wherewith their aſpects are ſeverally brought up, will the infirmities and misfortunes of this native be reſpectively found. At about eighteen years of age, namely, when Venus perfected her mundane parallel with the Sun and Mercury, he was afflicted with a long and violent intermittent fever. At twenty-four years of age, he had another violent fever, which produced the meaſles. This was brought on by the baleful configuration of Saturn in oppoſition of Mars, lord of the aſcendant, and was ſo powerful and violent, owing to Saturn being in his own houſe, and coming at the ſame time to a mundane parallel of Mars, that no perſon whatever expected his life; nor could he have ſurvived ſo ſevere an attack, had the hylegiacal and anaretical ſtars been united in the configuration, to the want of which we can alone attribute the preſervation and continuance of the native's life.

At the age of thirty-four years and three months, the native is again attacked with a violent ſcorching fever, which nearly abſorbed all the humours of his body, and annihilated the blood and animal juices. This was produced by a joint and moſt remarkable oppoſition of the Sun and Jupiter to the aſcendant; whereby Jupiter partakes of the conſuming heat and violence of the Sun, being in ſextile aſpect with him, in the fiery ſign Aries, in the ſixth houſe; at the ſame time that the Sun, being in the airy ſign Gemini, in the eighth, is moſt apt to corrupt the blood, and to promote putrefaction. This fever continued with aſtoniſhing violence, until the Moon's criſis ſuperſeded the force of the direction, and abated, by its nutritive and moiſtening quality, the conſuming heat of the preceding configuration.

At the age of forty years and one hundred twenty-ſeven days, the Sun comes to a mundane quartile of the ponderous malefic planet Saturn, which from natural deſignation portends little leſs than inevitable deſtruction, from ſome ſudden bruiſe or violent concuſſion of the circumambient matter. Had this aſpect been formed of Mars inſtead of Jupiter, I ſhould have predicted danger of death from the ſudden and all-devouring ſtroke of lightning; but the quality of Saturn deſcribes it to be the effect of ſome violent blow, or fall from an eminence. And the fact has really turned out, that the native moſt improvidently, at this age, got up into a tree, from whence he fell to the ground, and broke ſeveral of his bones, and lay for a conſiderable time without the leaſt proſpect or hopes of recovery; but, as this malevolent aſpect was not made to the hyleg, it was impoſſible it ſhould deſtroy life, no matter

matter how much the human frame was injured and deranged by the violence of the fall.

From the ſeventh houſe we collect information concerning wedlock and marriage, and its probable conſequences. This houſe therefore repreſents the native's wife, who is deſcribed by Mercury in Taurus as a lively but head-ſtrong woman; ingenious, quick, and penetrating, but poſitive, and ſelf-willed. This marriage was brought up by the mundane ſextile of the Sun and Moon, and may be ranked amongſt the mediocrity of the happy ones.

The eighth houſe ſhews us what might be expected from the wife's ſubſtance, either from dowry or from legacy; and likewiſe what portion of happineſs and content may probably be found in company therewith. As to the firſt of theſe, we may obſerve that the Sun, in ſo impeded a poſition, rather deſtroys the fortune of a wife than adds to it; and, as to the ſecond, there does not appear, either from earthly connexions, or from heavenly configurations, any reaſon to form extenſive expectations. The beſt way in all theſe caſes is wiſely to learn to be content with our lot.

The ninth houſe relates to profeſſional ſcience, to ſea-voyages, and the like. And, as the Moon is poſited therein, it ſhews the native, in his early days, ſhould have a ſtrong inclination to go to ſea, and to travel into foreign parts; but Saturn being in oppoſition to the Moon, and a ſuperior planet, over-rules this diſpoſition; and ſhews, by his poſition, that, if the native had gone to ſea, he would have ſuffered an uncommon ſhare of perils and dangers, by ſtormy weather, public enemies, and ſhipwreck. As to ſcience, we have already ſeen the native's inclination and propenſity towards it; and, conſidering his ſituation, and the difficulties he had to encounter, he has made great proficiency therein, although Saturn has often proved detrimental to him even in this purſuit, notwithſtanding the vigour of his mind, and the zeal of euthuſiaſm; for Saturn, by caſting an oppoſite malignant ray to the Moon, who rules the moiſture of the brain, proportionably dulls the underſtanding, and cauſes the native to labour hard for every grain of knowledge he has the good fortune to obtain.

The tenth houſe is the houſe of trade, honour, and profeſſion. In this portion of the horoſcope we find Mars, lord of the aſcendant, beheld by the trine aſpect of Venus; but, as Venus is in her detriment,

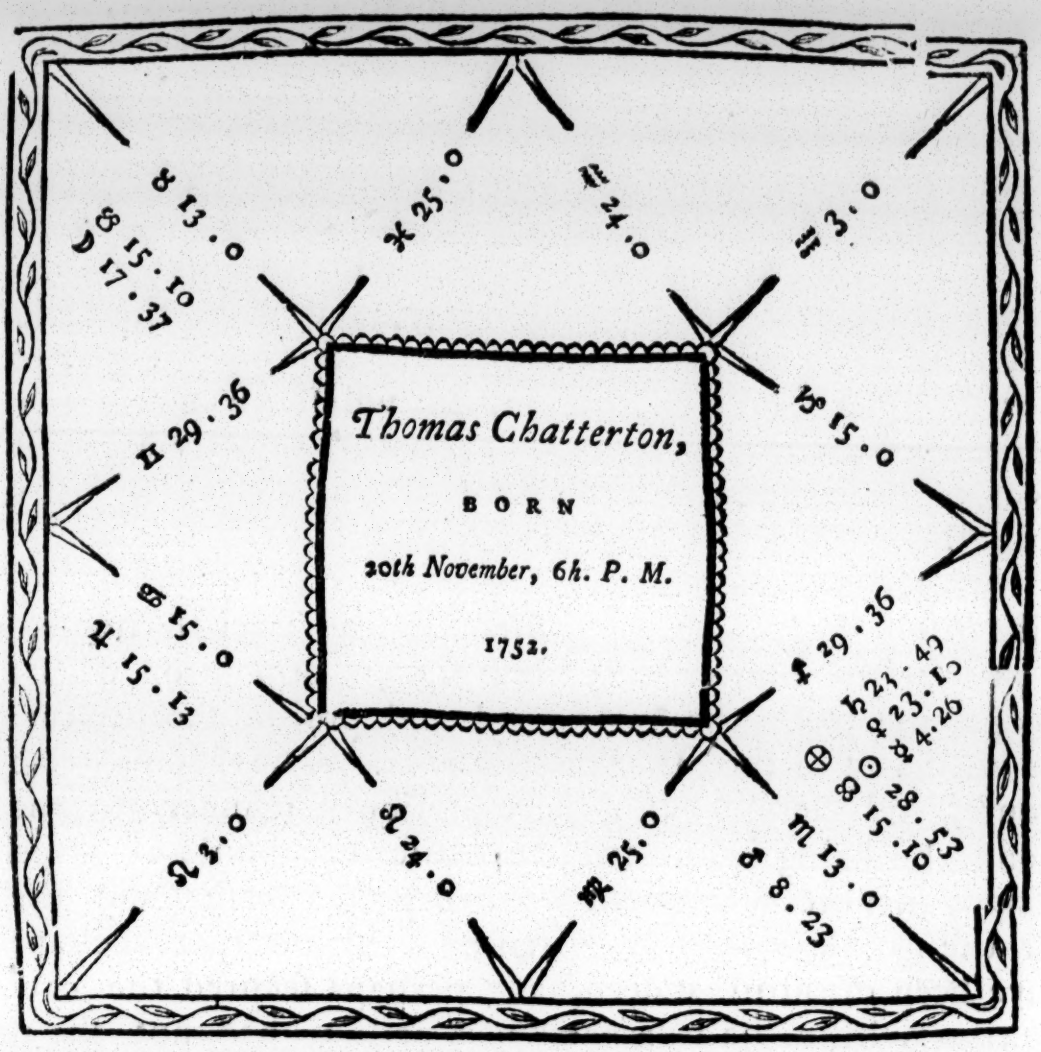
it

it is apparent ſhe cannot afford that eminent proſperity and unimpeded ſucceſs ſhe otherwiſe might do. It is however pretty obvious that the native's advancement in life is not to be ranked amongſt the moſt inconſiderable; and that this ſucceſs, in the department of phyſic and chemiſtry, ſhould neither be diſreputable nor unprofitable. Mars poſited in the mid-heaven, out of all his eſſential dignities, generally declares the native to be violently paſſionate and raſh; but here we find his haſty temperature cooled by the mild trine of Venus, which meliorates the native's diſpoſition, and induces him to be more gentle and kind.

In the eleventh houſe we find the unfortunate node of the Moon, commonly called the Dragon's Tail, which implies hypocritical enemies and perfidious friends. Of theſe I make no doubt but the native has had ample experience; and therefore, from what has already come to paſs, I would admoniſh him of the future; being convinced, from this poſition of his geniture, that no part of his life will be exempted from the attacks of thoſe aſſailants. This poſition of the malefic node likewiſe declares, that the native ſhall ſuffer great diſappointments in his pecuniary hopes and expectations.

The twelfth houſe relates to public enemies, impriſonment, and great cattle. Venus being lady thereof, poſited in the ſixth, in oppoſition, declares the native ſhall be unſucceſsful in any dealings in cattle; at the ſame time it diſcovers his profeſſed enemies to be in too abject a ſituation to do him much injury. As to impriſonment, there does not appear to be the leaſt apprehenſions of; but that the native will live in proſperity during the remainder of his days, and yield up the ghoſt upon the bed of liberty, full of years, and amidſt the good offices of his friends, I am bold to affirm, from the conſideration of thoſe celeſtial intelligencers that have never yet deceived me.

CONSIDERATIONS on the NATIVITY of Mr. THOMAS CHATTERTON.



LATITUDE.

♄	0	58	N.
♃	0	1	S.
♂	0	26	N.
☉	0	0	
♀	1	8	S.
☿	1	0	S.
☽	0	3	S.

This gentleman was a native of Briſtol, much celebrated for his literary productions, and for the originality of his ideas, which roſe early in the horizon of his life, and ſet as prematurely upon its hemiſphere, without

without even allowing him to attain its meridian altitude. In ſhort, this is a very remarkable, at the ſame time that it is a moſt unfortunate, geniture. Upon the aſcendant we find the ſign Gemini, and Mercury lord thereof, which lays the foundation of a ſharp wit, and an acute underſtanding. But then Mercury, his principal ſignificator, is poſited in the ſixth houſe, in his detriment, and in combuſtion of the Sun; an infallible argument of a wretched life and a fatal end.

This judgment is corroborated and confirmed in a moſt extraordinary manner, by the coalition of the Sun, Saturn, Venus, Mercury, and the Part of Fortune, in the ſixth houſe, which preſages every ſpecies of misfortune that can ariſe from poverty, and from the chicanery of proſtituted women; the immediate effect of the baleful rays of Saturn and Venus. This fatal conjunction, to which Mars is approaching with accumulated malevolence, hath deſignation of a thouſand diſtreſſing occurrences, which occaſionally torment, and alternately pervade, the native's mind.

We likewiſe find the Moon poſited in the twelfth houſe, receding from a ſextile with Jupiter, and forming an oppoſition with the Sun; that is, departing from the early good and prolific temperature, to encreaſe the virulence of the other malefic rays. The Moon is lady of the ſecond houſe, and therefore in a more particular manner governs his ſubſtance; and, by being in the twelfth houſe, the houſe of impriſonment and affliction, denotes a frequent want of preſent caſh, and the dangers to which the native would be often expoſed on that account; which would have been dreadful indeed, and perhaps ſecured the native for a length of time within the iron gates of a priſon, had not the more benevolent planet Jupiter been in his exaltation in the ſecond houſe, which fortunate configuration leſſens the foregoing baneful influences, and is the means of producing timely and unexpected relief, in pecuniary matters, to the native, when nothing but the moſt abject and barren proſpects ſtood before him; and but for which fortunate occurrence, he had certainly experienced the moſt abject penury and want. And here it is remarkable, that whatever bleſſing, or whatever abundance, ſhould be thrown in his way by the genial influence of Jupiter, is either abuſed, or improvidently ſquandered away, under the oppoſition of the Sun and Moon; and, by the Moon's conjunction with her unfortunate node, we are more clearly convicted that the native will experience very embarraſſed circumſtances.

The

The Part of Fortune unluckily falls in conjunction with Saturn and Venus; and, as Saturn is poſited in a ſign out of all his dignities, and is the lord alſo of the eighth houſe, his influence is implicative of certain ruin by means of wicked and debauched women, deſcribed by Venus, conjoined to the worſt rays of Saturn. This conſtruction is abundantly confirmed by the conſtitution of the hylegiacal and anaretical places of the figure, and the diſpoſition of the ſignificators by which they are reſpectively irradiated. The aſcendant, in this horoſcope, muſt be conſidered as hyleg, or giver of life, ſince neither the Sun, Moon, nor Part of Fortune, is ſo poſited in the geniture, as to entitle either of them to the pre-eminence; and it is the peculiar quality of the aſcendant, occupied by Gemini, and governed by Mercury, to ſtamp upon the native ſo early and ſo extraordinary a turn for literary purſuits; which are too well eſtabliſhed to need any other proof, than that they were communicated to the intellectual faculty by this conſtruction of the hyleg and circumambient matter at the time of birth.

We are here likewiſe to remark, that Saturn is the anareta, or deſtroyer of life, and is poſited in the moſt noxious poſition that could have happened, and where he uſually prenotes the fatal commiſſion of ſuicide, without ſo much as one friendly ray to oppoſe his influence, or to render the ſhocking attempt partial, or leſs deſtructive than a cauſe that will certainly touch life. On the contrary, here is a concatenation of evil rays, which in a remarkable manner contribute to a premature death. The Sun and Moon are in oppoſition to houſes that are under the influence of the worſt cauſes of death; and as Venus is in conjunction with Saturn, who rules theſe evils, and draws them as it were within the focus of her own orb, it is evident that his death would come by his own hand, under the preſſure of deſpair, heightened by meagre want, through the perfidy of ſome abandoned female.

If we acquire minutely into the life of this unfortunate man, we ſhall find every action and prediction of the ſtars, which were the impreſſors at his birth, fully and completely verified. He was born of no very diſtinguiſhed parents, and received but a ſmall ſhare of claſſical education; yet his productions, at a very early period, were ſuch as excited the admiration of the firſt ſcholars of his day, and proved him to inherit great natural ability and genius; inſomuch that Mr. Wharton, in his additions to his Hiſtory of Poetry, vol. 2, hath taken occaſion to obſerve, *That Mr. Chatterton had given a ſingular inſtance of prematurity of abilities, and that he had acquired a ſtore of general information far exceeding*

exceeding his years; that he poſſeſſed a comprehenſion of mind, and activity of underſtanding, which predominated over his ſituations in life and his opportunities of inſtruction. But notwithſtanding he was thus gifted, and poſſeſſed ſo eminent a ſhare of ſterling ſenſe, yet he combined with it all the vices and irregularities of youth, and his profligacy was at leaſt as conſpicuous as his abilities.

Finding himſelf encompaſſed with private enemies, ſurrounded with the evils of poverty, and deſtitute of every means of ſubſiſtence, he quitted Briſtol, to try his fortune in the metropolis. Having fixed himſelf in private lodgings, he ſought for bread through the medium of his literary talent, which falling ſhort of his expectations, as well as of his merit, he moſt unfortunately fell into the hands of the lower order of proſtitutes, by whom he was duped, diſeaſed, and finally deſerted! In this deplorable ſituation he continued a few months, occaſionally drudging for the bookſellers, who neither having the generoſity to reward him as he deſerved, nor ſpirit to advance upon the credit of his future productions, he at length, oppreſſed with poverty and diſeaſe, and overcome by deſpair, put an end to his exiſtence, in the month of Auguſt, 1770, by a doſe of poiſon, which he prepared with his own hand.

If we conſider the quality of the direction which produced his death, we ſhall find the manner of it moſt aptly deſcribed in his figure of birth. Saturn thus configurated with Venus, in that particular part of the heavens, and under ſuch noxious irradiations, hath at all times, as well by Ptolomy as by every other reſpectable profeſſor of this ſcience, been found to occaſion death by poiſon; and ſo many concurrent teſtimonies in the houſe of ſickneſs and diſeaſe bear the ſtricteſt affinity thereto; and this fatal direction is much ſtrengthened by coming up with the revolution of Saturn.

Mr. Chatterton, notwithſtanding his foibles, and his want of a more ſcholaſtic education, was nevertheleſs a benevolent man, and a good ſcholar. He certainly laboured hard, and combated many obſtacles, in his literary attainments; but his ſucceſs was great, and had he been born to great proſperity, and under the influence of milder ſtars, he had been an ornament to the age in which he lived, and an honour to his country. I have many reaſons to believe, that his knowledge of the uranical part of Aſtronomy had enabled him to foreſee, by his own geniture, the evils he had to combat, and the fatal termination of a life,

ſiſe, which his own folly had rendered inſupportable; but which an oppoſite conduct, and a more manly reſolution, might confeſſedly have remedied and prevented. This ſerves to ſhew, that there certainly is a fate in nature, which nothing but the rational means made uſe of by Hezekiah, 2 Kings, chap. xx. can alleviate or prevent, namely, unfeigned prayer, and a determined ſpirit to abandon the allurements of vice, and to walk perfect in the ways of God and Truth; which verifies the ancient proverb, *That wiſe men rule the ſtars; and none but the giddy and the thoughtleſs are ruled by them.*

That Mr. Chatterton's acquaintance with this ſcience, and his approbation of it, may not be diſputed by thoſe critics who are unwilling to admit it has ever had the ſanction of men of ſenſe or learning in the preſent age, I ſhall conclude my remarks on his nativity, by ſubjoining ſome excellent verſes he wrote upon the occaſion, after he had made progreſs enough in the ſtudy, to be convinced of its importance and utility.

THE Sun revolving on its axis turns,
And with creative fire intenſely burns;
Impell'd the forcive air, our earth ſupreme
Rolls with the planets round the ſolar gleam:
Firſt Mercury completes his tranſient year,
Glowing, refulgent, with reflected glare;
Bright Venus occupies a wider way,
The early harbinger of night and day;
More diſtant ſtill our Globe terraqueous turns,
Nor chills intenſe, nor fiercely heated burns;
Around her rolls the Lunar Orb of light,
Trailing her ſilver glories in the night:
On the earth's orbit ſee the various ſigns,
Mark where the Sun, our year completing, ſhines.
Firſt the bright Ram his languid ray improves;
Next glaring wat'ry thro' the Bull he moves:

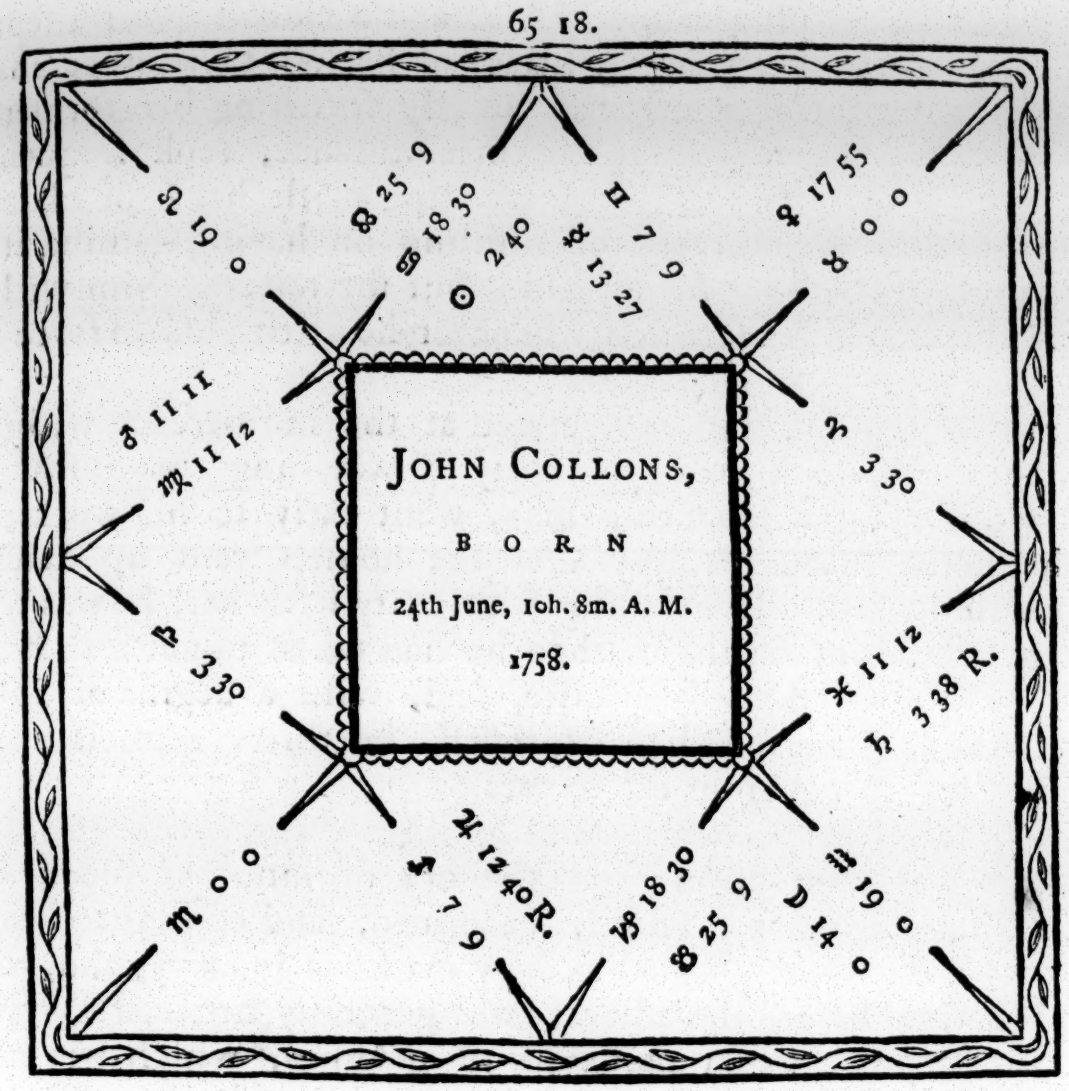
The am'rous Twins admit his genial ray;
Now burning thro' the Crab he takes his way;
The Lion, flaming, bears the ſolar power;
The Virgin faints beneath the ſultry ſhower.
Now the juſt Balance weighs his equal force;
The ſlimy Serpent ſwelters in his courſe;
The ſabled Archer clouds his languid face;
The Goat, with tempeſts, urges on his race;
Now in the Water his faint beams appear,
And the cold Fiſhes end the circling year.
Beyond our globe the ſanguine Mars diſplays
A ſtrong reflection of primæval rays;
Next belted Jupiter far diſtant gleams,
Scarcely enlight'ned with the ſolar beams;
With four unfix'd receptacles of light,
He tow'rs majeſtic thro' the ſpacious height:
But farther yet the tardy Saturn lags,
And five attendant luminaries drags;
Inveſting with a double ring his pace,
He circles through immenſity of ſpace.

Theſe are thy wond'rous works, Firſt Source of Good!
Now more admir'd IN BEING UNDERSTOOD.

BRISTOL, *Dec.* 23.

CONSIDE-

CONSIDERATIONS on the Nativity of JOHN COLLONS.



Latitude.	°	′	
♄	1	36	S
♃	0	36	N
♂	0	54	N
☉	0	0	
♀	2	47	S
☿	4	0	
☽	1	42	S

Declination.	°	′	
	11	45	S
	21	46	S
	8	16	N
	23	30	N
	14	34	N
	18	30	N
	18	20	S

I am induced to give the foregoing horoſcope a place in my work, as a remarkable example of the influence of the ſtars upon a malefactor, whoſe crimes expoſed him to the forfeiture of his liberty and life, by the iron hand of the law.

This

This unfortunate man reſided in Briſtol. He contracted an intimacy with a female, and lived with her in the cloſeſt habits of the ſexes, until they had ſeveral children. At length diſagreements aroſe, in conſequence of his refuſing to marry her, and a violent quarrel ſeparated them. The woman immediately attached herſelf to another man, to whom ſhe was ſhortly after married, totally forſaking her former connexion. The native, enraged at this circumſtance, took frequent opportunities of way-laying and remonſtrating with her; of claiming a prior right to her perſon, and of inſiſting on having familiarity and contact with her whenever he pleaſed; but ſhe rejected him with contempt, and threatened proſecution whenever he attempted to force her.

Hurt at this repulſe, and exaſperated at the indifference with which he was treated, he took an opportunity of watching the huſband from his bed, who, being a labouring man, went early to his work; upon which the native made his way into the houſe, went up ſtairs, and found the wife in bed. Demanding familiarity with her, he was refuſed, with ſevere reflections on the method he had taken to get into her bedchamber. He then drew his knife, and, with a degree of inhuman barbarity better conceived than expreſſed, he threw himſelf upon the bed, and cut her throat from ear to ear.

The alarm was ſoon given, and the cry of innocent blood became general. The culprit was ſeized, examined, and committed to Newgate for trial. He there affected to ſhew marks of inſanity, and, for ſome conſiderable time before the aſſizes, was generally believed to have perpetrated the bloody act in a paroxyſm of madneſs, which was now become viſible in all his words and actions. His friends availed themſelves of this circumſtance to palliate his guilt, and took every ſtep to improve the advantage againſt the day of trial, when it was generally believed that he would be acquitted. Different parties, however, had taken up the matter on different grounds; and it was at laſt agreed, by ſome gentlemen of reſpectability in Briſtol, that I ſhould be requeſted to inſpect his nativity, and to give my judgment whether he would be found guilty, or acquitted. I readily accompanied the gentlemen to Newgate, and obtained the eſtimate time of the priſoner's birth, which I rectified by the method heretofore laid down, and found the ſignificators of his nativity diſpoſed as in the foregoing horoſcopical figure, which I thus explained.

Mercury being lord of the aſcendant, irradiated by a malefic quartile aſpect of the planet Mars, and afflicted by an oppoſition with Jupiter,

piter, declares that the native ſhall be involved in an abyſs of troubles and afflictions, even to the hazard of his life. As to temper and propenſity of the will, he is raſh, violent, and arbitrary; unſtable in his purſuits, and uſually diſappointed in his expectations. This is denoted by the oppoſition of Jupiter to Mercury; but the quartile of Mercury with Mars, particularly when Mercury is conſtituted principal ſignificator, hath implication of high crimes and miſdemeanours, and uſually produces violent contention, aſſaſſination, murder, rapine, robbery, and bloodſhed, as we have more particularly delineated, in p. 229, 230.

Upon a further inſpection of the figure, we find a baneful quartile aſpect of Mars and Jupiter, with a miſchievous oppoſition of Saturn and Mars. To the firſt of theſe we are to attribute the diſſolute manners of the native, ſince it influenced the mind to thoſe immoral habits, which eventually lead to perfidiouſneſs and treachery, whilſt the ſecond configuration not only confirms theſe vices, but ſhews that they will be the means of his death. Here is unqueſtionably a favourable trine of the Sun and Saturn; but no great good can reſult from it, becauſe the Sun is lord of the twelfth houſe, poſited in the tenth, out of all his eſſential dignities; at the ſame time that Saturn is lord of the ſixth, located therein, and both the ſignificators are under the dominion of the *evil genii*, vitiating the mind and affections of the native, and tending to an ignominious and premature end.

At the time the unhappy native was prompted to commit this barbarous act, the Moon came to an oppoſition of Mars by direct direction, while ſhe occupied the cuſp of the ſeventh houſe, which repreſents the unfortunate woman; and the quartile of Jupiter lord of the fourth, with Mercury lord of the aſcendant, hath deſignation of the native, and points out the fatal connection betwixt them.

Having conſidered ſo much of the horoſcope, it was my next care to aſcertain the hylegiacal and anaretical ſtars, and the particular influx flowing from them. The Sun I find to be giver of life, poſited in the tenth houſe, the houſe of juſtice; Mercury, lord of the aſcendant, being in Gemini, an airy ſign, and the Moon likewiſe in an airy ſign, ſhew the manner of the native's death, that he would die ſuſpended in the air, while the oppoſition of four planets in the radix, and the mundane quartile of the Sun and Mars, from the tenth, the houſe of juſtice, ſhew the quality of it, namely, that it ſhould be in due courſe of law, by the hands of the common hangman, and not by ſuicide.

The ſignificators of juſtice likewiſe, conſidered judicially from their reſpective poſitions in relation to each other, give no proſpect whatever of favour from the judge, nor of any effectual interpoſition after conviction; ſo that I made no ſcruple to affirm, That, notwithſtanding the hopes that had been formed of ſaving the native's life by pleading his inſanity, and the number of perſons who appeared anxious to ſerve him, yet all their endeavours would prove abortive, ſince he would certainly be found guilty, and ſuffer the ſentence of the law in conſequence.

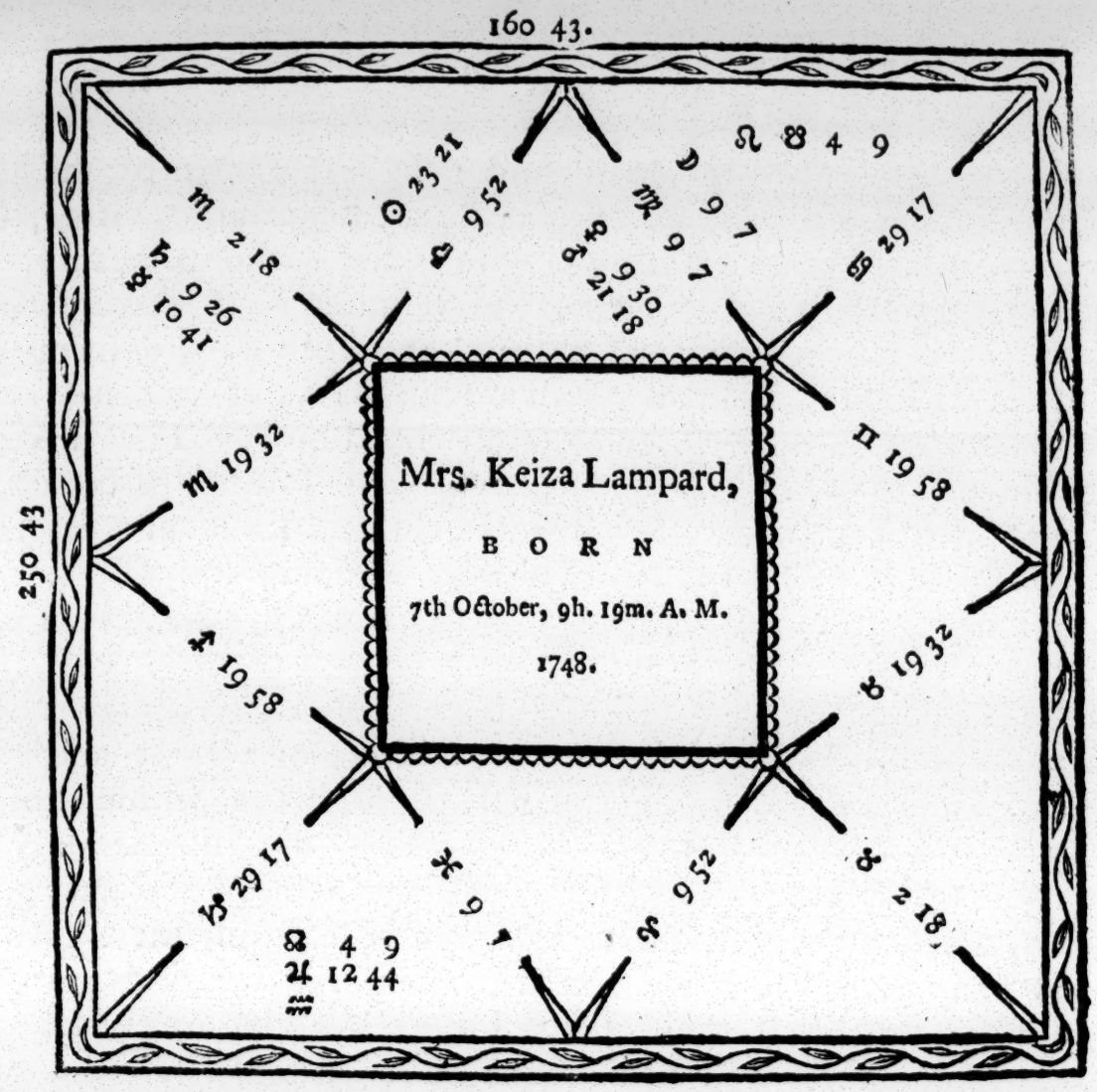
It would be needleſs here to relate, how much this prediction was ridiculed by all degrees of people in Briſtol; or with what contempt my opinion was treated by moſt of the poor man's friends. And it was with ſome difficulty I could paſs without inſult. I was determined, however, to place my judgment in a more ſtriking point of view. The aſſizes were not fixed, nor could any perſon undertake to ſay when they would be, much leſs aſcertain the day of the native's trial. I therefore brought up the direction of death, with great nicety and preciſion, and found he would be plunged into eternity, when the Sun came to the anaretical point in the midheaven, and met the noxious beams of the Moon and Mars in oppoſition, which, thus conſtituted, is ever productive of a violent death. Thoſe, who will take the pains to equate this direction, will find the content of its arch to be twenty-ſeven degrees thirty-four minutes, which, turned into time, and reckoned from the hour of birth, will be found to come up on the eighth day of April, 1785, and gives the ſpace of life twenty-ſix years, nine months, and ſome odd days, which exactly anſwered to the native's age. I then publicly declared, notwithſtanding the popular clamour was ſo much againſt me, that the priſoner would ſuffer on the above day; and as the aſſizes were not fixed, no one could charge me with having drawn my concluſions from the probable event of the day of trial.

When the ſolemn hour arrived, every one appeared anxiouſly intereſted in the event; and the utmoſt exertions were uſed to ſave the unfortunated priſoner from the fate impending over him—but in vain! After a long and indulgent trial, the jury pronounced him guilty, and he ſuffered the law, as thouſands can teſtify, on the very day I had predicted.

And here let me juſt remark, that this geniture not only points out, by the conſtitution of the Moon and Mercury in airy ſigns, that the native would be hanged; but Mars being in quartile to the Sun, who is giver of life, and upon his aſcendant, deſcribes the circumſtance of his diſſection, as may be ſeen by the rules already laid down in the former part of this work.

CONSIDE-

CONSIDERATIONS on the NATIVITY of Mrs. KEIZA LAMPARD, who died in Child-bed.



Latitude.			
	°	′	
♄	2	9	N
♃	1	3	S
♂	1	15	N
☉	0	0	
♀	0	40	S
☿	1	0	S
☽	2	56	S

Declination.		
°	′	
12	39	S
18	2	S
4	34	N
9	52	S
6	25	N
16	1	S
10	57	N

This

This geniture beſpeaks a female of a ſharp wit, and lively diſpoſition. Mars is lord of the aſcendant, poſited in Virgo, the exaltation of Mercury, but in no aſpect with any planet in the heavens, conſequently the faſhion and temperature of the native will be formed principally of Mars; who, as we have ſeen before, produces, when in Virgo, a middling ſtature, inclining to brevity, hot and fiery temper, raſh and invincible in all diſputes, and ungovernably violent in haſty quarrels, yet ſoon appeaſed by good nature and ſubmiſſion, which at all times induce her to be tractable and induſtrious, and for the moſt part ſober and frugal. Her features are deſcribed to be thin and pale, occaſioned by the Moon's conjunction with Venus; yet of a pleaſing and agreeable viſage, owing to the influx of the beams of Venus, who is the author of beauty. But, by reaſon that Venus is in her fall, the ſymmetry of features will be proportionably deranged; and, as Saturn, the author of deformity, beholds both the Moon and Venus with a ſextile ray, it becomes evident that the native could only be moderately handſome. The mixture of theſe ſignificators give her brown hair, and great volubility of ſpeech, from which great inconveniencies ariſe, and ſometimes loſſes and injuries, as is particularly denoted by the reception of Mercury and Mars, and the conjunction of Saturn with Mercury in the twelfth, the houſe of private enemies.

This nativity might be claſſed amongſt thoſe of a mean and obſcure deſignation, ſince we find no one planet through the whole horoſcope eſſentially fortified, except Mercury and Mars, and that is only by reception, which, from the conſtitution of their places, declares good by evil means, with a diſpoſition to low and vulgar purſuits. And here it may not be improper to remark, that, whenever we find the planets, in any nativity, out of all their eſſential dignities, we might ſafely conclude, that their effects will in no ſhape be remarkable or extraordinary, and that the native will lead generally a mean and obſcure life.

That this perſon ſhould live to years of maturity, is abundantly evident from the conſtitution of her horoſcope; as well as that ſhe would enter into the marriage ſtate. Venus and Mercury, in this figure, give teſtimony to the huſband, who is deſcribed by Jupiter, on twenty degrees of the aſcendant, under the government of Saturn; ſo that it was very improbable, if not impoſſible, that the native would marry young, becauſe Saturn is above the earth, conjoined with the ſignificator of her huſband, and declares ſhe would not enter into that ſtate at leaſt under thirty years. In fact, there is but one direction within that period, that could poſſibly have brought it to paſs; and that came up when

when ſhe was only about twelve years old, ſo that its effect paſſed off in her minority, without producing any ſenſible operation. The direction which perfected her marriage came up when ſhe was thirty-one years three months and eleven daysold, namely, on the fifth of February, 1780, when Venus came to the trine of Jupiter; as appears by the following calculation:

The right aſcenſion of the △ of ♃, - -	191°	42′
The right aſcenſion of ♀, with latitude, - -	160	43
Arch of direction, - - - -	30	59

Which, added to the right aſcenſion of the Sun, and turned into time, as before pointed out, produces exactly thirty-one years, three months, and eleven days.

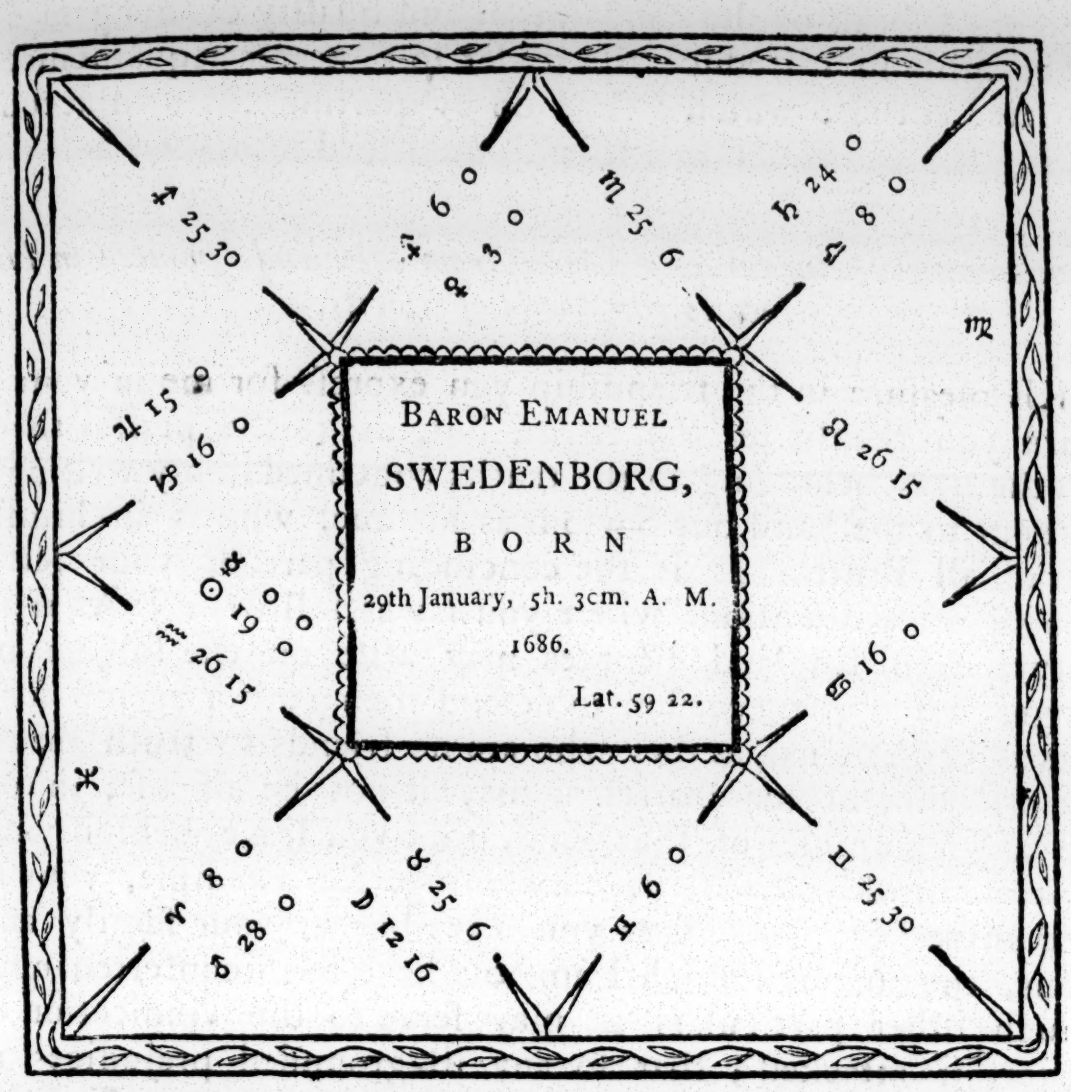
Upon a further inveſtigation of the horoſcope, we ſhall find that Mars is not only lord of the aſcendant, but hath ſole dominion over the fifth and twelfth houſes, which preſage thoſe kind or ſpecies of evils to the native as are uſually produced in thoſe particular poſitions of the heavens. The twelfth houſe being the houſe of affliction, and Mercury and Mars in reception therein, it declares the native ſhall prove in many reſpects her own enemy; and, as Mercury is in conjunction with Saturn, who likewiſe communicates an influx of malefic rays to Venus and the Moon, whereby they participate of his quality and nature, in the ſign Scorpio, which rules the ſecret parts, it evidently demonſtrates great and imminent danger to the native by child-bearing. And the Sun being in the eleventh houſe, oppoſed to the fifth, which is the houſe of children, and being likewiſe the *anareta*, or deſtroyer of life, it evidently proves the native's death ſhall ariſe from child-birth; and ſo it really happened; for ſoon after her delivery of the fifth child, in the thirty-ninth year of her age, ſhe was ſuddenly ſeized, and died in a few hours after, on the 13th of Auguſt, 1787.

The direction under which ſhe died, is the Moon, which is *apheta*, or giver of life, to the conjunction of the Sun in the eleventh houſe; at which exact time Venus came to the ſame anaretical point, and Mars, lord of the aſcendant, to the twelfth houſe, where the malefic rays of Saturn and Mercury contribute their baneful influence, all which conſidered together, denote, in the moſt remarkable and deciſive manner, a child-bed death to the native.

Many other conſiderations might be adduced from this geniture; but, as the only proof we wiſh to eſtabliſh is to ſhew, according to natural cauſes and effects, the certainty with which the time and manner of death might be aſcertained by the force and influx of the ambient and elementary matter, preſcribed by the laws and motions of the heavenly bodies, it would be deviating from our plan, and prove derogatory to the good ſenſe of the reader, to dwell longer upon ſubordinate ſpeculations.

It may not however, be unentertaining to the curious reader, were he to compare the configurations formed by the planets in this horoſcope, and the particular influx of their reſpective beams, with thoſe general rules and obſervations heretofore laid down, for the purpoſe of aſcertaining the quality of death. The wonderful harmony, order, and preciſion, with which the heavenly bodies operate upon this ſublunary world; the uniformity with which the ſame cauſes are found to produce the ſame effects; and the certainty with which the time and manner of human diſſolution is ſought out by them, will at once inſpire the mind with the moſt elevated ideas of the omnipotence of God, and lead the ſoul to thoſe divine contemplations, which are founded in humility, gratitude, and love!

CONSIDERATIONS on the NATIVITY of the HONOURABLE BARON EMANUEL SWEDENBORG.



The ſingularity of the character and doctrine of this illuſtrious native would be a ſufficient reaſon for my offering a ſketch of his geniture to the inquiſitive reader, had I no other motives for taking notice of him in this place. But, as the literary purſuits of Baron Swedenborg have been principally directed to an explication of the doctrine of ſpirits, and the ſtate of departed ſouls, which we ſhall have occaſion to advert to in the magical part of this work, I conceive it highly proper to ſpeak of his endowments by nature, agreeable to that doctrine of ſecret and occult influence received by the terreſtrial from the ſpiritual world, which he has with ſo much ability and acuteneſs endeavoured to prove. And, when I reflect that he was our co-temporary, and his perſon and manners well known to many reſpectable perſonages now living in this coun-

country; that he is the lateſt writer upon the nature and exiſtence of immaterial beings, and has thrown much new light upon the ſubject; it cannot be unentertaining, nor unimportant, to illuſtrate, by his nativity, the extraordinary endowments of his mind.

But, before I ſpeak of the conſtitution and quality of his geniture, it will not be amiſs to introduce the reader to a nearer acquaintance with this celebrated author, which I ſhall do by quoting his own account of himſelf, as given in a letter to a friend, publiſhed in his works.

Baron Swedenborg's Anſwer to a Letter from a Friend, printed in his Preface to the World of Spirits.

I TAKE pleaſure in the friendſhip you expreſs for me in your letter, and return you thanks for the ſame; but, as to the praiſes therein, I conſider them as belonging to the truths contained in my writings, and ſo refer them to the Lord our Saviour as his due, who is in himſelf the Fountain of all Truth. It is the concluding part of your letter that chiefly engages my attention, where you ſay as follows: "As after your "departure from England diſputes may ariſe on the ſubject of your "writings, and ſo give occaſion to defend their author againſt ſuch falſe "reports and aſperſions, as they who are no friends to truth may invent "to the prejudice of his character, may it not be of uſe, in order to "refute any calumnies of that kind, that you leave behind you ſome "ſhort account of yourſelf, as concerning, for example, your degrees "in the univerſity, the offices you have borne, your family and con-"nections, the honours which I am told have been conferred upon you, "and ſuch other particulars as may ſerve to the vindication of your "character, if attacked; that ſo any ill-grounded prejudices may be "obviated or removed? For, where the honour and intereſt of truth are "concerned, it certainly behoves us to employ all lawful means in its "defence and ſupport." After reflecting on the foregoing paſſage, I was induced to comply with your friendly advice, by briefly communicating the following circumſtances of my life.

I was born at Stockholm, in the year of our Lord 1689, Jan. 29, My father's name Jeſper Swedberg, who was Biſhop of Weſtrogothia, and of celebrated character in his time. He was alſo a Member of the Society for the propagation of the Goſpel, formed on the model of that in England, and appointed preſident of the Swediſh churches in Pennſylvania and London by King Charles XII. In the year 1710 I began my travels, firſt into England, and afterwards into Holland, France, and

and Germany, and returned home in 1714. In the year 1716, and afterwards, I frequently converſed with Charles XII. King of Sweden, who was pleaſed to beſtow on me a large ſhare of his favour, and in that year appointed me to the office of Aſſeſſor in the Metallic College, in which office I continued from that time till the year 1747, when I quitted the office, but ſtill retain the ſalary annexed to it as an appointment for life. The reaſon of my withdrawing from the buſineſs of that employment was, that I might be more at liberty to apply myſelf to that new function to which the Lord had called me. About this time a place of higher dignity in the ſtate was offered me, which I declined to accept, leſt it ſhould prove a ſnare to me. In 1719, I was ennobled by Queen Ulrica Eleonora, and named *Swedenborg*; from which time I have taken my ſeat with the Nobles of the Equeſtrian Order, in the Triennial Aſſemblies of the States. I am a Fellow, by invitation, of the Royal Academy of Sciences at Stockholm, but have never deſired to be of any other community, as I belong to the Society of Angels, in which things ſpiritual and heavenly are the only ſubjects of diſcourſe and entertainment; whereas in our litetary ſocieties the attention is wholly taken up with things relating to the body and this world. In the year 1734 I publiſhed the *Regnum Minerale*, at Leipſic, in three volumes, folio; and in 1738 I took a journey into Italy, and ſtaid a year at Venice and Rome.

With reſpect to my family connections; I had four ſiſters; one of them was married to Erick Benzelius, afterwards promoted to the Archbiſhopric of Upſal; and thus I became related to the two ſucceeding Archbiſhops of that ſee, both named Benzelius, and younger brothers of the former. Another of my ſiſters was married to Lars Benzelſtierna, who was promoted to a provincial government, but theſe are both dead; however, two biſhops, who are related to me, are ſtill living; one of them is named Filenius, Biſhop of Oſtrogothia, who now officiates as Preſident of the Eccleſiaſtical Order in the General Aſſembly at Stockholm, in the room of the Archbiſhop, who is infirm; he married the daughter of my ſiſter; the other, who is named Benzelſtierna, Biſhop of Weſtermannia and Dalecarlia, is the ſon of my ſecond ſiſter; not to mention others of my family who are dignified. I converſe freely, and am in friendſhip, with all the biſhops of my country, which are ten in number, and alſo with the ſixteen ſenators, and the reſt of the grandees, who love and honour me, as knowing that I am in fellowſhip with angels. The king and queen themſelves, as alſo the three princes their ſons, ſhew me all kind countenance; and I was once invited to eat with the king and queen at their table, (an honour granted only to the

peers of the realm,) and likewiſe ſince with the hereditary prince. All in my own country wiſh for my return home; ſo far am I from the leaſt danger of perſecution there, as you ſeem to apprehend, and are alſo ſo kindly ſolicitous to provide againſt; and, ſhould any thing of that kind befal me elſewhere, it will give me no concern.

Whatever of worldly honour and advantage may appear to be in the things before-mentioned, I hold them as matters of low eſtimation, when compared to the honour of that ſacred office to which the Lord himſelf hath called me, who was graciouſly pleaſed to manifeſt himſelf to me, his unworthy ſervant, in a perſonal appearance in the year 1743; to open in me a ſight of the ſpiritual world, and to enable me to converſe with ſpirits and angels; and this privilege has been continued to me to this day. From that time I began to print and publiſh various unknown *arcana*, that have been either ſeen by me, or revealed to me, concerning heaven and hell; the ſtate of men after death; the true worſhip of God; the ſpiritual ſenſe of the Scriptures; and many other important truths tending to ſalvation and true wiſdom: and that mankind might receive benefit from theſe communications, was the only motive which has induced me at different times to leave my home to viſit other countries. As to this world's wealth, I have ſufficient, and more I neither ſeek nor wiſh for.

Your letter has drawn the mention of theſe things from me, in caſe, as you ſay, they may be a means to prevent or remove any falſe judgment or wrong prejudices with regard to my perſonal circumſtances.—Farewel; and I heartily wiſh you proſperity both in things ſpiritual and temporal, of which I make no doubt, if ſo be you go on to pray to our Lord, and to ſet him always before you.

London, 1769. EMAN. SWEDENBORG.

Upon the horoſcope of this eminent perſon there are four planets eſſentially dignified, viz. Saturn, lord of the aſcendant; the Moon, lady of the ſeventh; Mercury, lord of the fifth and eighth; and Mars, lord of the third and tenth; with Jupiter on the aſcendant. Theſe are infallible teſtimonies not only of an high and exalted mind and character, but are proofs of a devout and examplary life. Venus and the Sun appear to give but little of their qualities in the temperature and conſtitution of the native; firſt, becauſe the Sun is fixed in his detriment upon the cuſp of the aſcendant; and, ſecondly, becauſe Venus is poſited out of all her fortitudes and dignities; and hence we find no trait in the

the life and actions of the native, which deſcribes his having formed any connection with the ſofter ſex, or been at any time ſtimulated with thoſe unconquerable deſires for connubial enjoyments, which thoſe only who have Venus ſtrongly dignified in their genitures are qualified to explain.

Upon the aſcendant we find ſixteen degrees of the tropical ſign Capricorn, with Jupiter's benign aſpect located therein. This denotes roſy health, and uninterrupted proſperity to the native. It is the emblem of dignity, an infallible argument of eſteem, and a ground of laſting reputation to the end of his days. And we need no further evidence than the foregoing well-authenticated narrative of his own life, to convince us of the full completion of all that theſe fortunate beams had promiſed.

We muſt not, however, forget to remark, that as Jupiter hath his fall in Capricorn, ſo it denotes likewiſe that the native ſhall feel ſome occaſional indignities from the oppoſition of perſons diſcordant to his own opinions and doctrine, who, in the very midſt of the honour and favour he is receiving from eminent and royal perſonages, will inſult him with perſonal reflections and poignant ſatire. This, I have no doubt, was a thouſand times verified, in almoſt every ſtage of his life, by thoſe who conſidered Baron Swedenborg ſuperior to themſelves, either in favour or abilities, or who ſuppoſed him touched with inſanity, among which claſs there are more to be numbered in this iſland than in any other part of the globe.

The active planet Mercury we find likewiſe in the aſcendant, approaching his own triplicity in the ſign Aquaries. The influx of this planet's beams, and the effect of their predominant mixture with the qualities of the other planets, in forming the intellectual part of man, has been already ſufficiently explained. In the preſent caſe, it is evident, that this poſition of Mercury gives to the native an acute and penetrating genius, a ſharp and ready wit, with a mind apt for the ſciences. And, when we add to theſe conſiderations, that Saturn is lord of the aſcendant, in his exaltation, and beholding the aſcendant with triangular beams, at the ſame time that the Sun, the prince over the planetary ſyſtem, beholds Saturn with a trine alſo, we ſhall not be ſurpriſed to find this native poſſeſſed of a moſt comprehenſive and elaborate underſtanding, fraught with the ſtrongeſt and ſublimeſt ideas. Indeed I am ready to confeſs, that out of all the long catalogue of nativities I have hitherto inſpected, I never found the planet Saturn ſo properly configurated

gurated to give an enlarged mind, nor the other ſignificators at the ſame time ſo happily correſpondent therewith, as in the geniture now under conſideration. How far this ability has been eſtabliſhed and confirmed in the perſon of the native, let his attempts to pry into the depths of Eternal Nature, and to ſolve the viſions of the Deity, determine for him.

But as there can be no eminent portion of good in this world ſince the fall, without ſome intermixture of evil; ſo in this nativity, notwithſtanding its eminent deſignation, and the high and important benefits promiſed by it in the ſcale of human acquirements, ſtill we ſhall find a certain portion of malefic influence, of imperfection and misfortune, whereby the ſeeds of diſcontent and death are nouriſhed up, until they become prodominant over all the powers and functions of our nature. Of this tendency is the baneful oppoſition of Saturn and Mars; an aſpect which operated with uncommon ſtrength and duration, both upon the mental and bodily functions of the native, giving him the moſt extraordinary enthuſiaſtic flights of imagination, and expoſing him to the cenſure of the learned, as well as of the illiterate, who charged him with exorciſm and madneſs. But let me here embrace the opportunity of aſſuring thoſe who have taken up this idea, that there are not the ſmalleſt traces of inſanity to be found in any part of this geniture. The native is perfectly ſound, and ſingularly competent, in his underſtanding; but, like the man who purſues the longitude, or the philoſopher's ſtone, beyond the beaten track of other adventurers, and is elated in proportion to the new lights he receives, or the hopes he forms of ſurpaſſing every other competitor, preciſely by the ſame ratio will the world meaſure his wits, and decide upon the competency of his underſtanding and the ſoundneſs of his brain.

We have before ſeen, that the native's mind was by no means formed for ſociety; for the beginning of all our deſires for community with others muſt be naturally founded in our love of intercourſe with the female ſex. The native never knew a predilection of the kind, but felt himſelf happieſt in the uninterrupted contemplation of his own ideas; and to ſuch a pitch has he indulged himſelf in this particular, that he has remained ſhut up in his private chamber for two, three, and four, days together, without admitting any perſon to make his bed, or even to rap at his door. This uncommon diſpoſition can only be accounted for by the poſition of Saturn, ſo remarkably elevated, at the ſame time that both the luminaries are under the earth, which gives a ſtrong and invariable propenſity to the native to lead a ſingle ſolitary life.

To

To this grave and ſolitary turn we are to attribute his early acquaintance and familiarity with ſpirits. He has been often heard, in houſes where he lodged during his abode in London, for whole nights together, in converſation with theſe miſſionary beings, who become viſible to thoſe only that have reſolution to devote the whole of their time and attention to a community with them. How far Baron Swedenborg has benefited ſociety and himſelf, by the intercourſe he has had with them, let his ſeveral publications, now in univerſal ſale, determine for him. The queſtion is too delicate and abſtruſe even for an *aſtrologer* to decide upon; and it is a morſel which even the *critics* nibble at with unuſual precaution, leſt they ſhould be found *biting at a file*.

It has been a ſubject of diſpute, whether the ſpirits, with which Swedenborg had familiarity, were good or evil. For my own part, I have no difficulty in deciding, from the conſtitution of the planets in his geniture, that he had community with both; which I believe to have been the caſe with every perſon ſince the days of Adam, who has had familiary with ſpirits. Indeed Swedenborg himſelf tells us, that a certain ſpecies of the infernal ſpirits would at times intrude themſelves upon him; but that he was always preſerved, by the goodneſs of the Lord, from theſe inſidious deceivers of men; whoſe malice and enmity towards us is ſo great, that, were it not for the watchful care and protection afforded us by the clemency of God through the medium of the good genii, or lower order of the angelic hoſt, it would be utterly impoſſible for man to deliver himſelf from the power of hell and the craft of the devil. But I ſhall defer entering upon an elucidation of this ſubject, until I come to treat of Spirits, in the magical part of this work, where Baron Swedenborg's intercourſe with them will be completely inveſtigated.

I ſhall next conſider the ſignificators of the temper and diſpoſition of this native, to ſhew how far his general deportment correſponded with them. As we find Jupiter, Mercury, and the Sun in his aſcendant, and the Moon at the ſame time beholding that important angle with triangular rays, it is evident the temper and diſpoſition of the man muſt be formed from a due mixture of their influxive qualities, each of which would prove viſibly predominant, as they alternately came to act through the medium of their reſpective directions. Exactly ſo we find the native agitated and impreſſed. At one time his exterior would be uncommonly pious and devout, exhorting all men, who came within the reach of his voice, to humility, charity, and repentance. At another time he would totally ſeclude himſelf from all company, ſhut

himſelf up for whole days together, and obſerve ſo ſolemn and profound a ſilence, as not even to give an anſwer when ſpoken to. Yet at other times he would enter into converſation with the utmoſt vivacity and ſprightlineſs, and continue for a long time together in this communicative humour; but always in a ſtile and manner remarkably elevated and majeſtic.

The reaſon of all this is abundantly obvious from the face of his horoſcope. The ſuperior planets being poſited in his aſcendant, in their full dignities, and conſequently in their greateſt influence and energy, acted upon the temperature both of his mind and body, as they reſpectively came up by direction, with uncommon force and power, whence the affections of his mind, his words, his actions, and every motion of his frame, were wound up to an uncommon degree, and diſtinguiſhed themſelves accordingly.

It will be readily ſeen, by any perſons acquainted with his diſpoſition and character, that the ſame general turn of temper and conduct was uniformly ſupported throughout the whole of his life, which might fairly be ranked amongſt thoſe of remarkable longevity. And it may be ſeen, by any perſon who will take the pains to equate the directions of thoſe ſuperior aſpects, that they operated by alternate ſucceſſion with equal force and influence, until the direction of death extirpated the co-incidence of their beams.

The natural cauſe of diſſolution in the temperament and conſtitution of Baron Swedenborg, was, as may be ſeen by the geniture, a decay of vital heat, occaſioned by a redundancy of cold rheum, accompanied with the bloody flux. The direction under which he died, was the Sun to a partile conjunction with the body of the Moon, taken under the pole of the Sun. The pole of the Sun is fifty-one degrees; the latitude of the Moon is one degree one minute north; then, by taking the oblique aſcenſion of the Sun, and the oblique aſcenſion of the Moon, the arch of direction will be fixed at eighty degrees ſeventeen minutes.

If we equate this arch or track of the aphetical and anaretical ſtars, by the rules heretofore laid down, we ſhall find it gives the ſpace of life to be eighty-ſix years and near two months, at which time the native emerged from this world into a world of ſpirits, namely, on the 19th day of March, 1772.

CONSIDE-

N.o 43

A Female
TWIN:
Born 22.d Mar.
2H 26 MPM
1763.

A Male
TWIN
Born 22.d March
4H 28 M - PM
1763.

A TWIN
Born
19.th June
8H 40 MPM
1788.

A TWIN
Born
19.th June
8 H 44 MPM
1788.

Mr Jowett Morton Astrologer

Moor Street Jack Lane

Midlane Leeds

ACCOUNT DAY, _____

_____

vided your Original Ticket for _____

_____

_____ *per Share, as follows:*

_____ _____ *Shares to* _____

CONSIDERATIONS on the NATIVITIES of FOUR TWINS, whoſe Genitures are diſplayed in the annexed Plate.

Theſe four Twins were the produce of two births. The firſt birth conſiſted of a male and a female, who were brought into the world nearly together; from which circumſtance the reader would naturally infer, that the influx of the ſtars muſt have been the ſame on both of them; and, conſequently, that the duration of life, with its incidents and events, were inſeparable from each other. This not being the caſe, however, I ſhall proceed to account for it, upon the true principles and grounds of this ſcience. And firſt of

The FEMALE TWIN.

This child was born preciſely at the time ſpecified in the plate. Leo aſcends the oriental horiſon, and conſequently the Sun is lord of the aſcendant; but being in the eighth houſe, the houſe of death, is an infallible argument of a ſhort life. The Moon, being in an aphetical place, is the giver of life; but ſhews the deſtruction of it, by forming a quartile aſpect with the Sun in the houſe of death. No ſtronger evidence of an immediate death can well be adduced; for, ſince the Sun is author of vital heat, and the Moon of radical moiſture, and both of them at once deprived, by malefic rays and cadent poſitions, from affording a fit and due proportion of thoſe nouriſhing qualities, it is impoſſible that life ſhould be longer ſuſtained than during the time this unfortunate aſpect was forming.

It might be contended, that the poſition of the benevolent planet Jupiter in the medium cœli, or tenth houſe, is highly favourable to the preſervation of the child. But, when it is conſidered that this planet has no aſpect with the luminaries, that its beams are only reflected into itſelf, and that all communications with the aſcendant and ſignificators of life and death are cut off, we ſhall find that this eligible poſition of the benign Jupiter is in the preſent caſe totally without the power of communicating the leaſt aid to the functions of life, or of mitigating or leſſening the malevolent effects of the anaretical influence.

A further proof of this child's diſſolution ariſes from the Moon's poſition in the terms of Mars, at the ſame time that his fiery intemperate beams are conjoined with the worſt irradiations of the cold planet Saturn, and thereby act upon the conſtitution with violent oppoſite extremes.

tremes. We find alſo that both the Sun and Saturn are diſpoſed of by Mars; to whoſe ſuperior influence Mercury bends, who, with the Moon, nouriſhes and protects the brain. Hence it is obvious that the child ſhould die in its infant ſtate, partly from the want of natural ſtamina and ſtrength, and partly from the effects of a cold ſucceeded by a fever; and that this cold ſhould be of the moiſt kind appears from the triangular rays of Mercury and the Moon in the watery ſign Piſces. The child only lived until the quartile aſpect of the Sun and Moon was completely formed, when the weakneſs and debility of its body and lungs gave way to the convulſive agitations of the whooping cough, ſucceeded by cold chills and fever, the immediate effects of the configuration of Saturn and Mars; ſo that nothing leſs than a ſupernatural cauſe, which we juſtly call a miracle, could poſſibly have ſaved this child's life. I ſhall next conſider the little offspring which accompanied it, and this was

A MALE TWIN.

This child came into the world only about two hours after the former, and yet it is not ſubject to the ſame fate. The Moon is prorogator in this nativity, as well as in the other; but with this remarkable difference, that both the luminaries are going from aſpects of affliction, inſtead of approaching to them. The Sun is entering into the ſeventh houſe, promiſing vital heat and ſtrength, while the Moon, juſt ſeparated from a noxious quartile, gives teſtimony to it, by affording due proportion of health and nouriſhment, being located in her own houſe in the ſign Cancer. So that, conſidering the newly-acquired ſtrength of the Moon, and the poſition of the Sun in a ſign of his own exaltation, emerging from quadrangular beams of affliction, we are afforded the moſt ſatisfactory evidence of a ſound and perfect conſtitution in the temperature of this native, with ſufficient teſtimonies to enſure health and longevity.

The varied poſitions of the other ſignificators afford us additional reaſons, of a very ſtrong and deciſive nature, why this Twin ſhould live to years of maturity, while its little companion ſhould ſcarcely be permitted to ſee the light of this world. The conceptional arrangement deſcribes the ſuperior ſtrength of this child in the womb, and declares it to have drawn to itſelf a conſiderable part of that nouriſhment which ſhould have fallen to the ſhare of its ſiſter.

As therefore the poſition of the luminaries in the other birth declared a ſhort life, ſo in this they afford equal teſtimonies of longevity; and conſe-

conſequently the cauſe of death will be ſought from different ſpeculation; for, though the Moon be giver of life, the cauſe of death will be different. In this nativity Saturn is the anaretical planet, and the native will in all probability be carried into the other world by the dropſy. He will live until the Moon's body forms a mundane quartile aſpect with Saturn and Mars; at which time, according to natural cauſes, his thread of life will be cut in twain—when his body will return back to the earth, and be re-incorporated with the elements, while his etherial or eſſential part mixes with that tormented or bleſſed claſs of ſpirits to which the complexion of his conduct here ſhall recommend him hereafter. The youth is living, and I hope will draw a friendly admonition from theſe premiſes.

Of TWINS born immmediately together.

The genitures of theſe Twins are diſplayed in the lower part of the ſame plate. The one was born on the 19th of June, 8h. 40m. P. M. or afternoon, and the other at only 8h. 42m. of the ſame day. The difference of time is therefore only two minutes; which admits of ſo little variation in the poſitions of the planets, and in the coincidence of their beams, either in reſpect to the angles of the figure, or to the temperature of the ambient matter, that each Twin muſt of neceſſity ſhare the ſame fate, in all the important conſiderations attending the iſſues of life and death.

To eſtabliſh this fact, we need only contemplate the horoſcope, and compare it with the circumſtances of the genitures we have juſt diſmiſſed, whereby it will be ſeen, that the difference of two hours has moſt eſſentially varied the impreſſions of the ſignificators at the time of birth in the former horoſcope; while, in the preſent caſe, no ſuch diſtinction can be found; and conſequently, the effects of the elementary matter being the ſame, and the beams of the ſtars falling in the ſame direction, and with equal force, cannot afflict one infant without the other feeling the ſame affection; not inſtantaneouſly, but in a ſpace of time preciſely equal to that in which the planetary ſyſtem moves in two minutes. This I have obſerved in a variety of inſtances; and it is to this very remarkable circumſtance that the common notion of mankind relative to Twins, that, *when one is taken ill and expires, the other will ſoon follow*, has obtained ſo much confidence in every part of the univerſe; though we have ſeen, in the foregoing geniture, that this happens only where Twins are born immediately together, and not where any conſiderable time intervenes between their birth, unleſs the conſti-

tution of the ſtars ſhould be ſo configurated as to continue the ſame benefic or malefic influence during the whole of that ſpace of time; which rarely happens, owing to the difference of velocity in each reſpective planet, and the accidental circumſtances of their becoming retrograde or ſtationary.

To determine the fate of theſe Twins, we have only to conſider the poſitions of the luminaries with the aſpects of the erratic ſtars, and it will be evident that their exiſtence can be but of very ſhort duration, and is determined by the motion of the *primum mobile*; for, when Mars came to the oppoſite point of the Moon, which in theſe genitures is *giver of life*, it is apparent they would die. This was exactly verified; Mars came to the firſt anaretical point in two hours, and to the ſecond in two hours and an half; and the children accordingly died within half an hour of each other, and within two hours and an half of the time of their birth.

But, to ſhew that life could not be prolonged in either of theſe infants, we will take a further view of their genitures. The Moon, we find, is in her detriment, diſpoſed of by the malignant planet Saturn, within the rays of an oppoſition of Jupiter and Mercury, who become ſubſervient thereby to the affliction of that ponderous malefic. The Sun is going down under the affliction of Mars, diſpoſed of by Mercury, in houſes cadent and naturally evil; whereby every thing born under their influence is deprived of vital heat and nouriſhment. The Moon's poſition, likewiſe, in the phaſis of Mars and terms of Mercury, much ſtrengthens this judgement; beſides, Mars is dignified in his own terms, while the Sun is received in the terms of Mars, as well as of Jupiter; ſo that four planets out of ſeven are in the dignities of his malefic influence, and partake of his temperature. Theſe are all teſtimonies of a ſhort life, and, falling ſo immediately together, render the ſpace of life of a ſtill leſs duration.

But, had it been poſſible for theſe Twins to have out-lived the elementary influx of theſe deſtructive configurations, ſtill they would have died ſhortly after they had paſſed their infancy, under the anaretical affliction of the Sun directed to the oppoſitional rays of the Moon, who, being giver of life, would have had her vegetive ſtrength and virtue totally abſorbed by him, whereby vital heat and animal pulſation muſt have totally ſubſided.

And

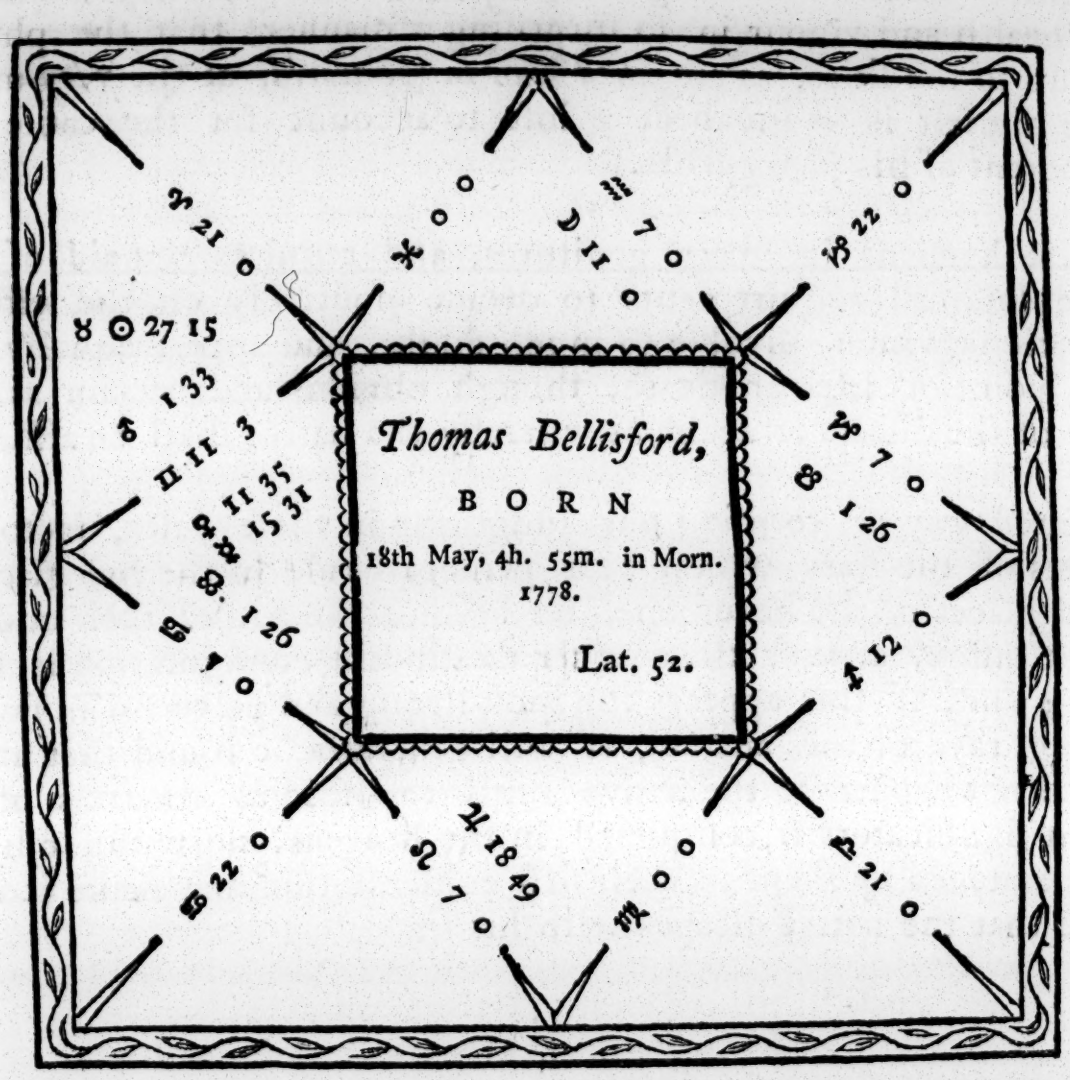
And here we deduce a cauſe moſt obvious to the ſenſes, and ſtrictly conformable to the laws of nature, why the anaretical influence is ſometimes baffled by the ſuperior ſtrength of the native's conſtitution, aſſiſted by the rays of aphetic ſtars, whereby the diſeaſe or accident is baffled, though death were pronounced inevitable, both by phyſicians and friends; ſo that, when the anaretic influence is thus overcome, the patient acquires immediate ſtrength and ſpirits, eats and ſleeps, and recovers his health and vigour in ſo ſurpriſing a manner, that the phyſician is cried up to the ſkies, as *the fineſt man in the world*, at the very moment when he himſelf is as much at a loſs to account for the cauſe as the moſt ignorant of his panegyriſts.

Thus it happens in many genitures, and requires the aid of reaſon and philoſophical acquirements to decide poſitively on the effects of configurations which involve ſo much doubt, and appear equally undeciſive in point of life or death, though obvious and certain as to the violence of the diſeaſe or accident whereby the native ſhall be afflicted.

The ſureſt way of forming our judgment in theſe caſes, is to direct the aſpects of the ſtars which bear principal rule in the hylegiacal and anaretical places of the horoſcope, far beyond the æra of ſuch undeciſive malignant influx, at leaſt till another death-like configuration is formed by them; and, if this appears the moſt ſtrong and powerful in favour of the killing rays of the anareta, it will generally be found that abſolute death will not happen to the native until the ſecond congreſs of theſe important ſignificators is completed in the heavens, notwithſtanding the danger threatened by them in their firſt confi uration may make it next to a miracle that the native eſcapes with his lif

Of GIGANTIC STATURE.

The following figure exhibits the geniture of a Child born with ſix fingers on each hand, and ſix toes on each foot, and thoſe double-jointed.



Latitude of the Planets.

♄	North	2	35
♃	North	1	1
♂	North	0	19
♀	North	0	30
☿	North	1	10
☽	South	3	55

This

This nativity is of a very rare kind, affording an eminent example of the effect of prolific configurations, where only one fœtus is produced under the nutritive qualities nature had intended for two. The poſition of the luminaries here, in ſigns fruitful and obeying, with nearly all the planets under the earth, give the moſt demonſtrable proofs of large and high ſtature, that can well be adduced; but the additional fingers and toes reſult from the fecundity of four-footed ſigns, occupying the angles of the figure, at the ſame time that the luminaries are ſuperior to all the other planets, whoſe regulating influence in this nativity is totally withheld.

The Sun being in the twelfth houſe, and in degrees encreaſing fortune, ſhews that the native ſhall thrive in the world by the rarity of his parts; and ſo it has in ſome meaſure already happened, and will in a much more eminent manner hereafter, as this youth encreaſes in bulk and ſtature. He has now been ſhewn as a natural curioſity for ſome years, and a great deal of money has been accumulated by that means.

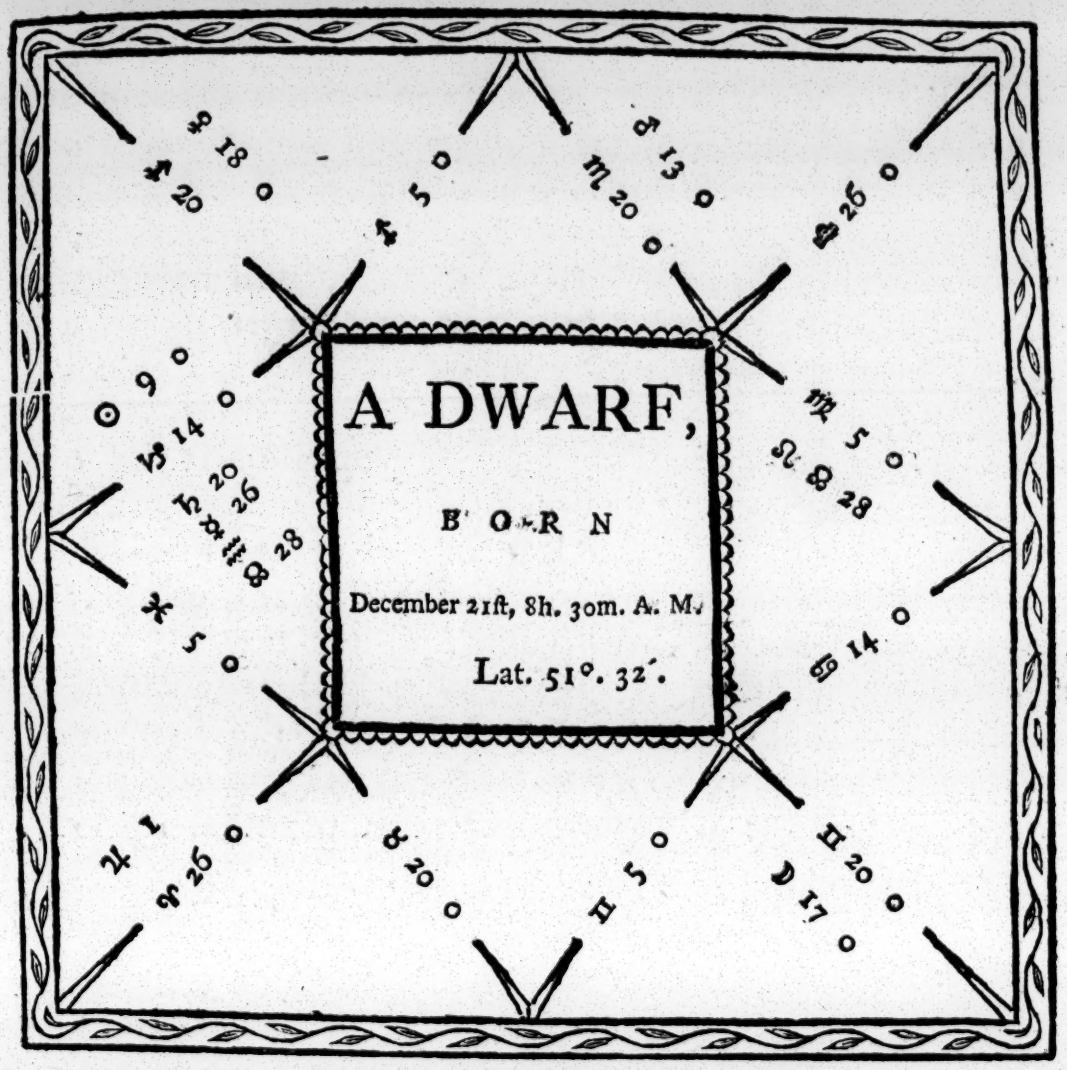
We have, in the introductory part, already ſhewn the radical cauſe of this ſuper-abundance of nature in its formulary operation; and in this figure thoſe rules are completely verified. For neither the ſuperior nor inferior planets having dignities in the aſcendant or medium coeli, nor aſpect therewith, and the principal light of time being in the twelfth houſe, with the Moon in the mid-heaven, and in the ſigns Gemini, Sagittarius, or Piſces, in azimene degrees, is a demonſtrable proof that what is then born ſhall exceed the common line of nature, and be either monſtrouſly miſhapen, or above the common bulk of mankind. In the preſent caſe we find both has happened, as well in the exceſs of members as in the muſcular proportion and altitude.

According to the ſame mixture and quality of the formative matter, we find ſimilar conceptions take place, whenever Saturn afflicts the Moon in an angle poſſeſſed by beaſt-like or double-bodied ſigns, with the Sun's ſuperior beams increaſed by ſigns of long aſcenſion, and carried to the ſame point by ſextile or triangular rays. Under ſuch a ſynod of planetary ſignificators, gigantic ſtature, or inconceivable corpulency, is ſure to take place. Indeed I have been confidently informed, by a gentleman who had for many years made Aſtrology his amuſement, that this was nearly the poſition of the heavens, in the genethliacal figure of the much-celebrated Mr. Bright, ſo famed for his corpulency and ſtature.

Again, whenever the aſcendant, Sun, or Moon, at the time of conception, is afflicted in the obſcure parts of the figure by Saturn, and in ſigns double-bodied, beaſt-like, and prolific, exceſs of parts and ſtature will be produced, either general, as to the whole body, or elſe in thoſe particular parts only which are under the government of the ſigns reſpectively occupying the aſcendant and midheaven. But, to aſcertain theſe circumſtances with due preciſion, we muſt erect the conceptional figure of every nativity, to diſcover the tendency and influence of the formative virtue in the earlieſt ſtate of the embryo.

It may alſo be remarked, that monſtroſity in brutes originates from the ſame cauſe; and, as they are deprived of the functions of reaſon, it is plain the planetary influx acts with greater force upon them; and more frequently produces this ſurpriſing effect.

The GENITURE of a DWARF.



Latitude of the Planets.

♄	0	40	North.
♃	1	43	South.
♂	0	33	North.
♀	1	59	North.
☿	2	11	South.
☽	4	50	South.

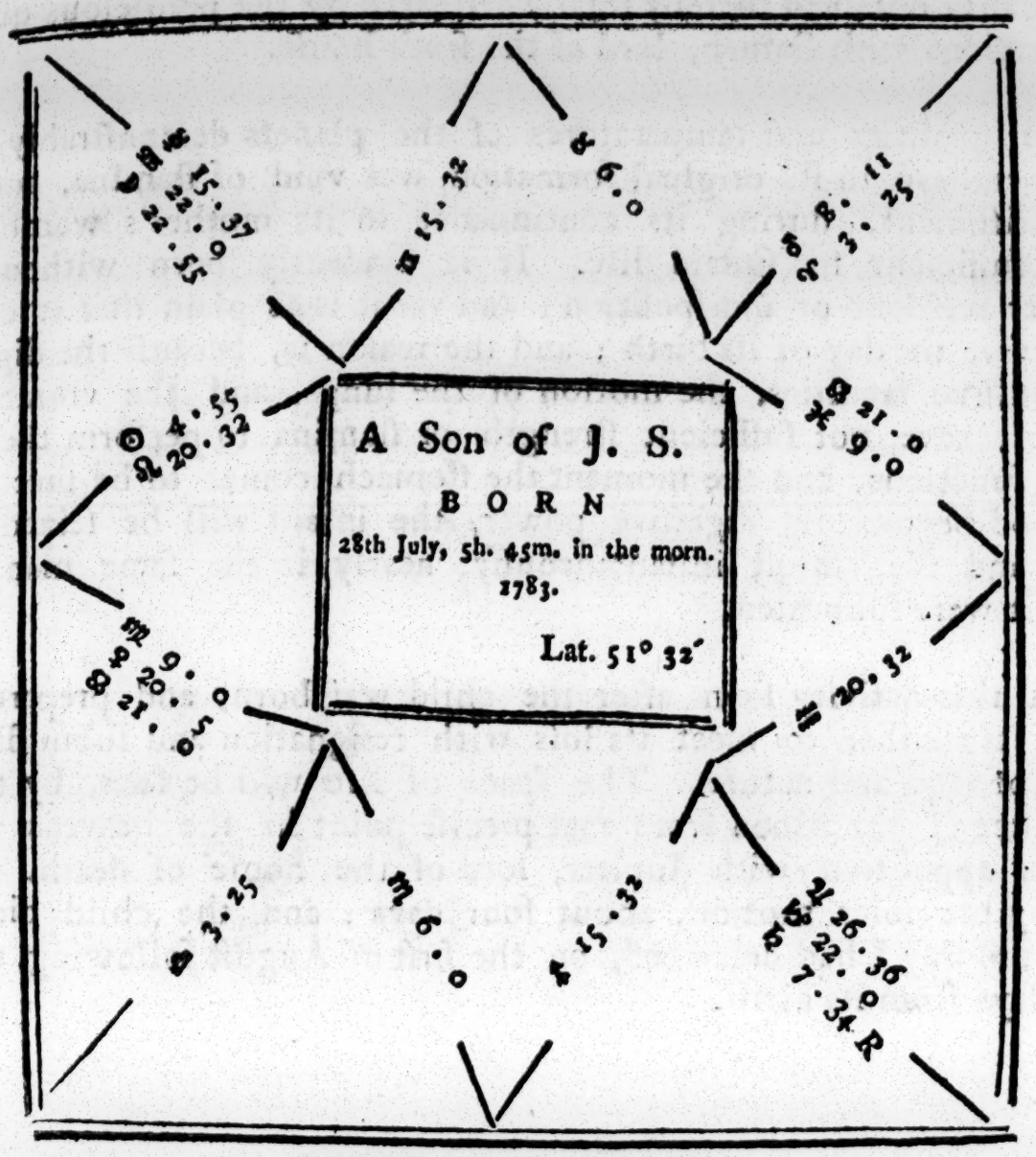
In this nativity Capricorn, a ſign of brevity, aſcends the horoſcope, and Saturn, being lord thereof, by his cold and dry nature, oppoſes the nutritive power of the Moon, which, being in an abject place under the earth, can afford no nouriſhment. This effect is produced through the medium of Mercury, who, being in conjunction with Saturn, diſpoſes of the Moon, and participates in the qualities both of Capricorn and Saturn.

Saturn. Mercury at beſt gives but a ſmall ſtature; but, configurated with theſe rays, he contributes all his influence to check the growth and nouriſhment of whatever is conceived under it.

It is here likewiſe a moſt remarkable circumſtance, that Mars, from a ſign of brevity, beholds the Sun by a ſextile ray, poſited alſo in a ſign of brevity, ſo that the ſigns occupying the principal angles in this geniture are preciſely of an oppoſite quality and influence with thoſe in the laſt figure, and conſequently have a tendency and effect diametrically oppoſite thereto. And ſo indeed we find it; for this native, inſtead of exceeding the common ſize and ſtature of man, will never grow to the height of four feet, nor poſſeſs limbs nor parts larger than the common run of boys of ſeven years old.

An additional teſtimony in favour of this opinion is the quartile aſpect of Jupiter and the Sun from brevious ſigns, which uſually demonſtrate the conception of a Dwarf. But indeed it is an univerſal maxim in this ſcience, that whoever hath an earthy ſign aſcending the horiſon of his nativity, with two or three planets poſited therein, will certainly be but of low ſtature, particularly if Saturn be located amongſt them; for a cold and dry temperature, excluded from the heat and moiſture of the two luminaries, is contrary to the natural growth of any thing, as we may ſee by the ſtate of vegetation in the autumnal equinox.

Of a SHORT LIFE, or EMBRYO not nouriſhed.



Latitude of the Planets.

♄	2	34	North.
♃	0	38	South.
♂	4	20	South.
♀	0	15	North.
☿	1	40	South.
☽	4	15	North.

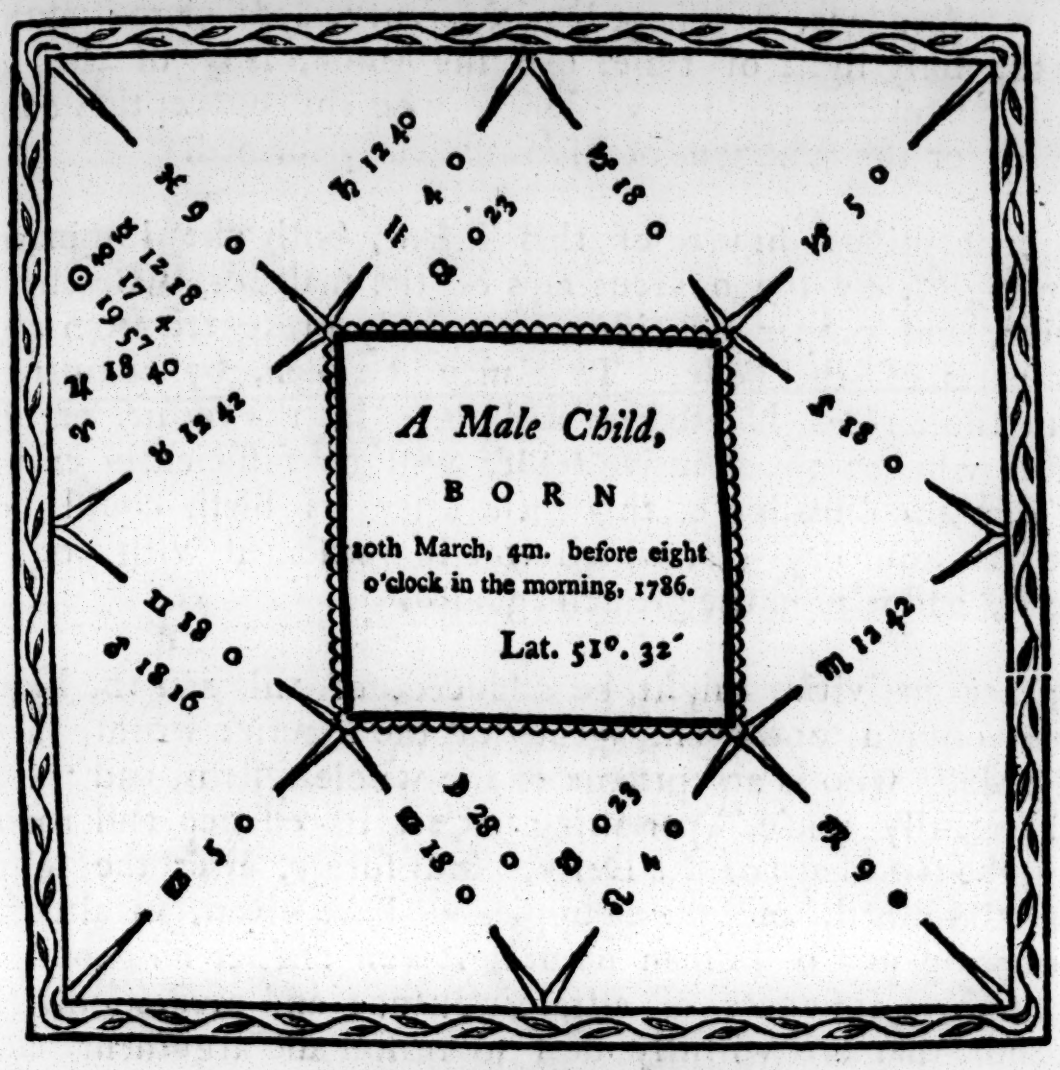
In this figure we find both the Sun and Moon, the two great luminaries, one the author of vital heat and motion, the other of radical nouriſhment and moiſture, both poſited in conjunction in the twelfth houſe, which is the manſion of the *evil demon*, and ſhews the immediate termination of whatever is generated under it. Beſides this, we find Jupiter, lord of the houſe of death, in oppoſition with the Moon;

and Mars, who beholds the Sun with triangular beams, hath the vivifying quality obtained thereby totally deſtroyed by the pernicious quartile configurations with Saturn, lord of the ſixth houſe.

Theſe qualities and temperatures of the planets demonſtrably ſhew, that the embryo in its original formation was void of ſtamina, and that the nouriſhment, during its continuance in its mother's womb, was ſcarcely ſufficient to ſuſtain life. It is evidently born without any particular accident or indiſpoſition; and yet it is as plain that it cannot long ſurvive the day of its birth; and the reaſon is, becauſe the digeſtive and expulſive faculties, the motion of the lungs, and the vibration of the heart, have not ſufficient ſtrength or ſtamina to perform their reſpective functions, and the moment the ſtomach comes to be ſurcharged with food beyond its digeſtive power, the infant will be ſeized with ſpaſms, and die almoſt inſtantaneouſly, nearly in the ſame manner as though it were ſuffocated.

I caſt this nativity ſoon after the child was born, and prepared the mind of its mother to meet its loſs with reſignation and ſubmiſſion to the will of God and nature. The ſpace of life will be ſeen, by taking the diſtance of the Moon from that preciſe point in the heavens which forms an oppoſition with Jupiter, lord of the houſe of death. This gives, by the ſolar motion, about four days; and the child died exactly in the way I had deſcribed, on the firſt of Auguſt following, which is four days from its birth.

Another EMBRYO not nouriſhed.



Latitude of the Planets.

♄	0	41	South.
♃	1	6	South.
♂	2	6	North.
☉	1	26	South.
☿	2	0	South.
☽	2	25	North.

This geniture is of much the ſame quality of the former, but the poſition of the horoſcope at the time of birth is much more remarkable, having ſo many planets in the twelfth houſe. This is in all caſes an unfortunate omen, but particularly in the preſent, where no one friendly ray can be found to oppoſe their influence. On the contrary, we find Mars in the ſecond houſe, afflicting theſe ſtars with a quartile irradiation,

tion, having dignities at the ſame time in the twelfth; which is a powerful argument not only of certain death, but rather of an immediate and violent nature. Jupiter being lord of the eighth houſe, is in ſextile with Mars, and both of them are lords of the twelfth. Venus, lady of the aſcendant, is beſieged by Mercury, lord of the ſixth, and the Sun, the only light of time, and the Moon, lady of the fourth, afford neither nouriſhment nor aſſiſtance, whereby conception could be ſtrengthened, or the functions of life ſufficiently formed.

In the conceptional figure of this infant, both the luminaries are afflicted in angles, by the noxious rays of the malefics, whereby ſtamina is denied, and proper nouriſhment entirely prevented from reaching the vital parts of the body. This may be ſeen, by comparing the figure with thoſe rules heretofore laid down in the former part of this work; from whence the attentive reader will be ſufficiently enabled to perceive, that the duration of this child after its birth could not exceed more than four days; at which time it was ſeized with convulſions at the breaſt, and died in the greateſt agonies.

Many other nativities might be adduced, of this and the like kind, to ſhew the obvious power and agency of the ſuperior world, in forming earthly Man, who is an epitome of the whole ſyſtem, and "wonderfully and fearfully made," partaking of all its eſſence and parts, and compriſing the fair image of the Deity. But ſurely, after the facts that have been eſtabliſhed, and the examples we have given, in almoſt every ſtate and contingency of human nature, it can anſwer no good purpoſe to multiply theſe inſtances of aſtral influence and prediction, particularly to minds that are wilfully deaf to reaſon and argument, and who obſtinately ſhut out the light of heaven, leſt it ſhould irradiate their underſtanding, and convince them they are but men of low and humble conceptions, in no ſhape qualified to determine the pathleſs ways of God, or to meaſure the extent of his omnipotence.

CONSIDERATIONS *on a* QUESTION *of* MARRIAGE, *deduced from the* NATIVITIES *of the contracting* PARTIES, *and confirmed by an horoſcopical Figure of the Heavens, at the preciſe Time of celebrating the Nuptials.*

Much has been ſaid on the ſubject of Matrimony; and it muſt be confeſſed, that the importance of the contract, and the great end of our exiſtence being involved in it, as well as the ſublunary happineſs or miſery of the greateſt part of God's children upon earth, renders it a

ſubject

ſubject of the firſt magnitude, in which the hands and hearts of both ſexes, of all ages and degrees, are with one conſent united. I therefore conſider myſelf in ſome reſpects bound to ſtate the preſent queſtion, as an example whereby to render this enquiry facile and eaſy to ſuch of my readers as chuſe to employ their leiſure hours in this ſpeculation.

The circumſtances of this marriage came under my own immediate cognizance and obſervation; and they are ſuch as, I truſt, will operate as a caution to every ſingle perſon, not to enter into that holy ſtate from mere motives of advantage or convenience, when love is confeſſedly wanting on the ſide of either of the parties. But cautions now-a-days are out of date; and the admonition of friendſhip is regarded only as the ſubtil declamation of hypocriſy, or the buſy officiouſneſs of a marplot.

The lady, who is the ſubject of the preſent queſtion, came to obtain my opinion and advice how far the preſent marriage would prove advantageous and happy; confeſſing, at the ſame time, that ſhe had no great regard for the old gentleman. I ſtopped her, as is always my cuſtom, from entering into particulars, and deſired her only to furniſh me with the exact time of her own nativity, and to procure me, if poſſible, that of the party to whom ſhe was engaged. This was complied with, and I drew my judgment accordingly.

Upon comparing the radical conſtitution of the two genitures, I could not find a ſingle configuration in the one that bore the leaſt harmony or ſimilitude with the other. The benefic ſtars in the angles of one figure were oppoſed by the malefics in the angles of the other. The *maſculine* temperature was ſtrongeſt in the female horoſcope, with the Moon and Mercury in good aſpect in the fifth houſe; while, in the man's geniture, the effeminacy of *female* influence was but too apparent, with the mortifying teſtimony of Saturn, lord of the aſcendant, in oppoſition to Mars, the lord of the fifth, and the Moon afflicted in a cadent houſe.

The places of marriage in both figures were occupied with the leſſer infortunes, but not diſcordant; neither were they harmonized by a ſingle ray of benefic influence. I therefore ſaw the probability of marriage taking place betwixt them, at the ſame time that the warm paſſions of the woman rendered it impoſſible for her to be happy in the arms of a cold, frigid, aged, barren, and almoſt impotent, huſband. I clearly ſaw avarice had a ſhare in her compoſition, and that the hope of advantage ſupplied the place of connubial affection. This I detected, and condemned as

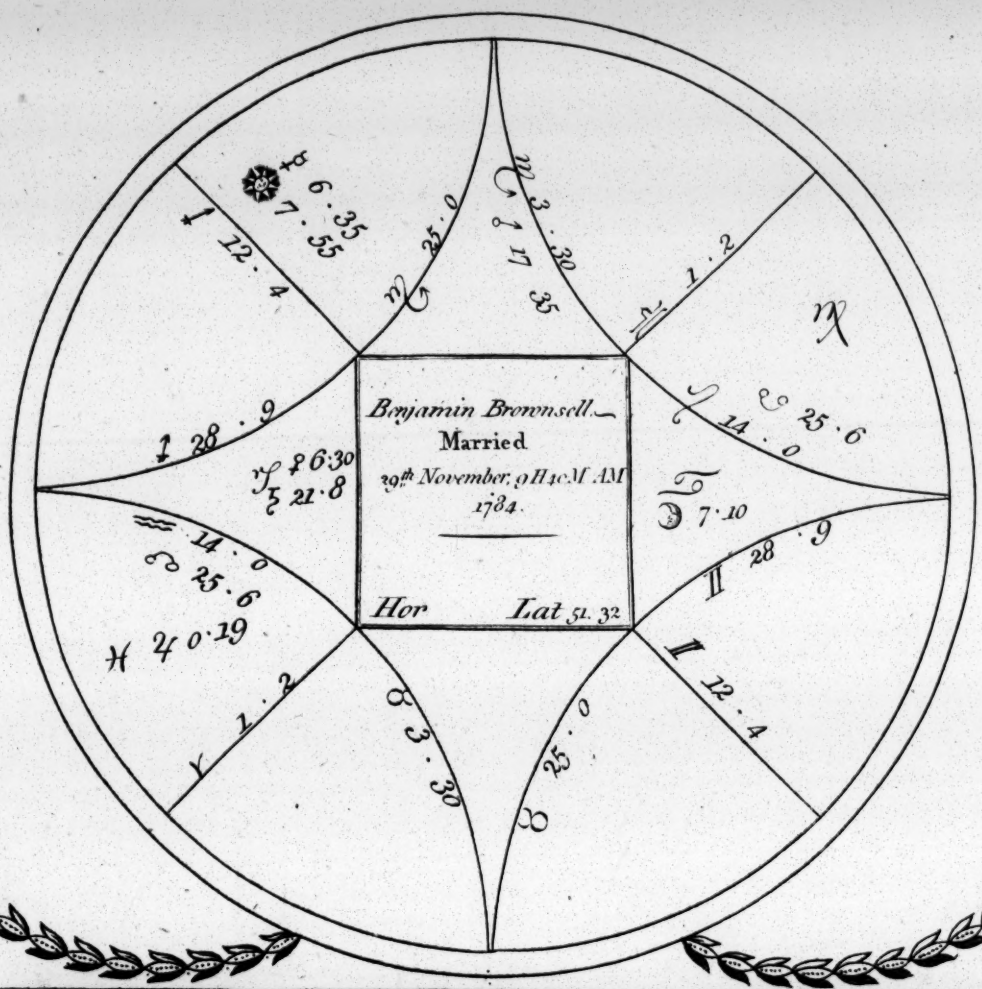
highly reprehenſible, and at the ſame time candidly pointed out the natural infirmities of the man ſhe propoſed to call huſband, which, added to his ſuperiority of years, made it impoſſible for her to enjoy the natural felicities of a married life, or that they could long live and cohabit together. My advice was therefore to drop all thoughts whatever of ſuch a connexion, and a reſolution was apparently formed for that purpoſe; but the contrary perſuaſions of friends, added to the ſordid temptations of lucre, in a ſhort time got the better of my advice, and on the 29th of November then next following this couple were married.

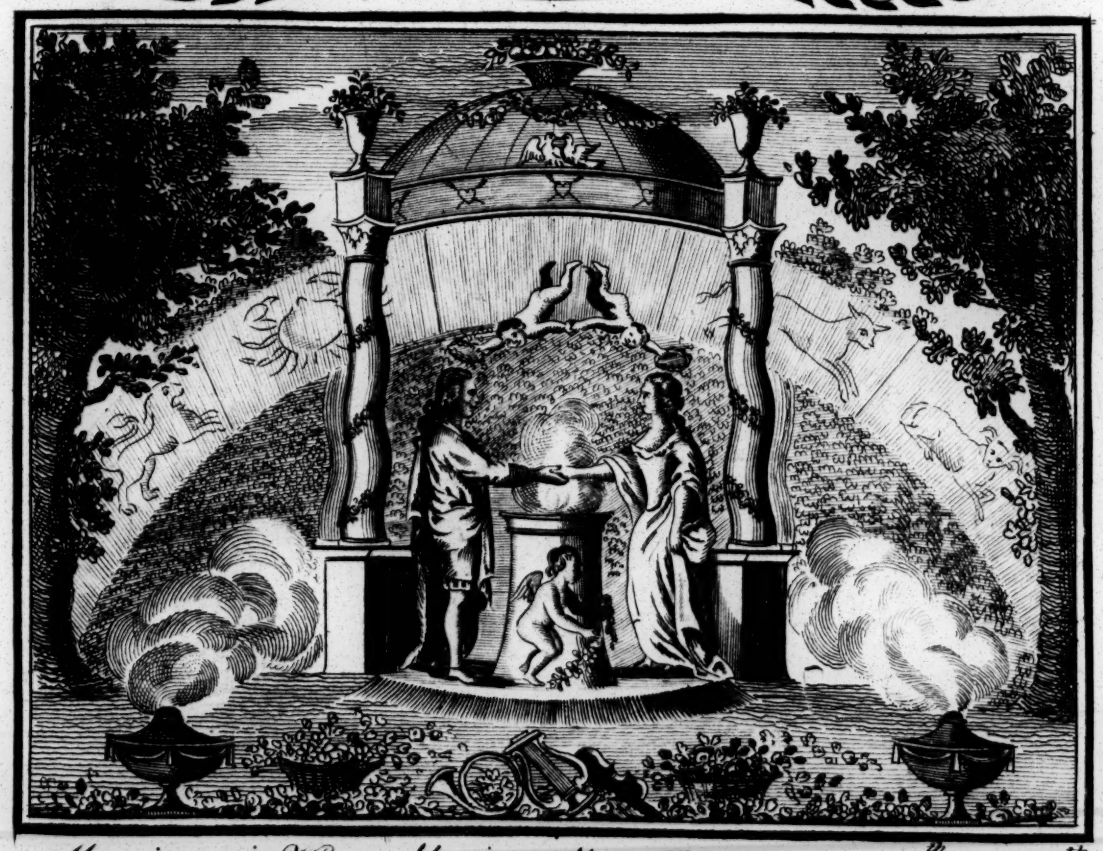
Determined to be confirmed in my judgment of this curious match, I took down the exact time the ceremony was performed, which was at forty minutes paſt nine in the morning, when the heavenly intelligencers diſplayed themſelves as in the annexed plate, and the ſignificators correſponded with their reſpective genitures, in a manner aſtoniſhingly correct, and ſo as to prove, to the ſatisfaction of every reaſonable mind, that the impulſive or inſtinctive faculty within us is ſtirred up and excited by the medium or influxive agency of the celeſtial bodies.

The aſcendant of this matrimonial figure is given for the bridegrmoo, and the ſeventh houſe for the bride. Saturn we find is ſtill lord of the aſcendant, located in his own houſe, and moſt aptly deſcribes the perſon of the bridegroom, viz. a tall lean and ſlender perſon, advanced in years, with long viſage, dark hair, meagre complexion, and peeviſh diſpoſition; whilſt his imbecility is moſt correctly denoted by the poſition of Venus, diſpoſed of by the frigid planet Saturn in Capricorn.

The Moon in Cancer, in the ſeventh houſe, repreſents the bride; and deſcribes her to be of a middle ſtature, round full face, brown hair, and well proportioned; and, as the Moon is approaching to a trine aſpect with Mars, it ſhews her to be a woman of ſtrong paſſions and ſpirit; hot, fiery, and impatient, though good-natured and courteous.

Let it here be premiſed, that, in all marriages where the two ſignificators which repreſent the bride and bridegroom are not in good aſpect with each other, it is impoſſible the parties can live in harmony with each other; neither do they come together by the impulſe of pure love, but for ſome other motive, which may generally be known by examining what houſe the lord of the aſcendant or ſeventh houſe applies to, and the nature of the planets by which they are then occupied; for, if the lord of the eighth apply to the lord of the aſcendant, or if there be no reception of the luminaries in their nativities, they are carried to





Sibly Del

Marriage is Honorable in all. Hebrews, Chap 13. Verse 4th

Ames. Sculp

the hymeneal altar, not by the force of love, but by motives of avarice. Sometimes indeed we find love to be on one ſide, and intereſt only on the other. This is when the lord of the aſcendant is a ſuperior planet, and the lord of the ſeventh an inferior one of a contrary nature, and yet applying to the lord of the aſcendant. Again, we find marriages take place where there is no love at all, as is the caſe in the above figure, where Saturn, a ſuperior and ponderous planet, ſignificator of the man, is poſited in his own houſe; and the Moon, a light and inferior one, and ſignificatrix of the woman, likewiſe in her own houſe, but both of them in oppoſite ſigns, is a demonſtrable proof of avarice on one ſide, but of love on neither.

Upon the whole, mutual convenience may be traced out as the primary incentive in both theſe parties. The man was rich and old; the girl young—but not rich. So Mars, being lord of the tenth houſe, and poſited therein, collects the rays both of Saturn and the Moon; and, being ſo much higher elevated, impreſſes with a ſtronger influx this diſpoſition upon their inclinations, and proves to us that their hands were joined, but not their hearts.

Jupiter, in all caſes where he is free from malignant beams, hath deſignation of perfect honeſty. In this figure we find him juſt entering into his own houſe, in platic trine to the Moon, and in ſextile with Venus. But, although he thus favourably irradiates theſe two prolific planets, ſo as to impel a joint inclination to have the marriage ceremony performed, yet, by being in quartile aſpect to the Sun and Mercury in the eleventh houſe, which is the bride's fifth, and conſequently her houſe of children, pleaſure, and delight, it plainly demonſtrates, that, though ſhe ſhould have no offſpring by her huſband, ſhe would take care to acquire it by other means.

The Sun and Mercury have dignities in the ſeventh houſe, and conſequently have ſtrong ſympathy with the bride; but, being poſited in the eleventh, they become ſignificators of enemies of the bridegroom. The Sun having his triplicity in the twelfth, and being within five degrees of the cuſp, united at the ſame time with Mercury, ſhews that their influence will be of the like nature and tendency; and, as both of them are in the bride's fifth, which according to the rotation of the ſphere is her houſe of pleaſure and fecundity, they give deſignation of two perſons, with whom ſhe would have familiarity and criminal contact; which is further illuſtrated by their being in exact quintile to the Moon, her immediate ſignificator; which, being in no aſpect whatever with

Saturn, the ſignificator of her huſband, ſhews that they will ſeparate, and abandon each other, without any bodily union whatever.

The extraordinary circumſtances of the caſe induced me to give my opinion of the marriage very freely, in the company I was in, the ſame day it was, if I may ſo termed, conſummated. Much mirth, of courſe, reſulted from my obſervations; but very few believed the circumſtances I mentioned would ſo ſuddenly come to paſs; particularly that a ſeparation would prove the conſequence of a ſingle night's embrace: and that both parties would diſunite with ſo much indifference.

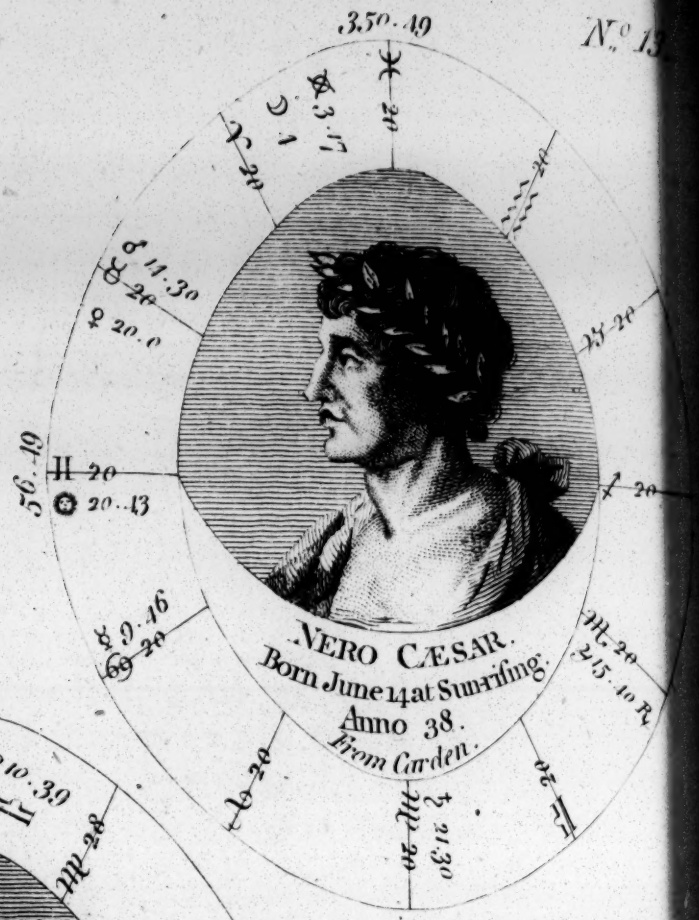
The facts quickly followed the prediction. The new-married pair were put to bed—*where love and joy ſhould take their fill:* but ſuch was the ſingularity of the caſe, that the bride roſe up with the Sun, and, having been refuſed that participation of fortune her friends had blazoned out, and finding no other allurement to ſupply that defect, ſhe immediately deſerted her huſband, who never took the pains to retrieve her; and ſhe has ſince attached herſelf to two other perſons, by both of whom ſhe has had children.

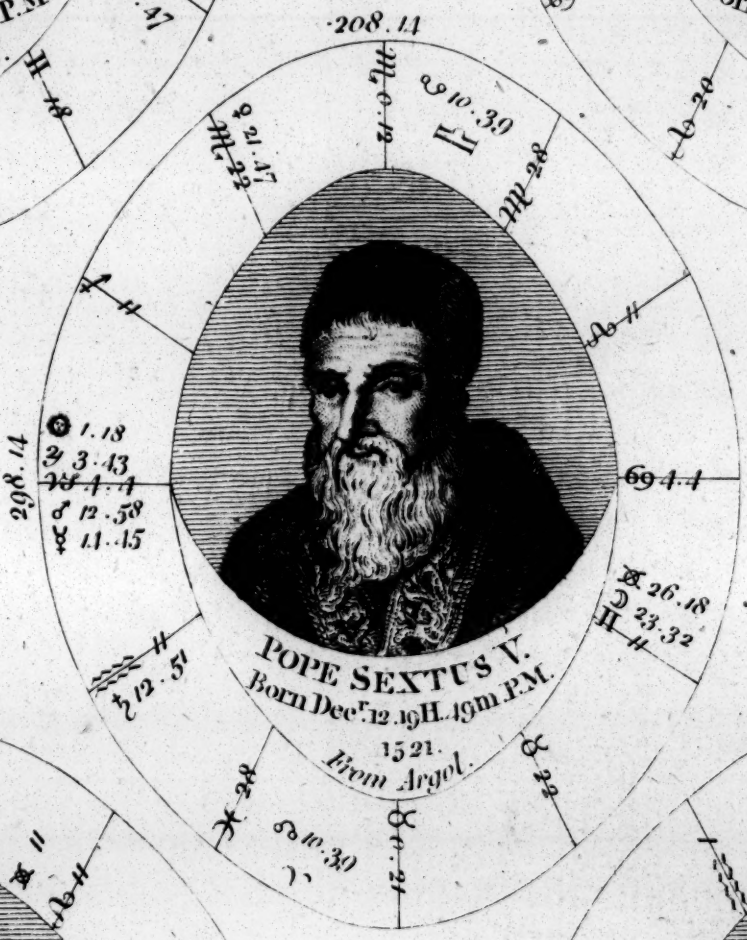
Whoever contemplates the horoſcope given in the annexed plate, will eaſily account of this otherwiſe extraordinary narration. They will likewiſe perceive that we have given a lively contraſt of a bad marriage, by an emblematical repreſentation of a good one, where heart and hand, and innocence and love, draw down the foſtering hand of heaven, with fruitfulneſs and joy. Intereſt and ambition ought ſurely never to guide the laws of love. The ſweet intercourſe of the ſexes, and the ecſtatic bending of ſoul and body in the bonds of matrimony, becomes a crime, when not directed by that heavenly flame. It is the attic fire of all-powerful love, which alone teaches us to be happy here, and leads to immortal happineſs hereafter; for,

Well-choſen love on earth can never die,
But with our nobler part aſcends the ſky.

TRAITS

ALEXANDER.
Born July 1. 9H 26m. P.M.
357 Ante Christi.


NERO CÆSAR.
Born June 14 at Sun-rising.
Anno 38.
From Carden.


POPE SIXTUS V.
Born Dec.r 12. 19H. 49m. P.M.
1521.
From Argol.

PHILIP II. King of SPAIN.
Born April 8. 10H. 36m. P.M.
1605.

HENRY VI King of ENGLAND.
Born Dec.r 6. 1H. 3m. P.M.
1421.

TRAITS of Illuſtrious and Extraordinary CHARACTERS, deduced from their genethliacal Figures of Birth.

ALEXANDER the GREAT.——Born in Lat. 42°.

The perſon of this illuſtrious monarch is moſt aptly deſcribed by the reſpective ſignificators of his geniture, in the annexed plate. We find the lord of the aſcendant, and the two luminaries, are in Cancer, Virgo, and Taurus, all which are ſigns of brevity, and denote a low or mean ſtature; and, as Saturn, lord of the aſcendant, is poſited in a *pitted* degree of Taurus, it ſhews that he was wry-necked, conſtantly holding his head on one ſide. He was likewiſe haſty and choleric; which is deſcribed by the Moon in conjunction with Mars, a configuration that gave him at the ſame time an uncommon ſhare of courage, an intrepid ſpirit, and an unconquerable mind. Experience hath taught, that Venus adorns and enriches that part of the body which is governed by the ſign in which ſhe happens to be poſited at the hour of birth. In this nativity, Venus is in nineteen degrees forty minutes of Leo, which repreſents the back and heart; and in conjunction of Jupiter. Theſe circumſtances prove the native to have been endowed with a large, benevolent, and courageous, heart, all of which, in the courſe of his life and actions, were in a thouſand inſtances exemplified. Nor are theſe excellent endowments prefigured only by the benefic irradiations of Jupiter and Venus; they are further illuſtrated and ſtrengthened by the north node of the Moon falling in the aſcendant, while Saturn, the diſpoſitor thereof, is in trine to the Moon and Mars, and the Sun, in the exaltation of Jupiter, in trine of them all.

The time of this monarch's inauguration and inveſtiture of the kingdom is prefigured by the trine of the midheaven with Venus; at the ſame time that Venus is within orbs of a conjunction with Jupiter, who is lord of the tenth and eleventh houſes, which have deſignation of the crown, kingdom, and people. The direction of theſe aſpects came up in about twenty-one years from the native's birth, at which time his coronation took place; when he, in every ſenſe of the word, began to reign in the hearts of his people.

In this nativity, the Moon is certainly Hyleg, and is therefore to be directed for death. The Sun, Mars, and Mercury, are co-ſignificators of death; and hence it is that the learned Gadbury attributed his death to poiſon, which misfortune befel him when the Moon came to the quartile of Mercury in the eighth houſe. This prediction of the

native being poiſoned, is unqueſtionably confirmed by what is recorded of Olympias his mother; who having, ſix years after his death, diſcovered the fact, cauſed many ſuſpected perſons to be put to death, as acceſſaries in the murder.

NERO CÆSAR.——Born in Lat. 51°.

This native is uſually denominated Bloody Nero; and indeed, if we but caſt our eye upon the horoſcope of his birth, we ſhall find ample demonſtrations of a cruel and vindictive diſpoſition. Mars is oppoſed to Jupiter and Venus in the twelfth houſe, an aſpect of noxious and direful tendency. Jupiter, we find, is lord of the tenth, and conſequently ſignificator of the native's mother. Mercury is lord of the aſcendant, in exact quartile of the Moon, which is an obvious proof that the native ſhould cruelly treat and abuſe his mother; and, as Mercury is at the ſame time in ſextile of Mars, it is a probable argument that he would become a murderer. The quartile of the Sun and Saturn, is a configuration productive of every vicious inclination, and of every atrocious crime. Under the influence of this malignant direction, which held for a conſiderable length of time, he not only became hated by the people under his government, but exerciſed thoſe bloody and unparalleled cruelties that darken and diſgrace the annals of his reign.

In the black catalogue of his offences it is recorded, that he not only murdered his mother, but firſt committed inceſt upon her. He poiſoned his own brother; killed his ſiſter in law; and deſtroyed his wife Poppea, by kicking her to death when pregnant. He wantonly ſet fire to Rome, and exultingly made an entertainment in ſight of the flames, while the city was burning; and, being afterwards proclaimed by the Roman Senate an enemy to the ſtate, he, the monent he heard it, became his own executioner, and deſtroyed himſelf in the thirty-ſecond year of his age; the directions for which are the Moon to the conjunction of Mars, and Jupiter to the oppoſition of the Sun, who, in this nativity, was Hyleg, or giver of life. Thus the configurations preciſely deſcribe the quality of the man, and the directions ſhew the manner of his death, all which minutely came to paſs.

POPE SEXTUS V.——Born in Lat. 43°.

Latitude of the Planets.

♄	North Latitude	0	50
♃	South Latitude	0	11
♂	North Latitude	0	5
♀	South Latitude	2	25
☿	North Latitude	2	0
☽	South Latitude	4	46

This nativity diſplays a brilliant aſſemblage of benignant configurations, calculated to promote the moſt exalted honour and felicity. To prefigure the native's future greatneſs, here is a moſt remarkable conjunction of the Sun and Jupiter in the aſcendant; and, to prove that this ſplendor ſhall ariſe from eccleſiaſtical preferment, we perceive the lord of the ninth houſe in conjunction with the lord of the tenth, alſo in the aſcendant. That an extenſive flow of wealth and riches ſhall accompany this preferment, is evident from the poſition of the lord of the aſcendant in the ſecond houſe, ſtrong in dignity, and in trine aſpect of the Moon, which is in conjunction with the Part of Fortune. Theſe are univerſally allowed to be the ſtrongeſt arguments of future proſperity and grandeur to the native that can poſſibly ariſe from any irradiations of the ſtars whatever; and the reſult proved the certainty of the fact. At the age of ſixty-four he was elected Pope; at which time the medium cœli came to the body of the Sun, as may be ſeen by equating the direction; and is a moſt apt configuration for producing princely honour and ſovereignty. The Sun, in this nativity, is Apheta, and the Moon is Anareta; ſo that, when the Sun and Moon came into contact by anaretical rays, this illuſtrious native departed this life, which happened on the 24th of Auguſt, 1590, at which time the Sun came to the perfect quartile of the Moon, in ſixty-nine years from the day of birth, which was the exact age of the native.

PHILIP II. KING of SPAIN.——Born in Lat. 42°.

When this native was twenty-five years old, (which was in the year 1630,) he was in imminent danger of being burnt to death, but was miraculouſly preſerved. The directions at that time operating, were the aſcendant to the body of Saturn, and the Sun to the oppoſition of the midheaven; and conſequently to a conjunction with the fourth houſe, which hath deſignation of the houſe in which he dwelt. The Sun and Saturn being in fiery ſigns preſage his danger to ariſe by means of fire; and

and the oppoſing irradiations of the benefic ſtars deſcribe the manner in which he was preſerved.

In the year 1633, a conſpiracy was formed againſt the prince, and he was in the utmoſt danger of being ſtabbed. This is declared by the direction of Mars to an oppoſition with the aſcendant by direct direction, and prevented by the ſuperior force of the benefic rays.

In 1649, when the native was nearly forty-four years old, he was attacked by a ſharp and violent fever, and his life was deſpaired of. This indiſpoſition came by the configuration of the Moon, which is the apheta, or giver of life, directed to the quartile of Mars: but fatality was prevented by the nouriſhing beams of Jupiter directed at the ſame time to the aſcendant.

In the year 1656, a war broke out betwixt this prince and Oliver Cromwell, then Lord High Protector of England; an event which is moſt aptly foretold by the body of the Sun coming to the Bull's Eye, a violent fixed ſtar; at the ſame time that the Part of Fortune comes by direction to an oppoſition of the Sun in violent ſigns.

In the year 1659, King Philip made peace with France, and married his daughter to the French King. Theſe events are prefigured in his geniture, exemplified in the foregoing plate, by the aſcendant coming by direction to the ſextile of Mercury, lord of the ſeventh houſe; and the Moon to a perfect ſextile of the Sun.

In 1661, the aſcendant came to the body of Jupiter; and was ſucceeded by a revolutional ſextile of the Moon to her own radical place in the geniture; at the ſame time that Venus forms a mundane trine with the midheaven. Theſe directions promiſe much happineſs, honour, and reputation, to the native, and point out the happieſt and moſt illuſtrious part of his reign.

The Moon in this nativity being Giver of Life, and the Sun Anareta, foreſhews the time and manner of his death. Let the direction of their oppoſite beams be equated by the rules already given, and it will be found that the perfection of the aſpect in the anaretical place of the horoſcope agrees preciſely with the hour in which this illuſtrious prince yielded up the ghoſt.

HENRY

HENRY VI. KING of ENGLAND.—Born in Lat. 51° 32′.

This prince ſucceeded to the crown of his anceſtors when he was but two months old, and was crowned King of England on the 6th of November, 1429; the midheaven being then directed to a trine aſpect of the Moon. At ten years of age he was crowned King of France in the city of Paris, under the influence of the aſcendant directed to the body of the Moon, which configuration participates of the ſame nature and quality with the former, and they both moſt aptly denote theſe illuſtrious events, when applied to the perſons of princes of the blood, or to heirs apparent to the throne.

At twenty-four years of age, the aſcendant is irradiated by the ſextiſe rays of Jupiter; under which direction he marries with the celebrated lady Margaret, daughter to the Duke of Anjou, a princeſs of maſculine reſolution and courage, which is repreſented by the fiery planet Mars, located in the ſeventh houſe, in his exaltation. This violent and intrepid ſpirit of Margaret was quite oppoſite to that of her conſort, who imbibed from nature a diſpoſition remarkably mild and meek, as is obviouſly preſaged by the paſſive qualities of the ſeveral ſignificators in his geniture, diſplayed in the foregoing plate.

In his thirty-ninth year, this native was taken captive by the Earl of March, and, by conſent of the people, ſtripped of his royalties, and ſent priſoner to the tower. This untoward event is preſaged by the Moon's quartile application, firſt to the midheaven, and then to a malefic quartile of Mars, both which directions came up preciſely at the time theſe circumſtances took place. After he had been twelve years a cloſe priſoner, namely, on the 21ſt of May, 1642, being then fifty years of age, he was inhumanly murdered by the hand of Richard, the bloody Duke of Glouceſter. Mars then came to the quartile of the Moon, which, in this nativity, was Giver of Life.

If we conſider the relative poſitions of the planets in this geniture, we ſhall not wonder that this prince was unfortunate in war, and unſucceſsful in all his enterprizes. The Moon in oppoſition to Mars, ſtrengthened by angular places, and Mars, ſignificator of public enemies, ſo powerfully located in his own houſe, at the ſame time that he is conſtituted the governing planet of the geniture, is an irrefragible argument that Fate and the Stars were combined againſt this unfortunate prince. The cauſe and manner of his captivity are clearly pointed out by Venus, lady of the aſcendant, in quartile with Saturn; and by

Jupiter, lord of the twelfth houſe, the houſe of impriſonment, in quartile with the aſcendant; whereby is ſhewn the ſuperiority and ſucceſs of his enemies over him. The Moon's oppoſition to Mars, from fixed ſigns, and near the Pleiades, denotes the violent and untimely death which this native ſuffered; but who inherited ſo mild and paſſive a temper, that, when ſtruck by a common ruſtic, he gently replied, "Forſooth you wrong yourſelf more than you do me, by ſtriking the Lord's anointed!"

HENRY VIII. KING of ENGLAND.—Born in Lat. 51° 34'.

The lofty ſpirit and arbitrary will of this prince are demonſtrably proved by the poſition of the luminaries in cardinal ſigns, as diſplayed in the annexed plate. His temperature and inclinations are aſcertained by the configurations of Mercury in trine of the Moon, and in ſextile to Venus; at the ſame time that he beholds the aſcendant with a ſextile ray, and forms concordant familiarities with the other ſignificators. This not only beſpeaks a winning and complacent deportment, but manifeſts a luxuriancy in the gifts of nature, not commonly beſtowed upon the maſculine conformation. Here are however ſtrong marks of obſtinate reſentment, and obdurate revenge, even againſt offending females; whom it was not in his nature to forgive, when once ſeriouſly incenſed againſt them, as the houſes and ſigns teſtify, wherein Venus and Mercury are located.

The aſtrological cauſe of this native's deſire after many women is deduced from the ſextile irradiations of Venus and the Moon with Mercury, the Moon being at the ſame time dignified in the ſeventh houſe, And the reaſon of his continual diſagreements and contentions with them, is becauſe Jupiter, lord of the ſeventh, is in quartile with Mars and the aſcendant, which ſtir up the choleric humour, unallayed by laſciviouſneſs and luſt. The ſeverity of his treatment to them, is depicted by the luminaries being in quartile to each other; the Moon in the weſt angle, in the houſe of Mars, while Venus, the ſignificatrix of his concubines, is in conjunction with the Dragon's Tail.

The circumſtance of this potentate changing his religion, and encouraging the reformation of Luther and Calvin, is moſt admirably deſcribed by the quadrate aſpect of Jupiter and Mars, with the Dragon's Tail in his ninth houſe. I ſhall not go into a detail of this remarkable event, nor conſider it aſtrally in all its parts; my purpoſe here being only to mark out the extraordinary incidents of theſe great mens' lives,

and

Ja.s Roberts sculp.

and to ſhew the directions under which they happened, that the young ſtudent, or inquiſitive reader, might apply them as examples, and profit by the reſult.

This Prince reigned over Great Britain thirty-nine years, and died on the 28th of January, 1547, in the fifty-ſixth year of his age. In this geniture the Sun is Hyleg, or Giver of Life, which, being directed to the Anareta, will be found to correſpond exactly to the time of his diſſolution.

EDWARD VI. KING of ENGLAND.—Born in Lat. 51° 32′.

♄	North Latitude	1	50
♂	North Latitude	1	30
♀	North Latitude	0	4
☽	South Latitude	4	17

It is remarkable of this native that he was extracted by manual operation from his mother's womb, and his life preſerved. At ten years of age he ſucceeded to the crown of Great Britain, namely, on the 28th of January, 1547; at which time the aſcendant of his nativity came by direction to the conjunctive aſpect of the planet Venus, lady of the tenth houſe or medium-cœli, which is the houſe of dignity, honour, and ſupreme power.

This prince reigned only ſix years and five months, and expired when he was little more than ſixteen years old. The aſcendant, in this geniture, muſt be taken for Hyleg, or Giver of Life, becauſe neither the Sun, Moon, nor Part of Fortune, are in aphetical places. Saturn is the Anareta, or Deſtroyer of Life; and conſequently, when Saturn came by direction to the aſcendant, the native expired.

To prove this to be a fatal direction, we find there were operating at the ſame time, the Sun to the quartile of Mars and the Moon to the oppoſition of the ſame malefic planet; ſo that both the luminaries were afflicted, when Saturn traverſed the aſcendant, and gave freſh vigour to the hand of death. Hence it is apparent, that this native was not deſigned by nature either for a long or an happy life.

MARY,

MARY, QUEEN of ENGLAND.—Born in Lat. 51° 34′.

In this geniture we find Saturn lord of the aſcendant, out of all his own dignities, but in the dignities of Jupiter, and in a fiery ſign. Jupiter we find is the diſpoſitor of Saturn; but is poſited in a fiery ſign likewiſe. Theſe are infallible arguments of an oppreſſive and rigorous government. The Moon, being in oppoſition to Jupiter from angles, hath deſignation of grievous diſſentions about religion. The quartile configurations of the Sun with Mars, and Mars with Mercury, in the dignities of Jupiter, in bicorporal ſigns, near Aldebaron, ſhew the diſhonourable and bloody reign of this princeſs, and the perſecution of her ſubjects in matters of conſcience and religion. Venus, being lady of the third houſe, repreſents her ſiſter; and, being poſited in the twelfth, moſt aptly declares her ſiſter's impriſonment; and the more ſo, as Saturn is not only lord of the aſcendant, but lord likewiſe of the twelfth, the houſe of impriſonment and affliction.

When the aſcendant came to the ſextile of the Sun, ſhe ſucceeded to the crown of Great Britain, namely, in the year 1553, being then near thirty-ſeven years of age. In the year 1554, ſhe was ſuddenly married to Philip King of Spain, under the direction of the Sun to the trine of Venus.

This native died in the forty-ſecond year of her age, after ſhe had reigned about five years and a half. The time and manner of her death are pointed out by the Sun, which is Giver of Life, directed to the quartile of the Moon, in quartile to Saturn, lord of the aſcendant; and on the day ſhe died the Moon came to the oppoſition of Mars. Theſe directions are all of a violent nature, and whoever equates them by the Sun's motion will find them correſpond exactly to the time and manner of her death.

ELIZABETH, QUEEN of ENGLAND.—Born in Lat. 51° 32′.

Upon the aſcendant we find the regal ſign Sagittarius, with Jupiter, its lord, located therein; which declares the native to inherit a moſt maſculine and intrepid ſpirit, a poignant wit, and undaunted reſolution; qualities which are greatly heightened by the degree aſcending being in the dignities of the planet Mars.

In

In the twenty-firſt year of her age, ſhe was oppreſſed and impriſoned, and ſuffered every ſpecies of perſecution that could reſult from the vindictive jealouſy and reſentment of her enemies. During theſe troubles, ſhe had operating a moſt malefic direction of Saturn to the quartile of the Sun, in the ninth houſe, which exactly deſcribes the cauſe for which ſhe was perſecuted, namely, her hereditary right to the crown, and her attachment to the proteſtant religion.

When this illuſtrious princeſs attained her twenty-fifth year, ſhe triumphed over her domeſtic enemies, and was crowned Queen of England. At this time the aſcendant was directed to a trine aſpect of the Sun, who is the patron of honour and ſovereignty.

In the ſixty-ninth year of her age, this celebrated princeſs made her exit, under the mortal direction of the aſcendant to the quartile aſpect of the Sun; leaving poſterity to record the bleſſings of her reign, in which were laid the ſolid foundations of the proteſtant eſtabliſhment.

Should the young ſtudent take the pains to ſet a revolutional figure for the year of the native's death, he will find there was a conjunction of the two infortunes in the oppoſite place of the Moon in her radical nativity; and the figure itſelf nearly in quartile to that of her birth. The lord of the aſcendant was in the eighth, and the Sun was falling in the ſixth houſe; and on the day of her death, viz. the 24th of March, 1602, the Sun and Mars were both in the place of the direction, and the Moon in quartile of them both, as if nature herſelf ſympathiſed with her ſubjects in the loſs their ſovereign.

The EARL of ESSEX.—Born in Lat. 52°.

♄	North Latitude	1	0
♃	North Latitude	1	0
♀	North Latitude	1	0
☉	North Latitude	1	0
☽	North Latitude	1	0

It was not until the twenty-eighth year of his age that any thing remarkable occurred to diſtinguiſh the character of this celebrated nobleman. About that time he had a very eminent and powerful direction operating, of both the luminaries to a ſextile configuration of Jupiter, under which he became powerful and elevated at court, and acquired the eſteem and confidence of the queen, in a moſt *unlimited* degree, as the ſeveral ſignificators very aptly teſtify.

At thirty-two years of age he was deputed, as the principal in commiſſion, to ſeize the Spaniſh fleet; and ſoon after he was created earl marſhal by the queen. This latter honour begat him abundance of enemies, and created great jealouſies and ſuſpicions among the nobles, and particularly among thoſe who were inveſted with the ſeveral dignities and offices of ſtate. At this time the native had the luminaries directed to the ſextile of Venus; and, to ſhew the envy and malevolence of his enemies, he had the midheaven directed to the oppoſition of the Sun.

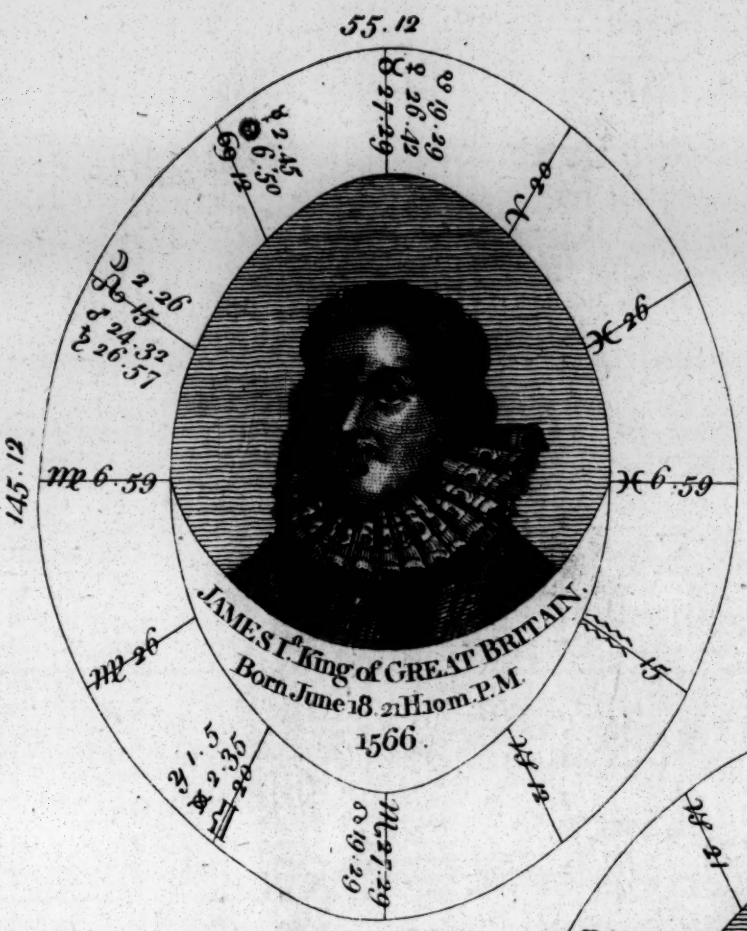
In the thirty-third year of his age this native was appointed to Ireland, viz. on the 27th of March, 1599. The Dragon's Tail was then on the aſcendant; and, the day he ſet off, the Sun and Saturn were in oppoſition from the tenth and fourth houſes; and, what was worſe, the medium-cœli came by direction to an oppoſition with the Moon. It is hence evident that he would not proſper; and the event proved the fact; for, on the 28th of September following, he returned to the Cout of London, the Sun being then in the place of Saturn at the time of his ſetting out.

On the 2d of October, 1399, he was committed to the Tower; and in June following he was ſuſpended from all his employments and offices in the ſtate. On the 19th of February, 1600, he was arraigned tried, and condemned, and on the 25th of the ſame month, being Aſh-Wedneſday, at eight o'clock in the morning, he was beheaded; at which time the midheaven came to a malefic oppoſition with Mars.

The arguments of a violent or premature death, in this nativity, are many. The two luminaries in conjunction with Mars, in aſpect with a violent fixed ſtar; the Sun and Moon, and lord of the eighth houſe, in violent ſigns, and Mars in Sagittarius afflicting the luminaries, are ſo many arguments, in any geniture, of an ignominious and untimely end; and, in the nativities of perſons of quality and diſtinction, they are always conſidered as emblems of the loſs of life, honour, and reputation.

At the moment of this unfortunate nobleman's death, the radical place of the Dragon's Tail aſcended; the Sun and Mars were in oppoſition to the aſcendant of the revolutional figure, and Saturn was in exact oppoſition to the Dragon's Tail, all which circumſtances declare his life to have been taken away by violence and treachery, to ſatiate private reſentment, and to appeaſe the clamours of thoſe who were too powerful to be oppoſed, and too ſanguinary to riſe in the political hemiſphere but at the price of blood of thoſe by whom they were eclipſed.

JAMES


JAMES I.st King of GREAT BRITAIN.
Born June 18. 21H 10m. P.M.
1566.

CHARLES I.st King of ENGLAND.
Born Nov.r 19. 10H. 2m. 35 sec P.M.
1600.

OLIVER CROMWELL.
Born April 24. 15H. 46m. P.M.
1599.

CHARLES II.d King of GREAT BRITAIN
Born May 29. 10H. 21m. A.M.
1630.

JAMES II.d King of GREAT BRITAIN
Born Oct.r 14. 11H. 30m. P.M.
1633.

JAMES I. KING of ENGLAND,——Born in Lat. 56°.

This geniture is remarkable for giving a great number of teſtimonies to the honour, dignity, and pre-eminence, of the native. The Sun being in exact ſextile to the aſcendant from the tenth houſe; the Moon in partile ſextile of Jupiter; Jupiter in conjunction with the Part of Fortune in the ſecond houſe; Venus, lady of the tenth located therein, having familiarity with many eminent fixed ſtars, in trine to the ſecond houſe; the two luminaries in perfect reception of each other; and the lord of the aſcendant in the tenth houſe in conjunction with the Sun, and in ſextile to the aſcendant, are teſtimonies of dignity, honour, magnificence, and ſupreme power, rarely to be found in one and the ſame geniture; but which were in the moſt remarkable manner verified in the perſon of this illuſtrious prince.

But notwithſtanding theſe extraordinary arguments of ſpendour and ſovereignty, deduced from the influx of the ſtars, yet we ſhall on the other hand find, that this celebrated monarch was not without his ſhare of anxiety and trouble; as the annals of the Britiſh page abundantly prove. In the aſtral ſcience theſe perplexities are preſaged by the familiarity of Venus with the Dragon's Tail, in perfect quartile of Saturn and Mars; which ſufficiently accounts for every evil that befel him. Added to which, we muſt not forget to remark the diſcordant rays of the Sun and Mercury, in quartile to Jupiter, lord of the ſeventh houſe, and in cardinal ſigns, whereby the enmities and conſpiracies againſt him are moſt accurately foreſeen.

The coronation of this prince took place in London, when he was thirty-ſeven years of age; at which time the Sun came to the zodiacal parallel of Venus, lady of the tenth houſe, which hath deſignation of fame, honour, magnificence, and preferment.

The memorable powder plot (memorable only for its diabolical malignity) happened, under the moſt noxious quartile aſpect of the *leſſer* malefic tendency of which miſchievous direction was removed by the infortune Mars, in the thirty-ninth year of the native's age; the ſuperior rays of the benevolent Jupiter.

In this nativity the Sun is Hyleg; and we find Mars, Venus, and Saturn, all of them operating in the anaretical place of the geniture. Hence it is obvious, that, when the Sun came to the conjunction of Mars, jointly

jointly with the quartile of Venus and conjunction of Saturn, the native would ſuffer a violent death; which really took place, when theſe directions came up, in the ſixtieth year of his age. The conſtitution of Venus with the Dragon's Tail, irradiated both by Saturn and Mars, in the anaretic place, ſhews the native's death to have been occaſioned by poiſon; for the immortal Ptolomy ſaith, that, whenever Venus is joined with the malefics, in familiarity with the Dragon's Tail, in directions to the hylegiacal or anaretical parts of the horoſcope, it portends death by poiſon—and ſo it really happened in the preſent inſtance.

CHARLES I. KING of ENGLAND.—Born in Lat. 56°.

This unfortunate monarch was crowned king of this empire in the twenty-fifth year of his age; and was ſoon after married to the daughter of Henry IV. of France. The medium-cœli was then directed to the triangular rays of the Moon, in the houſe of dignity.

In the twenty ninth year of his geniture he had the medium-cœli directed to the oppoſition of the Sun, under which influence he diſſolved his parliament. The Scotch enthuſiaſtic phrenzy took place in his thirty-eighth year, under the direction of Saturn to a conjunction of the Moon. In 1641, being the forty-firſt year of his age, he ſummoned a new parliament, in which the famous contention about the militia took place. It likewiſe fermented religious jealouſies, and laid the foundation of ſerious machinations againſt the king's life; all which misfortunes are prefigured by, and happened under, the influence of the aſcendant directed to the quartile of Venus, lady of the tenth houſe; and of the medium-cœli directed to the quartile rays of Jupiter.

It was in the forty-ſixth year of his geniture, that this monarch placed his life in the hands of the Scotch army, expecting from them that ſafety and protection they had proffered to give. But, when they had effected their bargain with the parliament, they baſely ſurrendered him up, in violation of all the ties of honour, humanity, and benevolence. This tranſaction took place under the malevolent influence of Saturn tranſiting the midheaven, a configuration in the world known to be the forerunner of ingratitude, treachery, and deceit.

In his forty-eighth year, this unhappy monarch was beheaded, in the front of his own palace, Whitehall. This memorable event was effected under the direction of the Part of Fortune to the quartile of the Moon,

Moon, and the zodiacal parallel of Saturn to the mundane parallel of Mars; and might ſerve as an uſeful monitor to ſucceeding princes, not to trifle with the remonſtrances of a free people; nor to hold in defiance that genuine flame of heaven-born patriotiſm, which, when once ſeriouſly kindled through an empire, carries all before it, and breaks down every barrier of protection, even to the ſacred perſon of the Lord's anointed.

OLIVER CROMWELL, Lord High Protector of ENGLAND. Born in Lat. 52°. 19′.

In the nativity of this enterpriſing and extraordinary character, we find ſix planets eſſentially fortified, and four of them in friendly trine to each other, with the luminaries and Jupiter in ſextile. Theſe configurations preſage the moſt important acquiſitions to the perſon of the native; at the ſame time that they illuſtrate the intrepidity and valour of his ſpirit, with the capaciouſneſs and ſagacity of his mind. The profeſſors of this art both ancient and modern agree, that, where only three planets are found eſſentially dignified in a nativity, it is an earneſt of ſingular proſperity and good fortune to the native; but, where ſix teſtimonies of the ſame nature occur, it is an evident proof that the perſon born under their influence will eclipſe all his cotemporaries in his advancement to glory and fame. How far this was verified in the perſon of Oliver Cromwell, when the humble ſituation of himſelf and his anceſtors is conſidered, I ſhall leave to the deciſion of the candid and intelligent reader.

In the year 1640, this native was elevated to a ſeat in the Britiſh parliament. This was his firſt ſtep to public fame and honour, and happened under the occourſe of the medium-cœli to the Dragon's Head, ſeconded by a favourable revolution, in which Jupiter occupied the cuſp of the tenth houſe.

In the year 1642, Cromwell was appointed to the command of a regiment of horſe; and he raiſed one troop at his own expence. The Moon was then directed to the Scorpion's Heart, an eminently martial and jovial fixed ſtar. In 1643, he was elected Lieutenant General to the Earl of Mancheſter, under the direction of the Moon to the trine aſpect of Mars.

The memorable diſpute between Cromwell and the Earl of Mancheſter took place in the year 1644, with uncommon acrimony on

both ſides. The Earl conceiving himſelf the better man, and ſuppoſing his intereſt in parliament to be much ſuperior, he preferred divers informations againſt his Lieutenant General, but to little or no effect. The native quickly exculpated himſelf, and triumphed over his accuſer. During the whole of this year, Saturn occupied the aſcendant of his revolutional figure; and in his radix, or figure of birth, the aſcendant was at the ſame time directed to the term of Mars.

In 1645, the native was appointed Lieutenant General under Sir Thomas Fairfax; and now his fame began to ſpread abroad. The Moon was then directed to the ſextile aſpect of Saturn, lord of the medium-cœli; and under this direction he eventually took the lead of Fairfax himſelf.

In the year 1648, he remonſtrates with the parliament, and contends with the levellers, by which he fell into diſgrace. Under the influx of the ſame directions, he formed the plan of bringing his ſovereign's head to the block. Theſe malignant beams proceeded from the quartile aſpect of the Sun and Saturn, accompanied by the Part of Fortune to the oppoſition of Venus.

In 1649, Cromwell attended the army in the expedition againſt Ireland. He ſucceeded in the undertaking, but was ſeverely indiſpoſed with a flux and fever. This all happened under the ſucculent beams of the Moon, directed to the parallel of Jupiter in the zodiac. The years 1650, and 1651, were employed in ſubduing the oppoſition in Scotland. Wherever the native turned his arms, he came off victorious. This was the Sun directed to his own ſextile, and the fortunate irradiations of the principal ſignificators in the revolutional figures of thoſe two years, to their radical places in the geniture, whereby all things appertaining to the native proſpered well, and terminated generally to his own particular intereſt and advantage.

The memorable æra of his aſſuming the power of Lord Protector of England, was 1653, when he boldly poſſeſſed himſelf of the avenues leading to the Houſe of Commons, and put an end to the ſittings of parliament. Eying the Speaker's mace, he ordered his attendants to take away "*that idolatrous bauble*;" though he afterwards thought it no vanity to have three ſuch borne before him. Theſe events took place when the Sun came to the bodily aſpect of Jupiter, and to the ſextile of the Moon, at the ſame time that the Part of Fortune received the

the ſextile beams of Venus; ſo that both the benefic planets concurred in the ſucceſs of this daring enterprize*.

In the year 1654, Cromwell effected an honourable peace with France, through the medium of Cardinal Mazarin; and he concluded a treaty of alliance with the King of Sweden, through the indefatigable perſeverance of Mr. Whitlock. This gentleman was rewarded for his merit, by being dignified with a title, and appointed ambaſſador to the Swediſh court. Theſe incidents occurred under the influx of the Part of Fortune directed to the trine of Mars.

The craft and ſubtlety of the native was never more conſpicuous, than when he convened a new parliament, for the purpoſe of getting himſelf confirmed in the ſovereignty of the empire, under the aſſumed title of Lord High Protector. This took place in the year 1656, when the Part of Fortune came to the ſextile rays of the inſidious planet Saturn, lord of the tenth houſe, joined with a favourable revolution; whereby is moſt aptly preſaged, the attainment of advantage and preferment, under the hypocritical maſk of piety and religion. To ſuch a pitch of adulation were ſome of his creatures ariſen, that they not only confirmed him in the title of Lord High Protector, but entreated him to aſſume the name and dignity of King. This, however, he had the ſagacity to refuſe; deeming it ſafer to poſſeſs the power, without the pomp, of Majeſty.

In the year 1657, when thus inveſted with the ſupreme juriſdiction of the kingdom, he ſends ſix thouſand men upon an expedition into Flanders, under the command of Sir John Reynolds. This valiant knight had likewiſe conſulted Mr. Lilly before his embarkation, and he ſhortly afterwards reduced and took poſſeſſion of Dunkirk, as that proficient in the aſtral ſcience had previouſly aſſured him would be the caſe. The Sun was then forming a perfect ſextile of the planet Mercury in cardinal ſigns, applying to Mars.

In the year 1658, on the third of September, 3h. 15m. P. M. this phenomenon amongſt mankind departed this life, in the natural way, without aſſaſſination—which is perhaps the greateſt wonder of the age

* It is a circumſtance worthy of remark, that, before Cromwell put this daring ſcheme into execution, he ſent for the celebrated Mr. Lilly, (who at that time of day was ſingularly eminent for his knowledge in this ſcience,) and conſulted him upon the occaſion. Mr. Lilly only requeſted to be put in poſſeſſion of the hour of his nativity, and he would ſoon inform him of the probability of the event. This was complied with; the directions above ſpecified were equated and conſidered, and the conſequences exactly foretold. Cromwell is therefore ſuppoſed to have entered with more confidence into the Houſe of Commons, and to have conducted his exterior with greater courage and dignity.

in which he lived; and can only be attributed to the fear—not to the love—of thoſe who had acceſs to him. In the directions which produced his death, the Sun is the Apheta, or giver of life, and Saturn the Anareta, or deſtroying planet; and the incidence of their beams met by quartile rays, preciſely at the time this illuſtrious native gave up the ghoſt, as any one might perceive, by equating the arch of direction.

Thus terminated the life and actions of a man, who perhaps never had his equal—whoſe reſcources were within himſelf; and whoſe progreſs through life was marked with ſtrong portions of temerity and hypocriſy—of perſeverance and good fortune. He attempted nothing but what he accompliſhed; and ſurmounted difficulties, which would have plunged half the univerſe into ruin and deſpair.

CHARLES II. KING of ENGLAND.
Born in Lat. 51ᵍ. 32′.

It muſt be pretty obvious to the reader, that the utmoſt of my deſign, in giving theſe nativities, is merely to ſhew the principal incidents of each native's life, and diſtinctly to point out the configurations or occurſions of the planets, under which they happened; that, by comparing to one with the other, in every age, occupation, or diſtinction, of human life, we might be convinced, by the uniformity of facts, and the evidence of our own ſenſes, that the one is, in a limited degree, ſubſervient to the other; and that the motion of the heavenly bodies, variegated and qualified by a coincidence of their beams, is the real medium by which the affairs of this world are influenced and directed; and whereby the attentive reader, from obſervation alone, might be enabled to predict the principal occurrences of any man's life, from a bare inſpection of his nativity.

According to this ſpeculation, we find the Moon in earthy ſigns, applying to the terms of Mars, near the place of the Pleiades, at the time this prince was nine years old. The natural inference to be drawn from this aſpect is, a broken limb, a violent bruiſe, or ſome accidental affliction; accordingly we find the native, when this direction came up, had the misfortune to break his arm.

Again, at ten years of age, he was afflicted with the jaundice, and ſuffered greatly by a fever. Theſe are the diſeaſes of Mars; and the Sun, being Giver of Life, and paſſing the terms of Mars to a configuration

tion with violent fixed ſtars of the ſame nature, evidently produced them. The violence and duration of theſe diſorders, are pointed out by the oppoſition of Mars to the Sun's radical place in the geniture, in quartile to the aſcendant, with the Sun and Saturn conjoined in the ſixth houſe.

The aſcendant came to an oppoſition of Jupiter when this prince was afflicted with the meaſles, which happened when he was about twelve years old. Soon after this he left London with his royal father, and was plunged into a labyrinth of ſorrows and diſtreſſes. Theſe are pointed out in a moſt aſtoniſhingly correct and uniform manner, by a chain of malefic configurations in his revolutional figure of that year. The moſt remarkable aſpects are, a quartile of the Sun and Jupiter; a conjunction of Saturn and Mars; a quartile of the Sun and Saturn; a quartile of Saturn and Mercury; a quartile of Mars and Mercury; a quartile of Saturn and Venus; and a quartile of Mars and Venus; all in progreſſive order, accompanied with ſeveral unpropitious and moſt alarming tranſits.

In the year 1646, this prince left his native country, and went for ſafety to France, where he fell ſick with a ſcarlet fever, and his life was deſpaired of. At that time the Sun, Giver of Life, was directed to the terms of Mars, and to the ſtars of Hercules, and Saturn paſſed the Moon's place in the radical figure of birth. But Jupiter tranſiting the Moon and Venus, and to the aſcendant, not only gave him a moſt friendly and cordial reception at the court of France; but prevented the fatality threatened by the evil rays of Mars and Saturn.

In the twentieth year of his age, he was crowned King of Scotland. This was under the influx of the mid-heaven to the trine of Jupiter. In his twenty-firſt year, namely, in the year 1651, he entered England with a conſiderable army; but was quickly attacked and defeated by Oliver Cromwell, then Lord Protector of England. At this time the aſcendant came to the quartile aſpect of the Sun; Saturn tranſited the eleventh houſe; and Jupiter formed a quartile with the aſcendant in his own radical place in the figure of birth.

It is very remarkable, that on the preciſe day the battle of Worceſter was fought, which ended ſo diſgracefully to the native, the Sun came in quartile with his radical place in the geniture; Jupiter formed a quartile with the aſcendant; Mars was in oppoſition to the Moon and mid-heaven, and the Moon in quartile both of Mars and Venus. Under

ſuch inauſpicious ſtars, what leſs could be expected than an inglorious defeat, and a cowardly defalcation on the part of his troops?

In the year 1657, the King of Spain aſſiſted the native with money to the amount of one hundred thouſand pounds. The direction then operating exactly points out the circumſtance, which was the Sun to the trine of Jupiter. In the year 1685, the native died. The direction which produced his death, was Saturn, the Anareta, to the oppoſition of the Sun, the Giver of Life.

If we compare the geniture of this illuſtrious prince with that of the king his father, we ſhall find the aſcendant of that nativity to be the place of Mars in this. Secondly, the Dragon's Tail, in the geniture of this native, is upon the place of the Sun in the other. Thirdly, the Sun in the geniture of the father, is in oppoſition to himſelf in the geniture of the ſon. Fourthly, the Sun in this nativity is in quartile to the place of Jupiter in the other; arguments, which ſerve abundantly to ſhew, that the father and the ſon ſhould both be involved in one and the ſame unfortunate quarrel; that the father ſhould fall a victim to its rancour, whilſt the ſon ſhould riſe ſuperior to the enemies of them both, and be reinſtated in the hereditary rights of the crown, and in the hearts of his people; which, I believe, was at laſt pretty nearly the caſe.

JAMES II. KING of ENGLAND.
Born in Lat. 51°. 32'.

The firſt accident we meet with in this geniture, befel the native in his infancy, when he was only a year and a half old, which was an impoſthume in his head, and continued, after it broke, for five years, before a perfect cure could be formed. This happened under the direction of the Moon to the quartile aſpect of the Sun; which, being in fixed ſigns, declares the obſtinacy and continuance of the diſorder.

In the year 1646, the native was afflicted with a ſevere ague, which reduced him in a manner ſingularly rapid and alarming. The cauſe of this illneſs I find in a revolutional horoſcope of that year, where a malefic oppoſition of the Sun and Saturn, in quartile to the Moon's radical place, produces aguiſh affections, accompanied with a violent fever. The ponderoſity of Saturn declares the tranſit ſhould be accompanied with dangerous ſymptoms. Again, the aſcendant came to the

body of Mars in the year 1650, and the Moon to a quartile with the Part of Fortune, which influx likewiſe produced a violent fever, and a remarkable laſſitude of the whole human frame. The native was then in his ſeventeenth year.

In 1653, this prince headed a wing of the army in Flanders, and received a dangerous wound. It was in its nature not mortal; but, being accompanied with a violent fever, the dangerous ſymptoms were encreaſed, and the native's life in conſequence deſpaired of. This was produced by the beams of the Sun, when lord of the aſcendant, directed to the hoſtile rays of a perfect quartile of Mars. Another fever was produced by the Moon directed to the body of Mars, and the Sun to the body of Saturn, which attacked the native in the year 1667, when no perſon expected he would have ſurvived. Theſe configurations ſerve to ſhew, that, from the radical conſtitution of the ſeveral ſignificators in the figure of birth, the native was more liable to fevers than to any other complaint. From the ſame ſource of information we likewiſe diſcover, that this prince was ſubject to weak eyes and imperfect ſight. This is declared by the quartile poſition of the two luminaries to each other; the one being placed near nebulous ſtars, and the other in familiar congreſs with ſtars of a violent nature.

Anno Domini 1685, this prince ſucceeded to the crown of Great Britain. This is predicted by the planet Jupiter, to a favourable conjunction of Mars, in the medium-cœii, or tenth houſe, the houſe of honour, glory, and preferment. But here the influx of Mars, who is the leſſer infortune, moſt aptly points out to us, that, though he is brought by the *primum mobile* to a coincidence with the benefic beams of the princely ſtar Jupiter, and bears teſtimony to his coronation, yet the conſequences would ſavour very much of the evils wherein this malefic planet is obſerved to delight.

So many croſs and unpropitious directions as we find in this nativity are at firſt ſight ſufficient to convince us, that the unhappy native would drink deep of the bitter cup of diſappointment and affliction. To juſtify the remark, requires only to advert to the private and public anecdotes of this prince, who, though he lived to the age of ſixty-ſeven years, enjoyed but a very moderate ſhare of health, and ſtill leſs of happineſs.

GEORGE, DUKE of ALBEMARLE.—Born in Lat. 51°.

♄	North Latitude	0	17
♃	North Latitude	1	50
♂	South Latitude	0	49
♀	South Latitude	0	59
☿	South Latitude	1	20
☽	South Latitude	4	53

This nativity is worthy the minuteſt attention of every reader, for the ſingularity of its noble and illuſtrious configurations; and whereby a good and proſperous geniture might be readily diſtinguiſhed from thoſe of an unfortunate and adverſe deſignation.

The firſt direction material for us to examine in the above geniture, is the aſcendant to the quartile rays of Saturn, poſited in Aries, the greateſt dignities of Mars. Under this malefic influx, the native was taken with the ſmall pox, and very narrowly eſcaped with his life, which we ſee protected by the ſuperior ſtrength of the benevolent Jupiter in the aſcendant, and the vivifying rays of the Sun unafflicted in the tenth houſe.

In the twenty-firſt year of his age, he was appointed to an arduous employment in the Low Countries; in the execution of which he encreaſed in reputation, honour, and fame. The Moon was then directed to the eminent ſtar Oculus Tauri; which hath the moſt natural deſignation of this fortunate occurrence. In his thirty-firſt year, he was made a Captain in the Horſe Guards. He had then in his nativity the aſcendant directed to the trine aſpect of Venus, in the ſign Taurus, her chief dignity and exaltation, whereby theſe two eminent promotions are found to correſpond, and to be the reſult of each other. When the native was thirty-two years old, he was honoured with the command of a regiment. To denote this preferment, he had the midheaven directed to the ſextile aſpect of Mars; and this in Capricorn, his exaltation; a very great argument of ſucceſs in martial honours and atchievements.

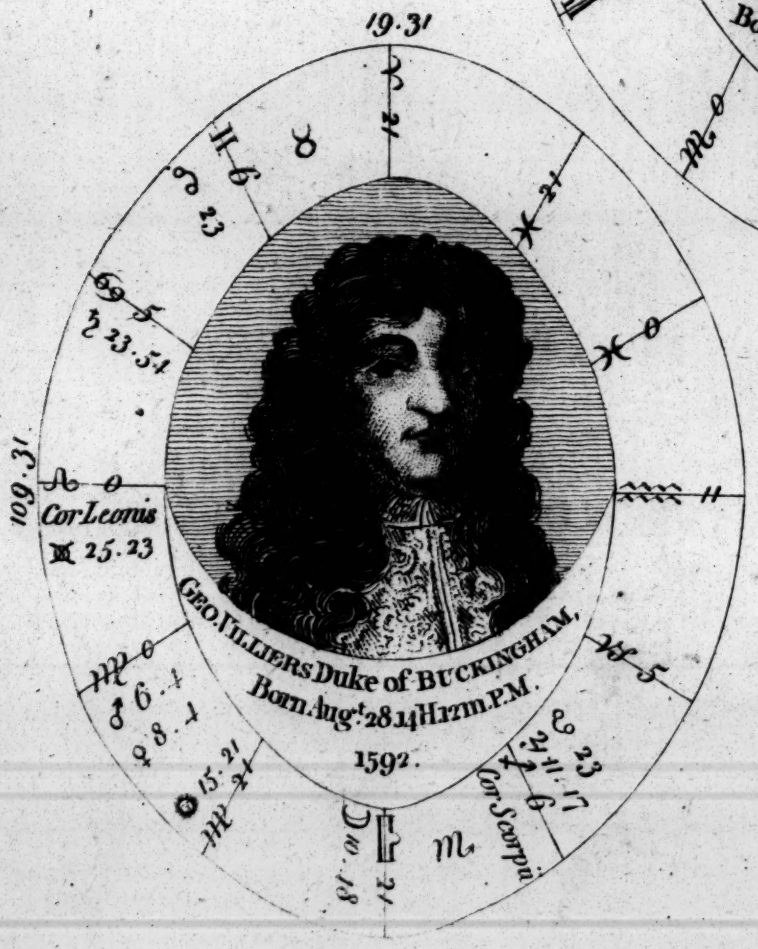
At thirty-five years of age, this native was unfortunately worſted in an engagement, and taken priſoner. The Sun was then directed to a conjunction of Saturn; and the Moon had nearly formed a quartile aſpect with Mars. The firſt direction fell in the twelfth houſe; and Saturn, the promittor, was then lord of the twelfth.

But

GEORGE Duke of ALBEMARLE,
Born Dec.r 6. 11H. 51m AM.
1608.

JAMES Duke HAMILTON,
Born June 17. 21H. 15m. PM.
1606.

THO. WENTWORTH Earl of STRAFFORD,
Born April 13. 2H. 22m P.M.
1593.


GEO. VILLIERS Duke of BUCKINGHAM,
Born Aug.t 28 14H 17m P.M.
1592.

WILL.M LAUD Arch B.p of CANTERBURY
Born Oct.r 6. 16H. 58m. P.M.
1573.

But in the fifty-ſecond year of his age, namely, in May, 1660, he reſtored Charles the Second to his crown and dignity, after he had been twelve years in exile; and re-eſtabliſhed peace and tranquillity to the three kingdoms, England, Ireland, and Scotland. He had then the Moon directed to the ſextile rays of Jupiter; and Jupiter being lord of the tenth houſe of his nativity, made that action more eminent and honourable. This was not a little augmented, by the Part of Fortune being alſo directed to the trine of Jupiter; and, to ſhew the oppoſition and ſtruggles he ſhould meet with in the accompliſhment of that glorious undertaking, he had the aſcendant directed to the contra-antiſcion of Mercury, lord of the ſeventh houſe, and the ſignificator of open enemies.

That this native was born for great and illuſtrious undertakings, admits of no doubt. We find the Sun poſited in the tenth houſe; in a noble fiery ſign, and in trine aſpect of the Moon, in a ſign of the ſame triplicity. Jupiter is likewiſe poſited in the aſcendant, in trine of Venus and Mercury in the eleventh. Mars, being alſo upon the aſcendant, gives him intrepidity and courage; and in ſextile of the planet Saturn, added deliberation to his enterprizes, and formed him not only for the ſoldier, but for the ſtateſman and patriot. He hath the Moon likewiſe in the very degree of the Sun's exaltation, upon the aſcendant of England, in the ſign Aries, which diſpoſed him to ſuch great and glorious enterprizes, for the love and loyalty he bore to his king and country,

JAMES, DUKE of HAMILTON.—Born in Lat. 56°.

♄	North Latitude	1	0
♃	North Latitude	1	0
♂	South Latitude	2	0
♀	South Latitude	3	0
☿	South Latitude	4	0
☽	South Latitude	1	0

This is a glorious nativity; there being no leſs than five planets moſt eminently dignified with the luminaries above the earth, in admirable reception of each other. The light of time is located in the houſe or angle of dignity; and the lord of the aſcendant is in his own eſſential dignities, in the medium-cœli, all which are ſo many arguments of martial fame and glorious atchievements, productive of immortal honour and renown. But, though this native's life was for the moſt part

thus eminently diſtinguiſhed, yet his end was tragical and unfortunate, for he died by the hands of his enemies, in the forty-ſecond year of his age, having at that time the aſcendant directed to the quartile of the malefic planet Saturn, in the beginning of the ſign Libra, and Saturn radically poſited in the fourth houſe. And on the day he was routed by Cromwell in Lancaſhire, namely, on the 17th of Auguſt, 1648, Mars, in his revolution, was in the quartile place of the Moon, and Saturn ſtationary, to retrogradation, in the place of Mercury, lord of his aſcendant; the Moon being then in oppoſition, and the Sun in the very oppoſite place of Jupiter; all which malicious tranſits in his revolutional figure were eminent tokens of diſcomfiture and defeat inthat ill-adviſed engagement; and this the rather, becauſe the mid-heaven was thus directed to the oppoſition of Saturn.

In 1643, January the 3d, he was ſent priſoner from Oxford to Pendennis Caſtle in Cornwall, where he continued until the year 1646. Saturn was then in quartile to the Sun, and Mars in oppoſition to the lord of his aſcendant, and a very bad revolution he had for that year. But, towards the end of the year 1642, King Charles entertained him very honourably at court, and advanced him to conſiderable honours and employments. He had then operating the mid-heaven to the trine aſpect of Jupiter.

On the day he was beheaded, being March the 9th, 1648, the Moon was in conjunction of Saturn; whoſe quartile was promittor in the direction of his death, and the Sun was upon the very degree of the eighth houſe of his nativity, nearly in oppoſition with Jupiter, and the fiery planet Mars had juſt paſſed the horoſcope of his birth. Hence we derive the following arguments of a violent death: namely, Saturn oppoſing the Sun from angular houſes; the Dragon's Tail on the cuſp of the eighth houſe; Mars on the cuſp of the fourth, in oppoſition to the tenth, and the Moon by her latitude in the eighth houſe.

The EARL of STRAFFORD.—Born in Lat. 51°. 32′. viz. London.

This native was a perſon ſo ſingularly accompliſhed, that King Charles, after bemoaning his unfortunate end, and reflecting upon himſelf for conſenting to his death, wrote as follows: "I looked "upon my Lord of Strafford as a gentleman, whoſe abilities might "make a prince rather afraid, than aſhamed, to employ him in the "greateſt affairs of ſtate; for theſe were prone to create in him great "confi-

" confidence of undertakings, and this was like enough to betray him " to great errors and many enemies; whereof he could not but con- " tract good ſtore, while moving in ſo high a ſphere, and with ſo " vigorous a luſtre, he muſt, like the Sun, raiſe many envious exha- " lations, which, condenſed by a popular odium, were capable to caſt " a cloud upon the brighteſt merit and integrity."

To denote the eminent accompliſhments of this noble perſonage, for the purpoſes of government and good policy, he hath Virgo aſcending; a ſign which uniformly repreſents a native admirably ingenious and prudent. Mercury, lord of the aſcendant, is in Taurus, with the Sun, the ſovereign light of time, caſting a trine aſpect to the aſcendant. Mercury is at the ſame time lord of the tenth houſe, and of the aſcendant likewiſe, which is a certain preſage of honour and dignity to the native, by the natural excellencies and endowments of his mind. It is nevertheleſs to be conſidered, that Mercury is combuſt of the Sun, and the Moon and Mars are in exact quartile to him; configurations, which not only eclipſed the reputation of his great abilities, but argue that his relations and friends, as well as his enemies, ſhould envy him the honour and preferments thoſe great abilities procured him.

Mars, with the Sun and Moon, govern the eleventh, twelfth, and third, houſes of the horoſcope; and Saturn being locally and virtually in the eleventh houſe, in oppoſition of Jupiter, ſhews the falſhood and perfidiouſneſs of his friends, and the violence and malice of his enemies; and, to add to theſe diſcordant configurations, the cuſp of the mid-heaven is the exact antiſcion of Saturn, and the contra-antiſcion of Jupiter.

When this nobleman was near forty years of age, he was conſtituted and appointed Lord Deputy of Ireland. He had then operating in his nativity, the Moon to the ſextile rays of the Sun, and the mid-heaven to the antiſcion of Venus by direction. At forty years old, viz. November 12, 1640, he was impeached for high treaſon. Mars was that day in oppoſition to the aſcendant, and in quartile of Mercury, lord of the medium-cœli, and of the aſcendant. On the 19th of November he applied for bail, but was refuſed. The Moon was then in oppoſition to Mercury, and the Sun in oppoſition to the tenth houſe. On the 23d of the ſame month he was committed to the Tower. The Moon was then in oppoſition both to Mars and to her own radical place in the geniture.

On

On the 28th of January, 1641, he was firſt impeached in the Houſe of Commons. The Moon was at this time in oppoſition to Saturn's place, and Mars poſſeſſed the Sun's place in the radix. On the 30th of January, he was impeached in the Houſe of Lords. Mars ſtill occupied the Sun's place, and the Moon continued in conjunction with the Sun in the ſixth houſe.

On the 15th of April, 1641, this native was declared guilty of the treaſonable practices with which he had been charged. The Moon was then in oppoſition to the Sun, near his radical place; Saturn was in oppoſition to the aſcendant; the Sun was in quartile of the place of Mars, and Mars upon the place of Venus, in the tenth houſe. On the 10th of May the King ſigned the warrant for his execution. Mercury was then ſtationary, and Saturn in oppoſition to the aſcendant; and the Moon was in quartile of Mars and Venus. On the tenth day of the ſame month this native was beheaded, in the forty-eighth year of his age. The Moon was then in exact oppoſition to the Sun, and Saturn in oppoſition to the aſcendant. But to ſhew a more eminent deſignation of theſe afflictions, and eventually the loſs of his life by them, he had the mid-heaven directed to the conjunction of Saturn, and to the oppoſition of Jupiter. The Moon was likewiſe ten digits eclipſed in the very beginning of the revolutional figure of that year, and Saturn and Mars were both afflicting the aſcendant of the geniture. Thus fell this great and diſtinguiſhed character, who was excelled by few in the bright ornaments of wiſdom and underſtanding.

GEORGE VILLERS, DUKE of BUCKINGHAM.

Born in Lat. 53°.

♄	South Latitude	1	0
♃	South Latitude	1	0
♂	North Latitude	0	0
♀	North Latitude	1	0
☿	North Latitude	2	0
☽	North Latitude	4	0

This native was a remarkable favourite of King Charles the Firſt; and indeed, to a perſon verſed in the aſtral ſcience, there can be no wonder, ſince there is ſuch an aſtoniſhing ſympathy in their nativities; for the ſigns are not only poſited the ſame upon the cuſps of the celeſtial houſes, but Jupiter's place in the one nativity is the place of the Sun in

in the other; and the Moon's place is preciſely the ſame in both. Such an harmony and ſimilar coincidence of matter in the temperature and endowments of theſe two natives, could not but produce that remarkable concurrence of judgment, and familiarity of ſentiment, which was uniformly diſcovered in the actions and manners of theſe eminent perſons.

This illuſtrious native was not without his ſhare of private enemies, who uſed every means to alienate the king's good opinion and favour towards him. But vain was the attempt; for, where the heavens form an unity of ſentiment, it is beyond the ſubtlety of human invention to diſſolve it.

In the year 1627, on the 27th of July, this native being then near thirty-five years old, embarked for the Iſle of Rhee. The ſucceſs of this undertaking by no means anſwered the expectations that had been formed of it; and which was before hand but too evident; for, on the very day he ſet ſail, Mars was in exact quartile to his aſcendant at birth, and to the Sun's place alſo; the Moon was in quartile to the place of Mars and Venus, and to the Sun, and in oppoſition of Jupiter; all which unfortunate poſitions previouſly declared the expedition to be as unſucceſsful as it eventually proved.

In the year 1628, on the 23d of Auguſt, this native, being near thirty-ſix years old, was baſely aſſaſſinated and ſtabbed at the Crown Inn, in Portſmouth, by a ruffian of the name of Felton. The Moon was that day in quartile of the aſcendant at birth, and the ſun in the radical place of Mars; and in the revolutional figure for that year, the Moon was in exact quartile of Mars and Jupiter. And, beſides this congreſs of malefic tranſits, which in themſelves were alone ſufficient to deſtroy life, there was a fatal direction operating at the ſame time, of the aſcendant to the body of Mars. The grand argument of a violent death in this nativity, is the conjunction of the Sun and Mars, in the quartile to the lord of the eighth houſe, who is in conjunction of that violent fixed ſtar, the Heart of the Scorpion.

WILLIAM LAUD, ARCHBISHOP of CANTERBURY.

Born in Lat. 52°.

♄	North Latitude	1	59
♃	South Latitude	1	44
♂	North Latitude	0	35
♀	South Latitude	0	10
☿	South Latitude	0	10
☽	South Latitude	4	50

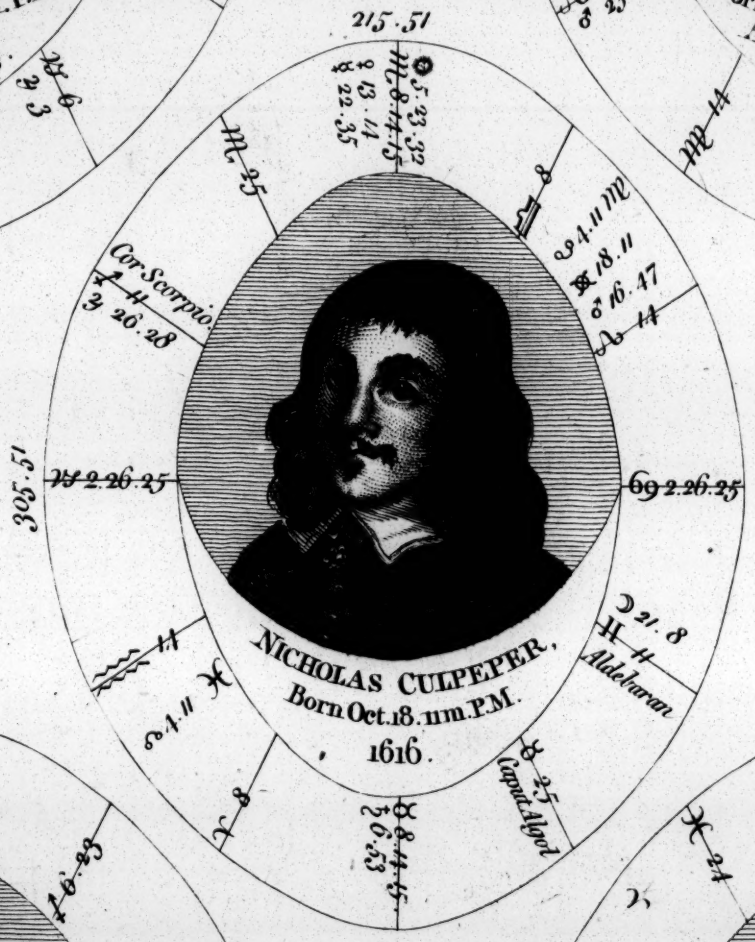
Libra aſcends the eaſtern horiſon of this nativity, which is a ſign of juſtice and mercy. Mercury, the true patron of ſcience and learning, is in conjunction of Spica Virginis, in the aſcendant; and Jupiter is in the ninth houſe, with Oculus Tauris in trine to Mercury, and the Moon and Venus are in friendly trine with the cuſp of the angle of honour and dignity, and enjoy the ſame benign configuration with each other, and that from good places of the figure. To ſhew that the native would be learned and pious, there are ſeveral ſtars of the nature of Jupiter and Mars culminating, which in many genitures have been found to raiſe the native even from the loweſt degree in the church to the higheſt honours and preferments of eccleſiaſtical juriſdiction and authority.

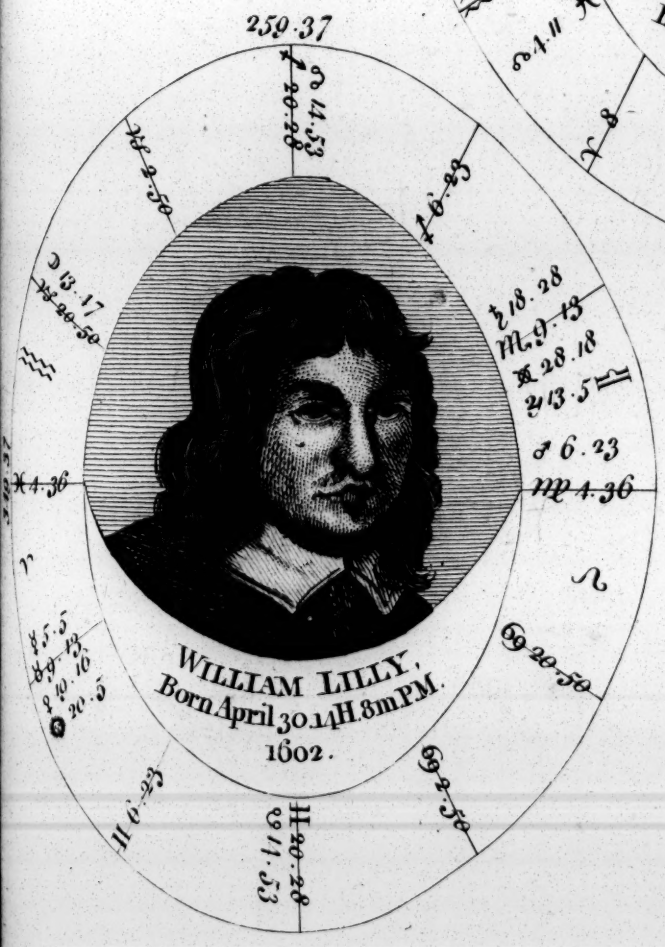
Another argument of the epiſcopal dignity of this divine, is deduced from the circumſtance of cardinal ſigns poſſeſſing the principal angles of the figure: for, as the greateſt actions of the world depend on the cardinal points of the heavens, viz. Aries, Cancer, Libra, and Capricorn, ſo the moſt eminent perſons, ſuch as riſe to honour and preferment highly ſuperior to their birth and expectancies, have thoſe cardinal points upon all the angles of their nativities. Thus it was in the geniture of Cicero, whoſe parentage, if authors may be credited, was ſo obſcure as ſcarcely to be known; yet was he elevated to ſuch a pitch of honour, as to be called "*the father of his country.*" And thus it was with Oliver Cromwell; and may be ſeen in the genitures of a thouſand others, who have riſen highly ſuperior to all their cotemporaries, by having theſe cardinal ſigns thus fortunately poſited on the angles of their figures of birth, with other concording teſtimonies of dignity and honour.

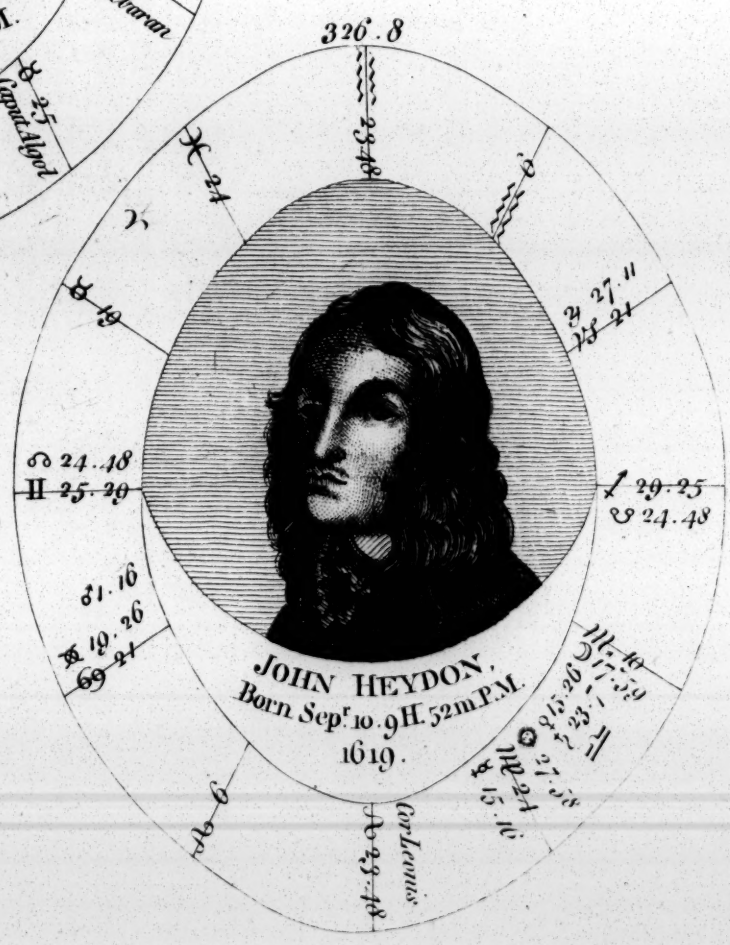
If we carefully examine the conſtitution of this figure, we ſhall find the cauſe of this native's impriſonment, misfortunes, and violent death, to be very naturally pointed out. The lord of the twelfth houſe poſited in the aſcendant, gives many malicious private enemies, and denotes impri-

HENRY CORNELIUS AGRIPPA
Born Sept.14.15H.24m.P.M.
1486.
From Origanus.

MARCUS TULLIUS CICERO.
Born Aug.t 5.7H.51m.A.M.
Anno Mundi 3843
From Cardan.


NICHOLAS CULPEPER,
Born Oct.18.11m.P.M.
1616.


WILLIAM LILLY,
Born April 30.14H.8mP.M.
1602.


JOHN HEYDON,
Born Sept.r 10.9H.52m.P.M.
1619.

impriſonment, founded on the principles of falſe teſtimony, of treachery and deceit. Beſides this, the fiery planet Mars is upon the cuſp of the twelfth houſe, in oppoſition to the Moon, and in quartile to her own diſpoſitor; and that he ſhould die a violent and premature death, is obvious from the poſition of Mars in oppoſition to the Moon, and the lady of the aſcendant poſited in a violent ſign, in conjunction of Saturn, lord of the fourth houſe.

The mid-heaven directed to the body of Mars was the occaſion of this native's impriſonment; and, according to Mr. Gadbury, from whom moſt of theſe nativities are taken, Saturn directed to the conjunction of the aſcendant was the cauſe of his death. But, according to the *true Placidian method*, the Sun muſt be directed for death, becauſe he is *Hyleg*, and Mars is undoubtedly the *Anareta*. For a proof of this, let the revolutional figure for the year of the native's death be examined, where we ſhall find Mars in conjunction with the Sun, and Saturn located in the ſixth houſe, in the ſign Aries, the houſe of Mars; ſo that the two infortunes contributed to the untimely death of this celebrated divine, who for learning and abilities was equalled by few, and excelled by none.

CORNELIUS AGRIPPA.

The nativity of Cornelius Agrippa, as handed to us from the ancients, is diſplayed in the annexed plate. But, as this geniture has been conſidered, by all the profeſſors of the aſtral ſcience, not authentic; which indeed appears but too obvious from the diſcordancy of its parts, and from the impoſſibility of its admitting the teſt of rectification; I decline giving any remarks of my own upon it; and ſhall leave it, as he was an uncommon character, to the contemplation of thoſe, who may hereafter riſe to greater perfection in aſtrological enquiries.

MARCUS TULLIUS CICERO.—Born under the Latitude of Rome.

We have no right, if we credit Carden and Lyndbolt, to queſtion the time of this celebrated native's birth. The figure exactly correſponds with the deſcription of his perſon given us by Plutarch, which is that of a lean, weak, and ſickly, temperature and conſtitution; which is aptly enough declared by the Moon in Capricorn, in the ſixth houſe, ſhe being lady of the aſcendant, and Saturn her diſpoſitor in quartile of the Sun, and Mercury approaching the aſcendant from fixed ſigns. Now, concerning his manners and gift of ſpeech, Carden deſcribes him to have

have poſſeſſed a loud and clear articulation, but that it was harſh, and the leſs captivating, on account of the deficiencies of his perſon and manner, which wanted grace and comelineſs. This ſeems well prenoted by the conjunction of Venus with Mercury in the aſcendant, afflicted by the preſence of the Dragon's Tail, accompanied with Saturn's quartile, combuſt of the Sun.

The honour and reputation which this native acquired is repreſented, in a very ſtriking manner, by the eſſential dignities of the Sun, in trine aſpect with Mercury, Venus, and Mars, in the angle of dignity and ſovereignty; the Sun likewiſe having his exaltation therein. Jupiter, who is lord of the ninth, is in conjunction alſo of Saturn in the fifth houſe, and thence emitting his benign rays to the aſcendant, which is an additional argument of very important acquiſitions in the ſcale of honour and preferment.

Plutarch tells us, that Cicero's nurſe was admoniſhed by a viſion to beſtow the utmoſt care and attention upon the child then at her breaſt; for that he ſhould become the moſt diſtinguiſhed character amongſt all the Romans; and yet he was but the ſon of a bond-woman, and of mean extract. This prediction, however, whether imaginary or real, was literally fulfilled; for he was twice made Conſul of Rome, and, for the timely diſcovery and prevention of Catiline's conſpiracy, he was ſurnamed by Cato, "*the father of his country.*" He died by aſſaſſination in the ſixty-fourth year of his age, having ſuffered the chief misfortunes of his life in his grand climacterical year.

It is written of him, that, when he was ſent into exile, he was forewarned of his death, by an uncommon flight of crows, which came and ſettled upon the maſt and yards of the ſhip in which he was ſailing; that, when he came on ſhore, the ſame flight of birds followed him to the houſe in which he was accommodated, and even forced their way through the chamber windows where he lay, cloſe to his bed ſide. He was ſoon after betrayed by his own ſervant, a youth he had bred up, into the hands of Herrenius and Popilius Læna, who baſely murdered him.

NICHOLAS

NICHOLAS CULPEPER, Student in Phyſic and Aſtrology.
Born in Lat. 51°. 32'.

♄	South Latitude	3	0
♃	North Latitude	0	30
♂	North Latitude	0	57
♀	North Latitude	0	26
☿	South Latitude	1	30
☽	North Latitude	5	0

The ſign aſcending we find to be Capricorn, a ſign of brevity; and Saturn, lord of the aſcendant in Taurus, another ſign of brevity; and the Moon located in the ſixth houſe, decreaſing in light, are all arguments of a middle ſtature, ſomewhat ſpare and lean; a complexion dark and ſwarthy; brown hair, long viſage, quick eyes, active nimble body, alert, and full of agility; which is deſcribed by the Moon's poſition in the houſe of Mercury, in ſextile of Mars, with Saturn, and the other planets in the houſe of Venus, and having ſouth latitude.

As to the manners, temperature, and conſtitution, of this native, he was melancholy and choleric, occaſioned by an earthy ſign occupying his aſcendant, and Saturn's poſition being in an earthy ſign alſo. The Moon with martial fixed ſtars, of the ſame nature in the aſcendant, is a further teſtimony of a choleric habit; but the greateſt proof of a ſuperabundance of choler in the native's conſtitution, is the Sun's reception with Mars from violent ſigns, which declares that choler ſhould overpower the melancholy humour, and become predominant. As to his underſtanding, and mental acquirements, Mercury, the patron of ingenuity, &c. is the moſt potent planet in the horoſcope; and, being poſited in Scorpio, the houſe of Mars, and ſo near the invigorating beams of Venus, is an evident demonſtration that the native ſhould be of an excellent wit, of a ſharp acute fancy, admirable conception, and of an active brilliant underſtanding.

He was a very eloquent and good orator, and ſpoke both fluently and freely, but with much ſeverity and ſatire, as the quartile of Mars and Mercury very aptly denotes. In his writings, he had a ludicrous turn, ſo inſeparable from him, that, in things of the moſt ſerious and important nature, he would introduce ſubjects of levity and humour, which I preſume was calculated more to pleaſe himſelf than his readers, though perhaps it was intended to do both. To this ſingular turn he is indebted to the joint influx of Mars, Mercury, and Venus.

As to matters of eſtate, he had the fixed ſign Aquaries on the cuſp of the ſecond houſe, and the Moon and Jupiter caſting their friendly rays to the ſame point, with the fortunate node of the Moon in the houſe of Jupiter; all which are teſtimonies of a competent fortune. Yet, oppoſed to this, we find the lord of the ſecond houſe retrograde, upon the cuſp of the fourth, in quartile to the ſecond, and Venus his diſpoſitrix combuſt, in quartile of Mars, and in quartile to the ſecond alſo; which are plain demonſtrations of the loſs of ſubſtance, and of the decay of his paternal patrimony. And hence we find, that Mars afflicting Mercury, with the Part of Fortune in an obſcure part of the heavens, and the Sun lord thereof in oppoſition to Saturn, influenced him to ſquander away his eſtate, both careleſsly and improvidently, even to the ſhocking extremity of reſtraint or impriſonment. This gave occaſion to that jocular ſaying of his brethren of the faculty, that poor Culpeper was ſorely afflicted with a "*Conſumption of the purſe.*"

However ſeverely this reflection might be conſidered, its application was but too juſt. At the univerſity, he was as free with his purſe as with his pen, and cared not how little was left for himſelf, ſo that he could effect the happineſs or welfare of others. And really, if he had not had the Dragon's Head in the ſecond houſe of his geniture, he would have been perpetually poor; for the arguments of poverty in his radix are ſo uncommonly ſtrong, through the propenſity of his will, that, had he been born to the moſt ample eſtate, he would in a ſhort time have ſquandered it away, and become pennyleſs.

As to the native's kindred and ſhort journeys, Mars is the principal ſignificator thereof; and his poſition in the eighth is the moſt unfortunate place in the whole heavens. He is likewiſe in quartile of four planets, viz. the Sun, Venus, Saturn, and Mercury; which is a further proof of great unhappineſs to the native from family diſputes; and promiſes no great ſucceſs in his ſhort and inland journeys. Again, we find Aries upon the cuſp of the third houſe, and Mars poſited in a ſteril ſign, which ſhews a deficiency of brothers and ſiſters, or no harmony with them, in caſe of any. It were needleſs to repeat the many misfortunes this native ſuſtained on account of his relations; or to recount the perils and dangers he encountered upon ſome of his journeys, it being ſufficient to confirm the verity of this art, by affirming that he never gained any advantage by either.

With regard to his parents, we find Saturn, the general ſignificator of fathers, and Venus, the repreſentative of mothers, are in oppoſition; and

and Mars, lord of the tenth houſe, in quartile to them both, from fixed ſigns, which clearly ſhews that the parents of this native would die before he was of age; but, had they lived till he had come to years of maturity, I do not ſee how he would have been bettered by them, ſince their ſignificators are every way found ſquaring and oppoſing his. By the account he gives himſelf of his parents, they died while he was young, and his mother's relations cheated him out of a good part of his eſtate.

As to the ſignificators of wife and children, we have the Moon, lady of the ſeventh houſe, in a double-bodied ſign, which ſeems to preſage two wives; but Venus, a general ſignificatrix of wives, being combuſt of the Sun, and in an evil aſpect of the infortunes, oppoſes this influence ſo powerfully, that, did ſhe not caſt a prolific beam to the aſcendant, and another to the ſeventh houſe, the native would ſcarcely have ever married at all. Under theſe circumſtances we deduce an argument for one wife only, which happened in courſe.

Venus governing the fifth houſe in Scorpio, a fruitful ſign, irradiating both the aſcendant and ſeventh, promiſes the native many children. But Caput Meduſa being upon the cuſp of the fifth, and Venus combuſt, in oppoſition to Saturn, and in quartile of Mars, in the houſe of death, declares very few, if any of them, ſhould live. It afterwards turned out, that the native had but one wife, and by her he had ſeven children, and they all died young, except a daughter, who lived to years of maturity.

The native's public and private enemies are ſignified by the Moon and Jupiter; but principally by Jupiter himſelf, becauſe he hath great dignities in the twelfth and ſeventh houſes. Mars has alſo a ſhare in the deſignation of his enemies, becauſe he is in trine of Jupiter, and in ſextile of the Moon, and beholds the lord of the aſcendant with a quartile ray. Now it is well known that Mars repreſents phyſicians, apothecaries, &c. and Jupiter divines; and thoſe two deſcriptions of men were really found to be the greateſt enemies of the native, both public and private: the faculty hated him for ſimplifying the art of medicine; and the church deſpiſed him for his ſuperior knowledge in the aſtral ſcience. Yet neither of them durſt venture to diſpute with him upon the ſimplicity of the one or the reality of the other, notwithſtanding he gave ſeveral public challenges to both the colleges, to enter the liſts with them.

We

We ſhall now take notice of the repreſentatives of his friends; and here I am ſorry to ſay, we have but few teſtimonies in their favour. Mars, lord of the eleventh houſe, being in quartile to four planets, denotes the native's friends, or at leaſt ſuch as pretend to be ſo, are hypocritical and deceitful; and of ſuch covetous diſpoſitions, that he would ſeldom be bettered by them. It is well known the native has often declared, that he had a few who called themſelves his friends, but that he was more prejudiced than ſerved by them; for that, when he moſt ſtood in need of their aſſiſtance, and promiſed himſelf the advantages of it, they generally deceived him.

With regard to honour and preferments, Origanus tells us, that the Sun in the tenth houſe is a certain preſage of honour and preferment; and that Venus, when poſited in the tenth, is a general ſignificatrix of honour by the means of women; and alſo, that the Moon in ſextile of Mars, and the Sun in reception with him, when he is lord of the tenth houſe, are evident proofs of future honour, fame, and renown. And indeed, had not Saturn, who is lord of the aſcendant, been in oppoſition of the Sun, the general ſignificator of honour, and in quartile of Mars, the native would certainly have obtained a far higher degree of eminence in life than he really did; but, although he was an enemy to his own preferment, yet, in the latter part of his life, he encreaſed very much in fame, honour, and reputation; and, if we enquire by what means, we ſhall find the ſextile of the Moon and Mars, lord of the tenth, and Venus, lady of the ninth, locally poſited in the tenth, and caſting a ſextile aſpect to the aſcendant, in joint familiarity with Mercury, lord of the ſixth, the ſtrongeſt planet in the figure; we ſhall not therefore be ſurpriſed to ſee the native arriving at a very elevated degree of fame, honour, and reputation, on account of his ingenuity, ability, and knowledge in the arts and ſciences. This, however, is not likely to be obtained without much difficulty and oppoſition, as appears by the quartile aſpect of Mars to Mercury. It is, I believe, very well known, that the native grew into public eſteem, by means only of his great abilities, and ſuperior underſtanding, particularly in phyſic and ſurgery, and of the ſciences in general.

The cauſe and manner of his death, according to the aſtrologers of his time, are pointed out as follow. The fiery planet Mars, poſited in the eighth houſe, in quartile to Saturn, lord of the aſcendant, ſeems to portend a violent death; but the Sun being on the cuſp of the mid-heaven, near the body of Venus, and in reception of Mars, with the Moon in the ſixth houſe, abates much of the fury of Mars, and makes

it ſomewhat probable the native may die of a conſumption, or by decay of natural ſtrength and ſtamina. However this may be, he died on Monday the tenth of January, 1654, when the Moon was in quartile to the radical place of Mars, and the Sun in quartile to his own and to Saturn's place in his nativity; Saturn and Jupiter at the ſame time beholding each other with an oppoſition. From this poſition of the ſignificators, it has been thought by ſome, that he was maliciouſly poiſoned; and indeed, by the above configurations, it is not unlikely but ſome of the Eſculapian tribe had a hand in his death.

The accidents or events by which this nativity is rectified are theſe. At eighteen years old, he went to the univerſity: the Sun was then directed to the body of Mercury, and the aſcendant to the ſextile of the ſame promittor. At twenty-fourth years old, he particularly applied himſelf to the ſtudy of phyſic: the Moon was then directed to the trine of Mercury, her diſpoſitor, in the radical figure of birth. At the age of twenty-ſeven years, he went into the army, and was wounded by a muſket ſhot in the fore part of his body, of which he never recovered to the day of his death: at the time of this accident, the aſcendant came to the quartile of the Sun, and ſoon afterwards to the quartile of Saturn, which prolonged and continued the malady. In the thirty-eighth year of his age, he died: the aſcendant then came to the oppoſition of Mars with latitude. Upon examining and comparing the revolutional figure with the radical horoſcope, we find the ſtricteſt agreement betwixt them: Saturn paſſes the radical place of Mars, and re-occupies the aſcendant; the Sun and Jupiter behold each other with a quartile ray; and Jupiter comes in oppoſition to the place of Mars, and in quartile to his own radical place likewiſe: which evil revolutions, agreeing with malefic directions, neceſſarily prefigure approaching death.

WILLIAM LILLY, Student in Aſtrology.—Born in Lat. 52°. 38'.

♄	North Latitude	1	44
♃	North Latitude	1	56
♂	North Latitude	1	27
♀	South Latitude	0	40
☿	South Latitude	2	47
☽	North Latitude	2	33

I ſhall only give the horoſcopical figure, and the latitude of the planets in this nativity, becauſe the native has given two different times of

his own birth, which might be ſeen in his Ephemeris, printed in the year 1645, and in another work of his, entituled, The Chriſtian Aſtrology. And therefore, as I am an enemy to every ſpecies of double dealing, I ſhall content myſelf with pointing out the fraud, and leave others to make their remarks upon a nativity, which, having no certainty for its baſis, can afford no amuſement to intelligent minds.

JOHN HEADON, Chemiſt and Aſtrologer.—Born in Lat. 51°. 32′.

♄	North Latitude	2	3
♃	South Latitude	0	18
♂	South Latitude	0	19
♀	North Latitude	0	38
☿	North Latitude	1	23
☽	North Latitude	3	15

We have here the geniture of a perſon of an uncommon deſire for ſearching into the occult myſteries, and for obtaining a knowledge of all the curious arts. This propenſity is very aptly deſcribed by the great ſtrength of Mercury, lord of the aſcendant, in his exaltation, in ſextile to Jupiter, and in trine aſpect of the Sun, whereby the mental endowments of the native far excelled the common lot of mankind.

He wrote many curious books, which are now very ſcarce and valuable. His Temple of Wiſdom, Holy Guide, Harmony of the World, Roſie-Crucian Phyſic, and ſeveral other myſtic pieces equally curious, being far above the common ſcope of claſſical learning, were equally admired, envied, and abuſed, as beſt ſuited the purpoſe of each different reviewer. This is aptly deſcribed by the quartile of the Sun and Mars, the Sun at the ſame time beholding the aſcendant with the ſame aſpect, and Saturn beholding Jupiter with a quartile from cardinal ſigns. Mars poſited in the aſcendant, in quartile with the Sun, very aptly denotes impriſonment, reſulting from the frowns and ill-humour of great perſons, or men in power. This diſgrace really happened to the native, in the troubleſome times of King Charles, who deteſted him for the truths he told.

I ſhall omit entering into any particulars upon his nativity, becauſe he has publiſhed it himſelf in the compleateſt manner in his Harmony of the World, to which I beg leave to refer the curious reader.

JOHN

JOHN GADBURY, Student in Aſtrology.—Born in Lat. 51°. 45′.

♄	South Latitude	2	29
♃	South Latitude	0	47
♂	South Latitude	2	11
♀	North Latitude	0	50
☉	South Latitude	3	8
☽	North Latitude	3	30

Mr. Partridge having taken great pains in the calculation of this nativity, and worked up its ſeveral directions according to the Placidian method, it were needleſs for me to go over the ſame ground, or to repeat any thing more in this place, than a few of the principal accidents whereby the horoſcope of his birth is rectified, or proved to be radically true.

At eighteen years and ten months old, the Sun came to the parallel of Saturn in his nativity, by the rapt motion. At this time the native was afflicted with a ſurfeit, accompanied with a violent intermittent fever.

In the year 1651, when the native was twenty-three years and three months old, he was married. This happened under the direction of the Moon to the ſextile of the Sun in mundo, by direct direction.

When the native was fifty-one years and eight months old, he was impriſoned. The direction that brought this up was the midheaven to the body of Saturn.

At the age of fifty-nine years and ten months, the native was married the ſecond time. The direction producing this hymeneal contract was the midheaven to the triangular rays of Venus.

When the native ſixty-two years and eight months old, he was involved in great trouble, and ſuffered confinement. This was brought to paſs under the influence of the Sun directed to the parallel of Saturn in the zodiac, by oblique aſcenſion.

At the end of ſeventy-ſeven years and three months from the day of his birth, viz. March 24, 1704, the native departed this life. The direction which foretels his death, is Mars to the parallel of Saturn, by the rapt motion, whereby the aphetical and anaretical beams, falling into one focus, abſorbed the vital ſpirit, and ſeparated the eſſence from the material body.

VINCENT.

VINCENT WING, Student in Aſtrology.—Born in Lat. 52°. 40'.

♄	South Latitude	1	51
♃	South Latitude	0	57
♂	North Latitude	2	46
☿	North Latitude	0	20
☿	South Latitude	1	23
☽	North Latitude	0	46

In this nativity Libra aſcends the horoſcope, and Spica Virginis, an eminent fixed ſtar, is poſited in the aſcendant. Venus, lady thereof, is in Piſces, in trine of the Moon in Cancer, in the ninth houſe, in an eminent reception of Jupiter. Mercury, the patron of arts and ſciences, is in the ſign Aries, in reception of Mars; and there are in the ſcheme no leſs than four planets eſſentially dignified, viz. the Sun, Jupiter, Venus, and the Moon; two of them in their exaltation, and two in their own houſes. Theſe are teſtimonies of an admirable ſignification and tendency, which not only procure credit and fame, but conſtitute the natural and proper ſupport thereof, viz. a generous mind, with a competent eſtate. To render this the more eminent and durable, the Sun caſts an amicable aſpect to the Part of Fortune; as doth the Moon and Venus to the cuſp of the ſecond houſe.

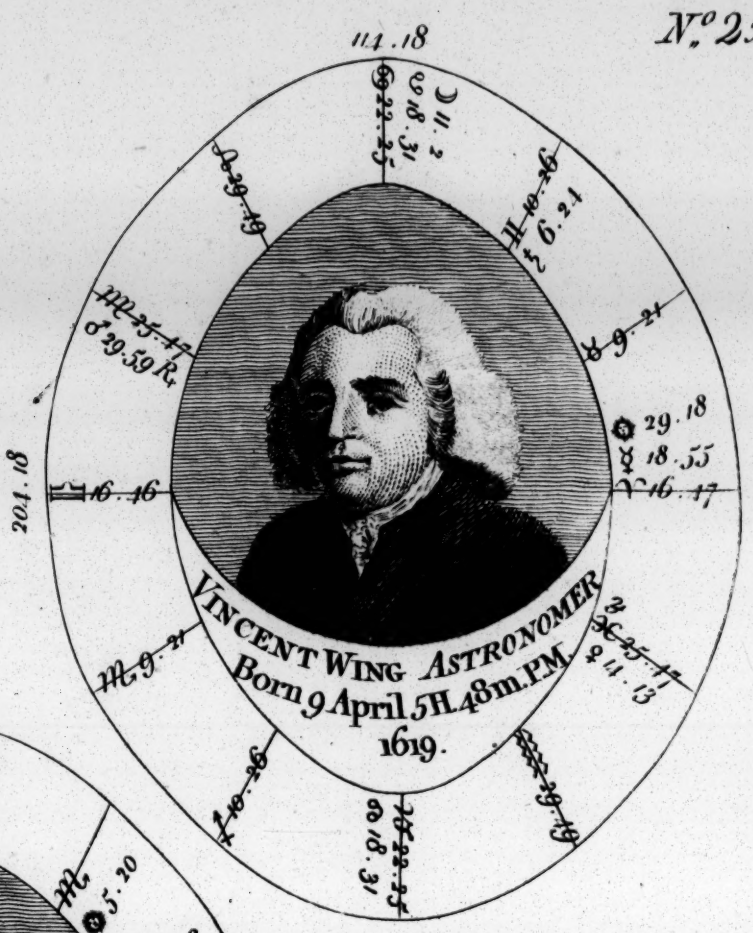
All the angles of the figure are poſſeſſed by cardinal ſigns; and in that reſpect he had honour and ſucceſs in his profeſſion as an aſtronomer; and was eſteemed by the great, and regarded by all, as the wonder of his time, and the prodigy of the age in which he lived, for the eminent and famous things he did in the ſcience of Aſtrology.

This native began to write for public information and utility when he was but twenty-two years old. He had then the Sun directed to the ſextile rays of Venus, lady of the aſcendant, in Taurus, her own dignities; which is an eminent argument of the happy and deſerved eſteem his writings met with in the world.

Many ſpeculations and intereſting concluſions might be drawn from this figure; but, as my deſign herein is only to give the rudiments whereby to initiate the young ſtudent into the art of bringing up directions, I ſhall only take notice of the manner of his death.

The Sun is without diſpute the giver of life, and Mars and Saturn are the deſtroyers. The Sun is therefore to be directed to the quartile

JOHN GODBURY, ASTROLOGER
Born 1 Feb. 2H. 25m. A.M.
1627.


VINCENT WING ASTRONOMER
Born 9 April 5H. 48m. P.M.
1619.

HENRY COLEY, ASTROLOGER
Born 18 Oct. 2H. 15m. P.M.
1633

JOHN PARTRIDGE ASTROLOGER
Born 18 Jan. 2 H. 27m. P.M.
1644

GEORGE PARKER ASTROLOGER
Born 9 Aug. 5 H. 13m. A.M.
1654

of Mars in mundo, and to the conjunction of Saturn in the zodiac, and, immediately after ſuch conjunction was formed, heightened by the beams of Aldebaran, it was natural to ſuppoſe the native would expire under the oppreſſion of a conſumptive or hectic habit of body; which really put a period to his exiſtence on the 20th of September, 1668.

HENRY COLEY, Mathematician and Aſtrologer.

Born in Lat. 51°. 42′.

♄	1	28
♃	0	22
♂	1	36
♀	1	13
☿	2	0
☽	1	59

When this native was between nine and ten years of age, he had the ſmall pox; at which time the Moon was directed to the Virgin's Spike, upon the cuſp of the eighth houſe. This direction is found by oblique deſcenſion, under the Moon's pole, viz. 50°. 4′.

In the middle of Auguſt, 1644, aged ten years and ten months, the native was afflicted with a violent ſpotted fever and ſore throat. This was produced by the aſcendant to the oppoſition of Mars. At fourteen years of age he had a tertian ague. This was the aſcendant to the quartile of Saturn.

When fourteen years and ſix months old, the native entered into the army. This inclination is pointed out by the Sun to the quartile of Mars in Scorpio. At ſeventeen years old, he had a dangerous fall from a horſe, and was likewiſe in danger of being drowned. This is deſcribed by the conjunction of the Moon and Mercury in the eighth houſe. In September, 1652, the native was ſettled in a regular line of buſineſs; and then the trine aſpect of Mars came to the mid-heaven. In April, 1654, the native went a journey to London, and was taken ill with a fever and ſurfeit. This was produced by the conjunction of the Sun and Moon in the eighth houſe.

On the firſt of May, in the year 1656, the native entered into the holy ſtate of matrimony. This was occaſioned by the force of the aſcendant, directed to the oppoſition of Venus; which ſhews likewiſe that the marriage ſhould not be very harmonious nor happy, nor of long

duration with reſpect to the life of the bride. This marriage, however, produced one child, which was born in June, 1657, under the aſcendant directed to the quartile of Jupiter in a fruitful ſign.

On the 24th of April, 1660, the native was married the ſecond time, under the influence of the aſcendant to the Dragon's Head; which, being a good benevolent direction, produced a good wife and a happy marriage. On the third of September, 1661, the native had a ſon by this lady, born under the aſcendant directed to the trine of Saturn in Sagittarius and Aries, which are both maſculine ſigns.

In the year 1663, the native publiſhed his Clavis Elmata, under the direction of the Sun in the ſextile of Mercury. In May, 1672, he had a ſhort but violent fever, which ſeemed to threaten life. This was produced by the aſcendant to the oppoſition of the Sun. Upon his recovery, he greatly enlarged and improved his Clavis Elmata; at which time the Moon came by direction to the mid-heaven. In the year 1673, the native firſt wrote and publiſhed his ſo much celebrated Almanack. The mid-heaven was then in trine of the Moon.

Theſe are the accidents given by Mr. Coley himſelf, for the purpoſe of rectifying and diſplaying his nativity; and are therefore to be relied on. Had this eminent profeſſor of aſtrology underſtood the power of mundane aſpects and parallels, he would have avoided many abſurdities which appear in his works, and given leſs occaſion for cavil and exultation to the enemies of the ſcience.

Upon the whole, this nativity promiſes much on the ſcore of ingenuity and invention, and has many teſtimonies of conſequent reputation and eminence. Firſt, Mercury is direct, and ſwift of courſe, and in reception with the fortunate planet Venus, which argues a clear underſtanding and an upright judgment, and is the forerunner of reſpect and eſteem. Secondly, Mercury is in conjunction of Spica Virginis, an eminent and benign fixed ſtar, which adds both to his mental and worldly acquirements. Thirdly, we find Mercury applying to a ſextile configuration with Mars, in familiarity with another eminent fixed ſtar. This endows the native with a lively imagination, and an excellent invention. Fourthly, Mercury's triangular rays caſt to the aſcendant multiplies all theſe arguments, and ſtrengthens his title to public eſtimation and regard.

But here are other arguments in favour of worldly honour and eſteem. Firſt, becauſe the lord of the aſcendant is upon the very cuſp of the mid-

heaven, which ſcarcely ever fails to produce public fame and reputation; and, being in aſpect with an eminent fixed ſtar, ſhews that the native will never live in obſcurity or diſeſteem. Secondly, Jupiter, lord of the mid-heaven, is in his exaltation, in trine of the Sun, which is a moſt illuſtrious configuration. Beſides, the Sun being in reception of Mars proves that the native ſhall be in high eſteem with the public. Yet Saturn's malefic poſition in the mid-heaven muſt needs reduce the happy effects of the foregoing indulgent ſtars, and give ſome cauſe of vexation and diſappointment. Saturn being lord of the twelfth, the houſe of private enemies and impriſonment, and being poſited in the tenth, denotes many ſtrong and powerful enemies, and ſhews ſome reſtraint of liberty, with temporary loſs of honour and reputation; yet it nevertheleſs demonſtrates that honour ſhall eventually court him; and the malignity of his enemies be totally baffled.

The poſition of Mars in the ſeventh houſe, in oppoſition to the aſcendant, renders the native obnoxious to a particular deſcription of men; which is alſo confirmed by the Sun's platic quartile to the aſcendant, and the Moon's poſition in the ſeventh houſe, in platic quartile to the mid-heaven and to Saturn. But, ſince Mars and the Sun both befriend the native in a far more powerful degree than they afflict him, it is apparent that all conſequent diſputations will in the end turn out to the native's honour and advantage.

It is here worthy of remark, that this poſition of Mars in the ſeventh houſe is to be found in the nativities of three eminent profeſſors of the aſtral ſcience, who were all cotemporaries in the laſt age, namely, John Gadbury, William Lilly, and this native, Henry Coley; all of whom had ſtrong oppoſitions to encounter with their enemies; but they lived to triumph over them, and to ſee their extirpation from the land of the living.

JOHN PARTRIDGE, Profeſſor of Aſtrology.—Born in Lat. 51°. 32'.

♄	South Latitude	2	20
♃	South Latitude	1	9
♂	South Latitude	0	36
♀	South Latitude	1	28
☿	South Latitude	2	3
☽	North Latitude	2	18

This native roſe, from a very humble ſphere in life, to be phyſician to his majeſty James the Second, King of England. In the figure we find

find Mars in his exaltation, and in reception of Saturn, with the Moon in oppoſition to one, and in quartile to the other. This configuration gave the native a very acute and ſatirical turn of mind. The ſtrokes of his pen, when directed againſt his enemies, were poignant and ſevere; and, even when drawn in behalf of his friends, he could not help expoſing their inadvertencies, and attacking their weak ſide.

In the grand endowments of ſolid ſenſe and underſtanding, this native was in no reſpect deficient; as is apparent by the ſituation of Mercury with the Sun, in the ſcientific ſign Aquaries; both which ſignificators being in the trine of the Moon, and in ſextile of their diſpoſitor Saturn, afford the higheſt proofs of a mind enriched with every brilliant endowment.

That the native ſhould be rich and fortunate, and arrive to the pinnacle of honour and preferment in human life, is apparent, from the poſition of the two fortunate planets, which behold each other in a ſextile configuration, whilſt the Moon, lady of the eleventh houſe, the lord of the medium-cœli, and the vital Sun, behold each other in a benefic trine. But this nativity, having been already moſt compleatly inveſtigated, renders it unneceſſary for me to ſpeak of its directions.

GEORGE PARKER, Profeſſor of Aſtrology.—Born in Lat. 52°. N.

♄	North Latitude	1	25
♃	South Latitude	1	34
♂	North Latitude	1	9
♀	South Latitude	1	31
☿	South Latitude	1	48
☽	South Latitude	5	4
Right aſcenſion of ⊕ is	- - -	228	30

Upon the aſcendant of this nativity, we find the ſign Leo, impedited by the evil and malignant planet Saturn, which exactly deſcribes the native's perſon. Mercury and Jupiter being in oppoſition to each other, yet both in their own dignities, is a remarkable proof that the native's wit and judgment ſhould be vitiated; but the Moon ſending a trine aſpect to Jupiter, and a ſextile to Mercury, corrects this evil influence, and aſſiſts the native greatly. Yet, as ſhe is diſpoſed of by Mars in the twelfth houſe, it declares his enemies would be very powerful, and but too ſucceſsful againſt him. His public enemies are deſcribed by Saturn and Mars; and the Moon perſonates his wife, and ſuch as he once eſteemed

eſteemed his friends. After ſuffering a deal of trouble and affliction, it is apparent he will overcome all, ſince the Sun, the lord of the aſcendant, is located in the aſcendant, and is the ſtrongeſt planet in the heavens, diſpoſing both of Mars and Saturn.

Between twenty-three and twenty-four years of age, the native entered into the ſtate of wedlock. This was effected by the planet Venus, directed to the ſextile of the aſcendant. When he was thirty-nine years and three months old, he was taken into cuſtody and accuſed with forming a dangerous plot, but was cleared of this charge, under the aſpect of the Sun directed to the oppoſition of Jupiter. The native wrote many ſmall tracts, and was cotemporary with Henry Coley and John Partridge, by whom he was mortally hated, and who threw out many wicked invectives againſt him. He died in the year 1742, aged eighty-eight years.

JAMES USHER, Biſhop of Armagh in Ireland.—Born in Lat. 53°.

♄	South Latitude	0	21
♃	North Latitude	0	32
♂	North Latitude	1	45
♀	North Latitude	2	47
☿	South Latitude	0	3
☽	South Latitude	1	6

Upon this horoſcope we have Gemini aſcending the eaſtern angle, with Mercury, its lord, in conjunction of Saturn, lord of the tenth and ninth houſes, who is poſited in the tenth, and caſts a friendly trine to the aſcendant, and to the planets Venus and Mars. Theſe are eminent arguments of ingenuity and learning; and ſhews the native will inherit a more than ordinary capacity and underſtanding, becauſe all the ſignificators, which govern the mental faculties, are in aereal ſigns.

Boetius, ſpeaking of this native, ſaith of him, that he excelled, with a moſt ſingular judgment, in the oriental languages, and in all abſtruſe and occult knowledge. Dr. Prideaux alſo ſtiles him a rich magazine of ſolid learning, poſſeſſed of all the curious ſpeculations of antiquity.

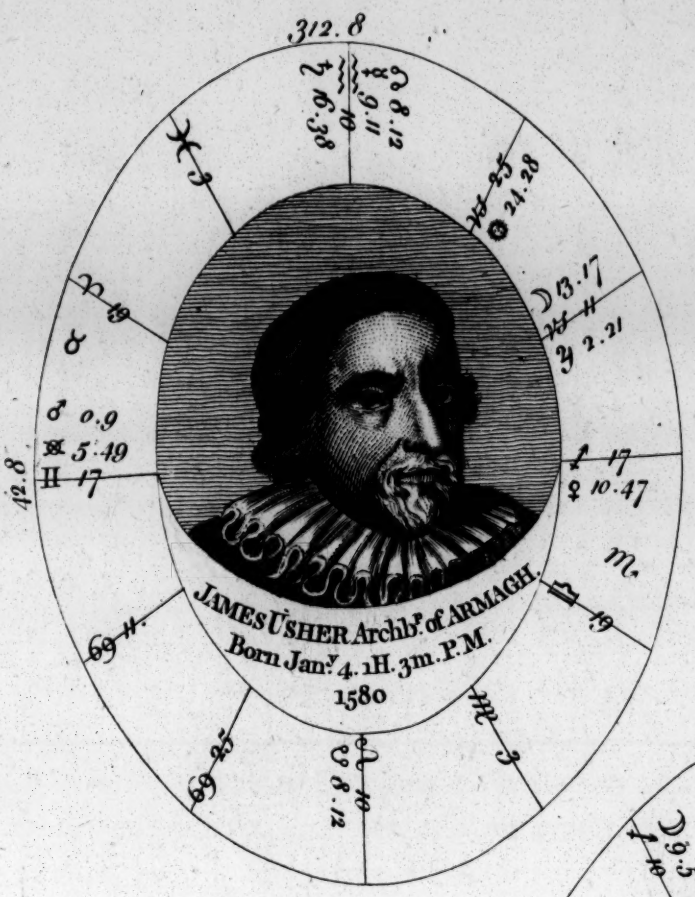
In this nativity we find ſix of the planets elevated above the earth, and Mercury, lord of the aſcendant, in the moſt exalted part of the heavens, in conjunction with the Moon's fortunate node, and the ſun-beams

occupying the cuſp of the ninth houſe; which, aſtrologically conſidered, portends the going out of his glory and fame into every part of the earth.

In the year 1600, and in the twentieth of his age, he was created a Maſter of Arts, a thing at that time of day not very common in either of the Univerſities; it was therefore a greater demonſtration of his piety and abilities, and of the reſpect paid him by the learned. He had then operating the Sun directed to the ſextile of Venus, and to the mid-heaven alſo. In the year 1612, aged thirty-two, he was promoted to the dignity of a Doctor in Divinity; at which time he had the mid-heaven directed to the ſextile of the Moon. In the year 1624, and in the forty-fourth year of his age, he was created Archbiſhop of Armagh, and Lord Primate of Ireland; though he was not put in poſſeſſion thereof till two years after. He had now the Sun directed to the ſextile rays of Jupiter, upon the cuſp of the eleventh houſe, in the higheſt dignities; and therefore moſt admirably ſignificant of theſe honourable preferments.

Soon after this native was created archbiſhop, he was afflicted with a violent fit of ſickneſs, which continued for nine months. The aſcendant was then directed to the oppoſition of the Sun, and the Sun to the quartile of Mars, which direction, falling in Cancer and Piſces, denotes it to be of the putrid kind, and of long continuance. In the year 1640, being ſixty years of age, he came to England, under the impulſive force of the mid-heaven directed to the quartile of the Moon, and the Part of Fortune to the ſextile of Mars. He was requeſted in the year 1647, by the benchers of Lincoln's Inn, to engage conſtantly to preach before them, and they would allow him a conſiderable maintenance; it being then the time of the Biſhops' perſecution. At this time he had the Moon directed to the ſextile of Jupiter, and the aſcendant to the trine of Venus.

In the year 1655, on the twenty-firſt day of March, this learned and pious churchman, after he had been ſeventy-five years a pilgrim on the earth, and fifty-five years a preacher or the goſpel, died at Ryegate in Surrey. The directions operating were, the aſcendant to the oppoſition of Saturn, lord of the eighth houſe of the nativity, and the Part of Fortune to the oppoſition of Mercury.


JAMES USHER Archb.p of ARMAGH.
Born Jan.y 4. 1H. 3m. P.M.
1580

NASC-ERASMUS.
Born Oct.r 27. 16H. 30m. P.M.
1467.
From Origanus.

MARTIN LUTHER.
Born Oct.r 22. 1H. 10m. P.M.
1483.
From Origanus.

BISHOP HALL.
Born July 1. 5H. A.M.
1574.

NASCIT PHILIP MELANCTHON.
Born Feb.y 16. 7H. 6m. P.M.
1497.
From Origanus.

NASC-ERASMUS, of Rotterdam, in Holland.
Elevation of the Pole 54°.

In this nativity we find Mercury and Venus poſited in the aſcendant; a proof of volubility and freedom of ſpeech; and being alſo in an airy ſign, beheld by a benefic trine of Jupiter from the ninth houſe, declares the native to be a perſon of ſtrong natural parts, and rich mental endowments.

The learned Cardan has ſhewn, that the reaſon why this native abandoned his own country, and undertook ſo many complex journeys, was becauſe the luminaries were in the dignities of Mars, with the lord of the ninth in the aſcendant, in the conjunction of the lady thereof, in a moveable ſign. The ſame ingenious author further obſerves, that while the mid-heaven was under the direction of the ſextile rays of Venus, the native enjoyed times of happineſs and reſt. This was moſt completely felt about the thirty-fourth year of his age, but its continuance was ſhort. His fifty-ſixth year proved a moſt dangerous and unſucceſsful one to him, for he then laboured under the baneful oppoſition of the Moon to Jupiter, ſtimulated by the quartile irradiation of Mars. He died in the ſeventieth year of his age.

MARTIN LUTHER.

The nativity of this celebrated divine is remarkable for having ſo many planets located in the ninth houſe. Saturn and Mercury are in conjunction, in the ſign Scorpio, which afford a ſtriking preſage of the zeal and perſeverance of his mind; whilſt the five planets in the ninth houſe declare his ſucceſs in religious controverſy. There is no need of pointing out the ſeveral directions; they are already conſidered by the ingenious Mr. Gadbury; and it will be no improper exerciſe for ſuch of my readers, who have an inclination to become further acquainted with this ſcience, to collect the ſeveral configurations and directions from the horoſcope in the annexed plate, and to equate and bring them up, according to the rules heretofore laid down.

The directions of all theſe nativities, which are ſelected from Mr. Gadbury, by way of example, are ſo eminent and remarkable, and the characters of the different natives ſo well known, that they compriſe a moſt excellent ſet of EXERCISES for any perſon deſirous of learning the aſtral ſcience.

BISHOP

BISHOP HALL.—Born under the elevation of the Pole of 53°.

♄	North Latitude	2	32
♃	South Latitude	0	39
♂	South Latitude	1	40
♀	South Latitude	3	19
☿	South Latitude	1	1
☽	North Latitude	0	8

The nativity of this eminent divine was found after his death in his pocket-book, written by his own hand; and, having been ſpoken of by many profeſſors of the ſcience, can receive but little new light from my pen.

This native was committed to the Tower, with eleven other biſhops, when in the ſixty-ſeventh year of his age. He had then operating the Dragon's Tail to the mid-heaven; and the continuance of his impriſonment is moſt aptly denoted by the teſtimony of the lord of the aſcendant in the twelfth houſe, which is the only light of time above the earth. His death happened in the eighty-ſecond year of his age, under the anaretic influence of a quartile of the Sun and Moon.

PHILIP MELANCTHON.—Born in Lat. 49°. 5'.

The horoſcope viſibly declares this native to be of ſhort ſtature, and of a hot and dry temperature; but the teſtimonies of his excellent endowments are many and various. Venus in conjunction of Saturn, Mars in conjunction of Jupiter; the Moon in the exaltation of Mercury; Mercury in the ſcientific ſign Aquaries; and Saturn and Venus in trine of Jupiter and Mars, are eminent arguments of the native's illuſtrious qualifications.

Hiſtory abundantly furniſhes us with inſtances of the native's aſtoniſhing proweſs in the occult and refined arts, and in the doctrine of philoſophy and divinity. He was a friend to every department of uſeful literature; and took great pains to purge aſtrology of its groſs and miſtaken parts, by tranſlating the books of Ptolomy out of the original Greek, into pure Latin; in his preface to which he has moſt learnedly and ably defended the ſcience from the laſh of its ignorant and uncandid oppoſers.

GEORGE

II ☿ 29 „ 12
♄ 27 „ 16
☿ 25 „ 45 R.
☉ 13 „ 21
Aldebaran

69 7" 10
Pollux

δ 24" 41
Algol

δ 7" 14
☽ 10" 41
3 22" 1

♓ 12" 41
☌ 1" 21

♎ 3" 41

♌ 23" 4
☌ 24" 8
Regulus

♏ 12" 41

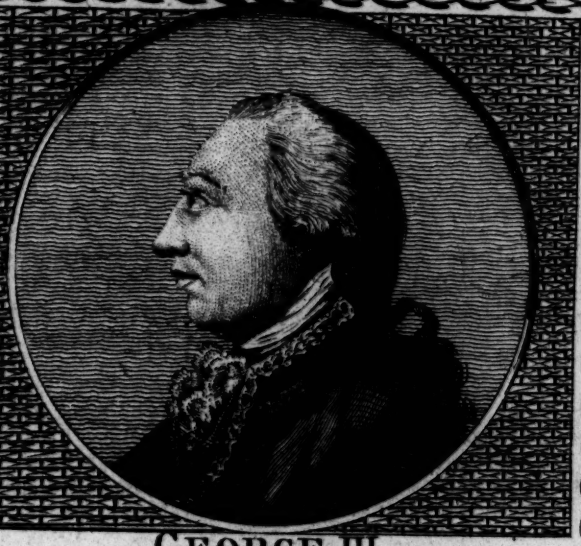
Spica
10" 41

♑ 24" 41

♒ 24" 8
23" 4

♒ 3" 41

☽ ♍ 10" 57
7" 10



GEORGE III.
Born May 24ᵈ. 7H. 51m. 40ˢ. A.M. 1738.
Calculated by the ingenious Mr. Charles Brent.

GEORGE III. KING OF GREAT BRITAIN.

Were I to enter minutely into a calculation of this nativity, the event might be prejudical to many, and draw upon me the contempt of ſome and the reſentment of others. Therefore, ſince it is my wiſh to give offence to no party, nor to ſtir up the embers of ſtrife and diſſention amongſt the different orders of ſociety, I ſhall content myſelf with making only a few remarks, whereby the inquiſitive reader may be led to a contemplation of thoſe celeſtial influences, which ſtimulate and govern the actions and purſuits of men, and form the baſis of all ſublunary events.

Upon the oriental horiſon of this illuſtrious geniture, we find the noble and princely ſign Leo aſcending, with Caput Algol and the benefic Jupiter moſt gloriouſly elevated in the medium-cœli, the houſe of kingly honour, eminence, and unbounded ſovereignty; which are true emblems of that univerſal joy, of that glory, honour, and renown, wherewith his majeſty moſt deſervedly aſcended the Britiſh throne. As to the ſignificators of temperature and diſpoſition, no geniture in the world ever produced more evident proofs of that rectitude of principle, of that benevolence of heart and mind, of that regard to juſtice, mercy, and truth, which aſſimilates the human nature to the divine image of the Deity, and forms the interior of a patriot king. That the reſult has uniformly kept pace with this deſignation, I am ſure no good man, nor any loyal ſubject, will deny.

The moſt remarkable circumſtance in this geniture is the congreſs formed in the eleventh houſe; which it is my wiſh that every ſcientific reader would pay particular regard to; and I have no doubt but they will readily make out, by the rules heretofore given, a pretty correct preſage of all the principal public occurrences that have happened during the preſent reign.

Whoever turns to page 166 of this work, will find it laid down as a fundamental principle in the rules of this ſcience, that, by the conſtitution of the eleventh houſe, that is, of the configuration formed therein, we deduce all enquiries concerning friends and friendſhip, hope, truſt, expectation, or deſire; alſo whatever relates to the fidelity or perfidiouſneſs of friends; or to the counſellers, adviſers, aſſociates, favourites, flatterers, or ſervants, of kings, princes, or men in power. The co-ſignificators of which are the Sun and Aquaries.

I would now wiſh the planets in the eleventh houſe to be well conſidered, their tendency and deſignation aſcertained, and compared with the revolutional figures of the royal horoſcope, in thoſe years when any remarkable national event came to paſs. The reſult would not fail to enlighten the underſtandings of moſt men, and would lead the mind to an unalienable love and attachment to the perſon and family of our moſt gracious Sovereign.

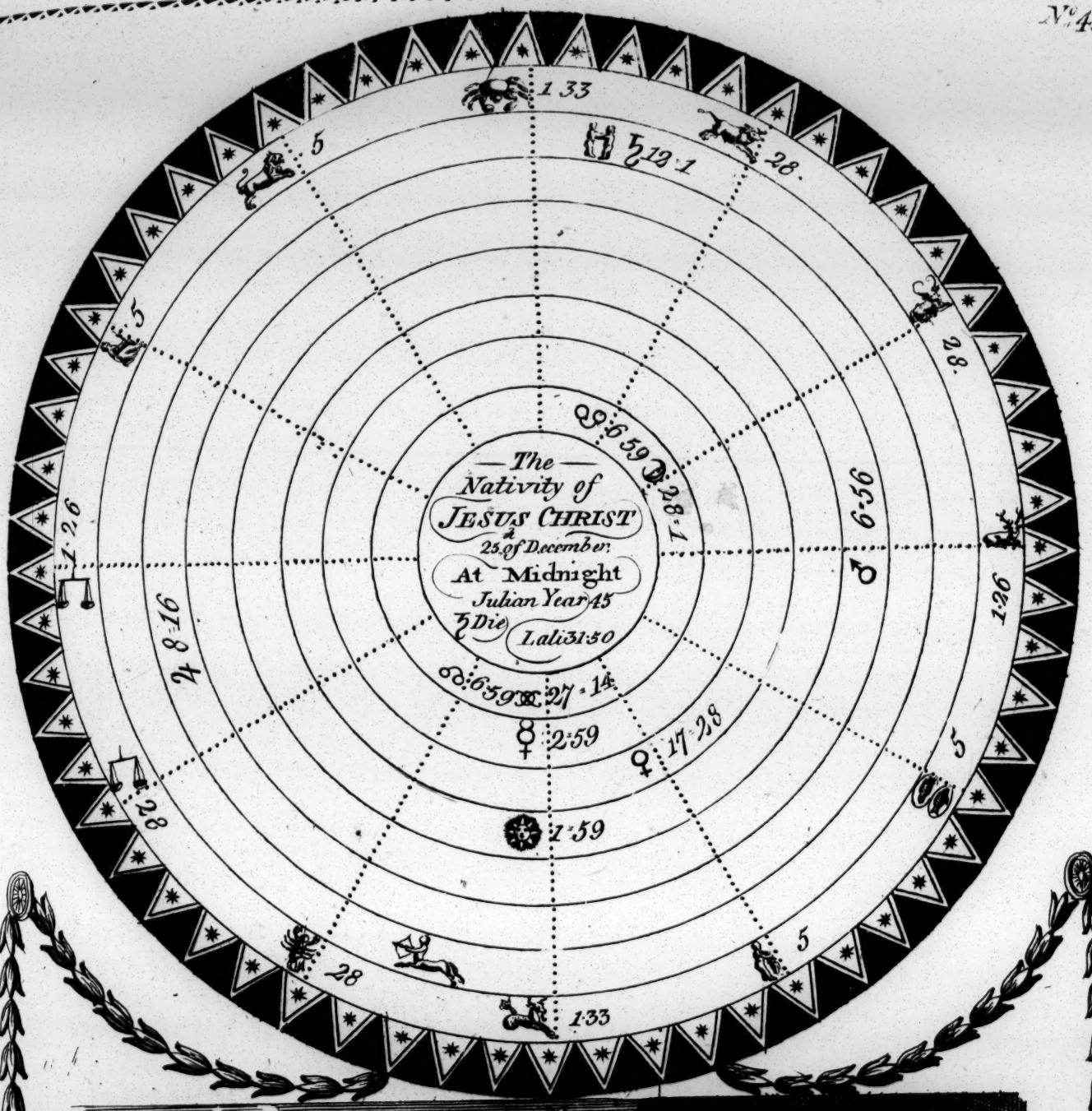
For example; let the radical horoſcope, the revolutional figure for the thirty-eighth year of his majeſty's life, and the ſcheme of the American æra of independence, be projected by the ſide of each other; let the cardinal houſes be well conſidered, with the manner in which they aſpect or irradiate each other; and give the reſpective ſignificators, as their poſitions are found to vary, their true and genuine implication, according to the known and eſtabliſhed rules of the ſcience; and I am bold to ſay, that no one will be at a loſs to account for thoſe unhappy events, which have ſeldom been attributed to the right cauſe.

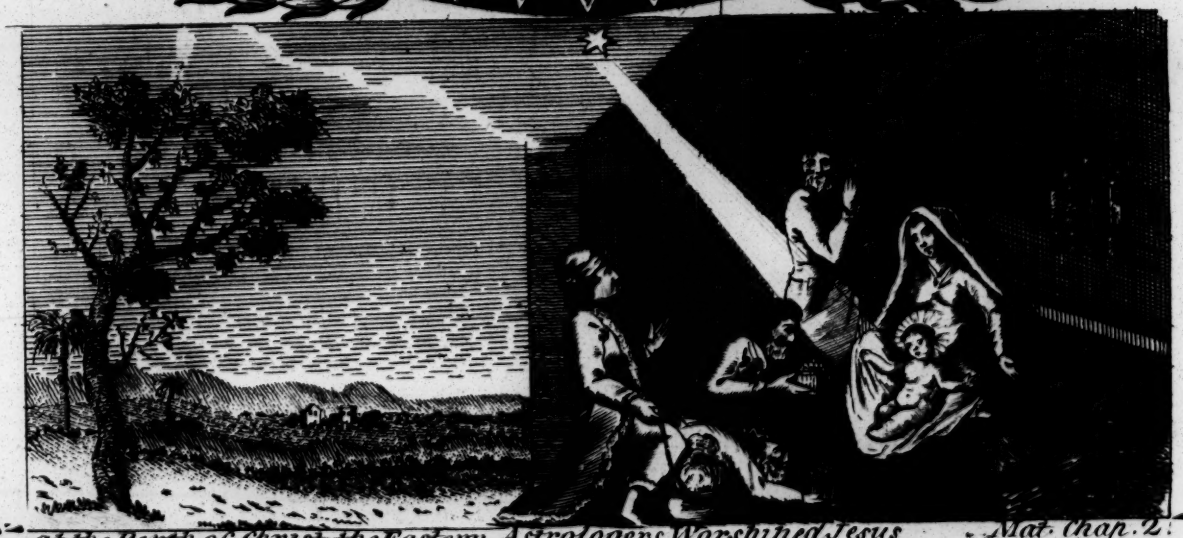
The NATIVITY of our Bleſſed LORD and SAVIOUR JESUS CHRIST.

Upon this nativity I ſhall not venture to give any opinion of my own. It was calculated above a century ago, by that learned and ingenious author, Dr. John Butler, chaplain to his Grace James, Duke of Ormond, and Rector of Litchborough, in the county and dioceſe of Litchfield. He publiſhed it in an 8vo volume, with a very learned and ingenious introduction, ſupported by a ſet of Chronological Tables, calculated to place the day and hour of our Saviour's birth at a certainty beyond diſpute; and, as that book has been many years out of print, and is now become very ſcarce and valuable, I have thought proper to copy that part of it, which contains the immediate calculation of this nativity, in the doctor's own words, without adding or diminiſhing from the text, or preſuming to introduce any remarks of my own.

The geniture or figure of birth, diſplayed in the annexed plate, was alſo projected by this learned author, which I have carefully cauſed to be engraved from a corrected copy in the doctor's own hand-writing; and I flatter myſelf that the reputation this tract hath acquired in every part of Europe, added to the reſpectability and eminence of its author, will not fail to render it highly acceptable to the reader. The following extract commences with page 256 of the doctor's book.

Of





at the Birth of Christ, the Eastern Astrologers Worshiped Jesus Mat. Chap. 2.

Of the punctual Hour of the Day, and Minute of that Hour, whereon Jeſus Chriſt *was born. Proved by the unerring Canons of Aſtrology.*

☽	North Latitude	0 46	Ob. Aſc.	Aſcen.	181 41
♄	South Latitude	0 42	Ob. Deſc.	☉	271 45
♃	North Latitude	1 17	Ob. Deſc.	☽	31 55
♂	North Latitude	0 41	Ob. Deſc.	♀	312 59
♀	South Latitude	1 1	Ob. Aſc.	♃	189 40
☿	South Latitude	2 2	Ob. Aſc.	⊕	294 7
R. a M. H.	-	91 41			
R. a ☉	-	172 11			

That we may ſee at length how fitly the nativity of Jeſus Chriſt ſuits with all paſſages of his life, as alſo with his qualities and complexion, we muſt firſt examine how the accidents of his life do lead us, as the ſtar did the wiſe men, to the place, and to the moment of time when he was born. That Jeſus was born at Bethlehem in Judea is paſt diſpute. Here the longitude is commonly reputed different from the meridian of London in England (for which place our tables are framed) two hours and forty-ſix minutes: and by ſo much time, it ſeems, it is twelve of the clock at midnight with them ſooner than it is with us. Here alſo, as is vulgarly eſteemed, the pole is elevated at the neareſt gueſs ſome thirty-one degrees of north latitude and fifty minutes. Now the time, as it is eſteemed vulgarly, whereon Chriſt was born under this elevation, was the night before Saturday the twenty-fifth of December, in the forty-fifth Julian year ending, at what time the cycle of the Sun was nine, and of the Moon was one, and, the year being biſſextile, the dominical letters were D C.

Now, that out of this night we may procure the certain moment wherein the bleſſed birth happened, we muſt firſt aſcertain the accidents of his life. And theſe are as follows: Firſt, his birth happened in an honourable hour; for on that very night both angels and men came in to adore him. Secondly, in the ſame year, and about forty days after he was born, perſecution followed, and he was forced, young as he was, to fly for his life into Egypt. Thirdly, his return out of Egypt happened at almoſt or about two years of age.

At twelve years of age, and ſome hundred days over, he had great honour and praiſe, by diſputation with the doctors in the temple at Jeruſalem. At about twenty-five years of age, according to Suida, he was conſtituted a prieſt of the order of the four and twenty. At ſix days

days over twenty-nine complete years, he was baptized, and entered into his miniſtry; and at the ſame time was forty days tempted of the devil; and at the end of thoſe was very contemptuouſly caſt out of Nazareth by the rude rabble there. Yet, notwithſtanding, he was very well received at Capernaum; and at Jeruſalem he drove the buyers and ſellers out of the temple. And laſtly, after three years and three months ſpent in his miniſtry, at thirty-two years of age and one hundred and one days over, he was crucified upon mount Calvary, between two thieves, and died upon the croſs. But, although he lived unto that time, yet it was about ſix months ſooner, at what time the Jews conſpired againſt him to kill him at the feaſt of tabernacles; and about two months before the time he was condemned by the Sanhedrim, and a proclamation was iſſued out to take him. Now may we find a time, according to the experienced rules of art, to ſuit fitly with all theſe accidents, and ſuch a time as ſhall aptly deſcribe him to be the man that in Holy Writ he is ſet forth to be. Then ſay I, It is a certain argument that both the day, hour, and minute, of Chriſt's birth are demonſtratively determined. And ſo will all acknowledge, who know what Aſtrology is.

The DIRECTIONS *of this* NATIVITY, *whereby the genethliacal Scheme of Birth is verified.*

	ob.	aſ.	a.	d.	ye.	d.	
☽ to Algol's Head	32	7	0	12	0	74	
M. H. to ☌ ☉	92	11	0	30	0	185	
☉ to □ ☽	294	45	0	38	0	235	The flight into Egypt.
☉ to ☿ with Lat.	271	36	0	7	0	40	
To ☿ without Lat.	272	42	0	57	0	352	
M. H. to ☌ ♀ at	93	8	1	27	1	172	
Aſc. to □ ☿	183	22	1	41	1	259	
☽ to Ter. ♀ ☿ ☉	34	7	2	12	2	85	The return.
☿ to Flying Vult. ♍	518	0	0	0	0	0	
♃ To Ter. ♃	192	43	3	3	3	35	
♃ To △ ♄	193	54	4	14	4	108	
☽ To △ ☉	36	45	4	30	4	206	He encreaſed in wiſdom
☽ To △ ☿	37	26	5	31	5	218	
♄ to △ ♀	0	0	0	0	0	0	
M. H. to □ ♂	97	33	5	52	5	348	Bodily diſtempers and worldly affronts.
Aſc. to ☌ ♂	188	5	6	24	6	180	
M. H. to □ ♃	99	22	7	41	7	331	

	ob.	af.	a.	d.	ye.	d.	
Aſc. to ♃	190	1	8	20	8	166	Healthful.
☽ to ☌	42	11	10	16	10	152	Slanders.
♃ to △ ♀	100	13	10	33	10	243	A pleaſant time.
♀ to ✶ ☽	324	57	11	58	12	52	The diſputation with the doctors.
⊕ to △ ♃	306	15	12	6	12	119	
⊕ to △ without Lat.	0	0	12	14	12	138	
Aſc. to △ ♄ Lat.	193	58	12	17	12	169	
Aſc. to △ ♃ without L.	194	1	12	20	12	193	
IXth to △ ♃ Lat.	73	46	12	5	12	101	
⊕ to △ ♄	310	3	15	56	16	61	Gain by old folks.
☽ to contra-an. ♀	48	37	16	42	16	345	His mother ill.
☉ to contra-an. ♃	289	5	17	20	17	214	His father ill.
IXth to ☍ ♄	77	43	16	8	16	98	Scorned at for his piety
♀ to ✶ ☉	329	22	16	23	16	278	Favour of great men.
Aſc. to △ ♀	200	24	18	43	18	361	A very pleaſant time.
⊕ to ☍ ♀	315	56	21	49	29	52	Honoured for his piety.
IXth to △ ♀	83	48	22	3	22	136	
☽ to □ ♀	54	23	22	28	22	291	Scorned and hated for the ſame.
♃ to ☌ ☽	212	35	22	55	23	92	
☽ to Rig.	56	10	24	15	24	221	Elected into the order of the four and twenty.
♀ to □ ♄	340	24	27	25	27	299	More hatred for religion
♃ to ✷ ☉	217	16	27	36	28	0	Reſpect from great men for his religion.
☉ to □ ☽	99	45	28	0	28	150	Great affronts from all ſorts of people for his piety and religion.
♃ to ✶ ☿	218	19	28	39	29	25	In Jan. he was baptized, and began to preach, and was ſucceſsful in gathering diſciples.
M. H. to □ ☽	120	8	28	27	28	317	He was by means of this affronted and caſt out at Nazareth.
IXth to Caſtor's Head at	0	0	0	0	29	&c.	His miniſtry.
☽ to the Goat	63	7	31	12	31	240	
M. H. to Hydr. Heart	122	37	31	12			
Aſc. to ☌ ☽	212	50	31	9	31	222	He was crucified.
Aſc. to ☌ ☽ with Lat.	213	2	31	21	0	296	

Now, as Chriſt had a real body made of a woman, ſo was it no ſmall argument of the reality of his body, in that it ſubmitted unto the impreſſions of the ſtars, as do thoſe of other men. For, although the immeaſurable power of the ſpirit upon him was able to ſway, and did ſway, all impreſſions and inclinations of nature, ſo as to ſubject them abſolutely to be obedient in all things unto the commands of his holy will, yet were not only the complexion of his body, but alſo the qualities of his mind and affections, much of them preſſed and wrought by the power of the heavens. Only excepted, that, whereas he was born without ſin, neither evil planets, nor evil aſpects of any planet, could have that advantage to work upon his manners and diſpoſition, ſo as to incline them with ſuch command as they do by others. But, as for the accidents of his life, in reſpect of what befel him, as for matter of love or hatred, ſickneſs and health, life and death, the ſtars had as free and full liberty and power over him and his body as upon any the leaſt of us. For, though he was able, by ſpecial authority of his own, to force the utmoſt power of ſtars, or heaven, yet herein lay his humility, and his charity in that humility, in that he voluntarily ſubmitted his body to be ordered according to the courſe of nature: whereas, would he himſelf, he might have made it lord over all that nature could do. And, though he raiſed the bodies of others from death unto life, in deſpite of nature, yet would he ſuffer his own body quietly to be ordered even as nature would herſelf.

Theſe things conſidered, next come we to meaſure the time between the accidents of life and time of birth. It is obſerved, and a continued experience has verified it according to obſervation, that, (unleſs ſome ſpecial interruption intervene, either by a tranſit, or ſome revolution utterly croſſing,) from the ſignificator in a nativity unto the promittor of the thing ſignified, there are ordinarily ſo many times one year and five days and eight hours as there are degrees either of aſcenſion or deſcenſion between the one and the other. The moſt remarkable accident of Chriſt's life, that we can work by, was his death, and the manner of it, at the end of thirty-two years and an hundred and one days after birth. To bring this about, the Moon claims nothing as a ſignificator. The Sun ſeems to proffer ſomething, as if his direction to the quartile of the Moon ſhould proclaim ſome ſuch matter. But then the Sun, being neither giver of life, nor years, in this nocturnal geniture, could hardly have ſuffered ſo fatally by that quartile, that death ſhould follow upon it. And beſides, upon examination it appears, that that direction came up ſome years too ſoon for thirty-two, in what poſition ſoever placed under ground. And now therefore, if neither Sun nor Moon were

actors

actors in ſuffering that direful fate, then it follows, that certainly it was that point of the ſcheme which is called the aſcendant. And, if ſo, then it was either the direction of the aſcendant to the quartile of the Sun, (and thus it was a ten-o'clock birth, and Virgo aſcended,) or it was the oppoſition of Mars a quarter of an hour after the ſame, Virgo aſcending. Or it was the oppoſition of the Moon, and then was it a midnight birth, and Libra aſcended; or it was to the oppoſition of Saturn, and then was it a birth at almoſt half an hour paſt eight in the morning, and Scorpio aſcended. But, of all theſe, none will ſuit with a deſcription of the perſon, and the other accidents of his life, but that of the aſcendant to the conjunction of the Moon. The Moon at midnight of the fore-mentioned day, we find in the ſign Aries, and in twenty-eight degrees and one minute thereof, upon the cuſp of that which is called the eighth houſe of heaven, or the houſe of death; and there is ſhe nearly in conjunction with a ſtar called Algol's Head, which is one of the moſt malignant ſtars in the whole heavens, and diſpoſed of by the planet Mars, who is the lord of the native's profeſſed enemies, and alſo of death. The Moon of herſelf is naturally a giver of life; but, as ſhe ſits upon the houſe of death, and diſpoſed of as ſhe is, ſhe ſignifies a murderer: and, as for the perſons ſhe ſhould work it by, they are the common people and rude rabble, and eſpecially women, whom ſhe naturally repreſents; and the chief magiſtrate of the place, whom alſo ſhe repreſents by accident, by virtue of that dominion which ſhe claims in the tenth houſe, or houſe of honour and dignity; and ſome eccleſiaſtical perſon or perſons by accident alſo, as ſhe hath dominion in the ninth houſe; and laſtly ſoldiers, as ſhe is diſpoſed of by Mars, who naturally ſignifies men of war. Now, all theſe ſignifications ſo fitly meeting in the Moon, and ſhe ſo aptly repreſenting a murderer, how readily ſtands ſhe to ſerve our purpoſe? To proceed therefore, we find the oblique deſcenſion of her in that degree and minute to be two hundred and twelve degrees and fifty minutes: but, if we conſider her latitude, the oblique deſcenſion will prove two hundred and thirteen degrees and two minutes. Next, as for the time when the aſcendant fell under this direful direction, we muſt allow ſome time for the ſtrength of conſtitution, which this ſcheme, poſited after this manner, ſeems to afford the native to wreſtle with the ſtrokes of death. For Jupiter, a benevolent planet, lord of the ſixth, and in the aſcendant, together with his antiſcions in the ſixth, and a ſextile of the Sun lighting there alſo, beſpeaks an healthful body, and of a very ſtrong conſtitution, and luſtily able to ſtruggle with its deſtinies, before death ſhall get the maſtery. Wherefore we muſt not lay the aſcendant under the oppoſition of the Moon juſt upon the very day of death, but ſome weeks before it. And, ſeeing we have an oppoſition, firſt without lati-

tude, and then with it; we therefore lay the introduction to this fatal murder firſt, under the oppoſition with latitude, and that was at the end of the feaſt of tabernacles, at what time the Jews firſt took up ſtones to ſtone him; but he eſcaped away and hid himſelf; and this was ſomewhat before the very day of his nativity, at the end of thirty-two years of age, on the 17th of October. Now, between the oppoſition without and the oppoſition with latitude are ſeventy-four days, and, during this time, Jeſus was ſtruggling with croſs fates, and preached privately in Judea, and not openly, for fear of the Jews: only, at the feaſt of dedication, he appeared in vindication of the blind man, unto whom he had given ſight. But at that feaſt again, took they up ſtones to kill him, and they ſought to take him, but he eſcaped, and went away beyond Jordan: and this was about the twenty-fifth of December, at thirty-two years of age: and yet he lived three months ſtill after that, but then it was as a wounded perſon, all the while debating with death: for the Jews condemned him to die abſolutely, and laid wait to take him, and he could not walk openly among them any more, but went away beyond Jordan unto Ephraim on the borders of the wilderneſs. To meaſure therefore from the 17th of October, or the morrow after the feaſt of tabernacles, in the thirty-ſecond year of Chriſt almoſt ended, unto the day of his nativity, there are thirty-one years and two hundred and ninety-ſeven days; which, turned into degrees after the rate of one year five days and eight hours to a degree, (as was before mentioned,) do make thirty-one degrees and twenty-one minutes; and theſe again ſubtracted from the oblique aſcenſion of the Moon's oppoſition in Libra, twenty-one degrees one minute, which is two hundred and thirteen degrees two minutes, do make the oblique aſcenſion of the aſcendant to be an hundred and eighty-one degrees forty-one minutes; and that oblique aſcenſion, under the elevation of thirty-one degrees and fifty minutes, places the aſcendant of this nativity in the ſign Libra, one degree twenty-ſix minutes; and from the oblique aſcenſion of the aſcendant, one hundred and eighty-one degrees forty-nine minutes, ſubtracting ninety degrees, the right aſcenſion of the mid-heaven muſt be ninety-one degrees and forty-one minutes; and the right aſcenſion placeth the mid-heaven itſelf in the ſign Cancer, in one degree thirty-three minutes: and now again ſubtract we the right aſcenſion of the Sun, which is two hundred and ſeventy-two degrees eleven minutes, from the right aſcenſion of the mid-heaven, which is ninety-one degrees forty-one minutes; or, becauſe that cannot be, from four-hundred and fifty-one degrees forty-one minutes, which is the addition of the whole circle of heaven to the right aſcenſion of the mid-heaven; and the remainder is one hundred and ſeventy-nine degrees thirty minutes of the equator, which, turned into

into the hours and minutes of the day, do beſpeak the equal time of Chriſt's birth to have happened at eleven hours and fifty-eight minutes in the afternoon, to which add one minute and thirty-eight ſeconds for equation, and the apparent time was eleven hours, fifty-nine minutes, and thirty-eight ſeconds, which comes within a ſmall matter of midnight.

The time of birth being thus propoſed, I calculate all the planets' places for this time, and direct them to their promittors, together with the aſcendant, mid-heaven, and the ninth houſe, in order to ſuit all other accidents according to this time, that by ſo doing, it may appear, according to the moſt experienced rules of Aſtrology, we have laid the time right. And, this being done, it appears firſt, that the angels adored him; but this act had nothing of the ſtars in it. Then, that the ſhepherds came and publiſhed his glory all over the city, and in thirteen days after came the wiſe men from the eaſt to worſhip him; all theſe were nothing elſe but the fruit of famous tranſits at the time of birth: the Virgin's Spike and Arcturus (two great and noble ſtars) were newly gone by, and, being within orbs, drew after them a goodly grace of honour and glory; Jupiter, who accidentally repreſented ſhepherds, as he was lord of the ſixth houſe, and naturally ſignified religious perſons, or royal prieſts, being in the aſcendant, and near upon the cuſp, was much about riſing, when the ſhepherds entered, and drew the prieſtly kings out of the eaſt to viſit him; the Sun, alſo a ſignificator of honour, was in conjunction of Venus, who had dignity in the ninth, and with the Flying Vulture, a royal ſtar, and the famous Fomahaut, by latitude, was within his beams, with theſe tranſits accompanying theſe honourable directions. Firſt, the mid-heaven was nearly coming up to the oppoſition of the Sun, and the aſcendant was haſtening after to the quartile of the ſame, and the Moon alſo was nearly in trine of the Sun and Mercury. But that which came neareſt to the purpoſe, was the Moon to the conjunction of Algol's Head, at the end of twelve days and odd hours, at the very point of time as the wiſe men came. Now this Algol's Head is a ſtar of Saturn and Mercury, and, though it be a miſchievous ſtar, yet it ſignifies preferment, though it be with a vengeance at the heels of it. And ſo it was here. For, the wiſe men being gone, Herod, by means of their coming, plotted Chriſt's murder, and forced him to flight. The mid-heaven alſo to the oppoſition, and the aſcendant to the quartile, of the Sun, acted much ſuch another part as Algol's Head did, giving honour of kings, though not without a miſchief in it. But the Moon in trine of the Sun and Mercury, argued an aptneſs of the native to be honoured both of kings and prieſts, and of all men in authority.

And, although these directions came not up until above four years after, yet, by means of good transits, the virtue of them distilled so long before.

After these things followed the flight into Egypt within the first year. And this needed no more anger than from what directions gave the preceding honour, as the Moon to Algol's Head, at thirteen days of age; for here Herod plotted his murder; and the mid-heaven to the opposition of the Sun at an hundred and eighty-five days end; and the ascendant to the quartile of the Sun at two hundred and two days end; and to Mercury at three hundred and fifty-two days end; for all this while was our Lord and blessed Saviour a stranger in a strange land, and an exile who durst not shew his head, neither durst his parents be known, who, or what, or where, he was. The Sun to Mercury as lord of the twelfth house, signifies a mischief by means of private enemies; and yet, as Mercury was also lord of the ninth, it helped out of that mischief, by means of a long journey: with these also accompanied the Part of Fortune to a quartile of the Moon at two hundred and ninety-three days end; and the mid-heaven to the opposition of Mercury at one year's end and one hundred seventy-two days: and lastly, the ascendant to the quartile of Mercury at one year's end and two hundred and fifty-nine days, (for so long continued our Saviour's exile in Egypt.) But when the Moon entered into terms of Venus in Taurus ♌ ♌, at two years of age and eighty-five days, he returned home with his parents. At much about the same time came Mercury also to the Flying Vulture, and Jupiter to the North Balance with latitude: and at three years and thirty-five days came Jupiter into his own terms: and at four years and one hundred and eight days, he came to a trine of Saturn: and a little after, at four years and two hundred and six days, the Moon gained the trine of the Sun: and in the next year, at five years of age and two hundred and eighteen days, she attained to the trine of Mercury: and Saturn about the same time came to a trine of Venus. Now during these times Jesus greatly increased in wisdom; and, besides that, the grace of God was mightily upon him. These things aptly furthered his great parts by nature. But at five years and three hundred and forty-eight days, the mid-heaven occurred to the quartile of Mars: and at six years and one hundred and eighty days, the ascendant was encountered with an opposition of the same. And during these times Jesus wanted not his share of worldly crosses: he seems to have been laden with quarrelsome affronts, and likely enough it is that his parents suffered in the same way, if they escaped sickness, and losses in estate and honour. Moreover, our

Saviour ſeems to have taſted ſome ſharp diſtempers of body himſelf, or elſe very great wrongs from his enemies. But ſtorms laſt not for ever: the aſcendant came to Jupiter, at eight years and one hundred and ſixty-ſix days, and gave him a very halcion time; and he then lived in much love of neighbours and kindred. At ten years and one hundred and fifty-two days, he ſeems to have encountered ſome more misfortunes, or elſe his mother bore them for him, by means of the Moon falling into the pit called the Dragon's Tail. But within three months after, Jupiter coming to the trine of Venus gave him great content, whether it was by means of ſome long journey, or by reaſon of the pleaſure of his ſtudies, or both: however, it was a pleaſant time, and the world ſeemed to welcome him with ſome of her favours.

But, at the end of twelve years and ſome three months over, he began to be taken notice of publicly for his great wiſdom and parts. Venus was lady of his aſcendant, and alſo principal ſignificatrix of his mind. And, at twelve years of age and fifty-two days over, ſhe came, by direction, to a ſextile of the Moon's diſpoſitreſs of his honour and advancement; which is as much as to ſay, ſhe introduced him into a lucky vein of being well accepted for his inward worth, and excellency of mind, amongſt men of power and authority. And the virtue of this good direction wrought to purpoſe at the paſſover after, at the latter end of March, about ſome forty-one days after the direction happened. But, from this time forward there is no queſtion but he was every year more and more noted and admired, as he came yearly up to the feaſt at Jeruſalem; for at twelve years and one hundred and nineteen days, which was but a month after the paſſover, the Part of Fortune came to a trine of Jupiter with latitude, and about ſeventy-four days after to the ſame trine without latitude; and at one hundred and ſixty-nine days over twelve years came up the aſcendant to a trine of Saturn out of the ninth houſe, with latitude, and eighteen days after that to the ſame trine without latitude; and theſe are directions to credit a man, amongſt ancient and ſerious people, to purpoſe. But that which hit neareſt upon the very week, was the direction of the ninth houſe unto the trine of Jupiter with latitude, which happened at the end of twelve years and one hundred and one days, at the beginning of April, preſently after the paſſover week; and the ſame houſe came to the ſame trine without latitude about forty days after. But, however, the directions preceding and ſucceeding all concurred to heap up the glory of his diſputation amongſt the doctors. Alſo theſe kind of directions made him dextrous at his calling too, in building houſes, and following his buſineſs ſeriouſly, and with great induſtry. After this, at over ſixteen, came the Part of Fortune to a trine

trine of Saturn, and that was good, but had relation chiefly to his trade, as if he had gained by it in dealing with elderly people. But, half a year after, the Moon to the contra-antiſcion of Venus was ill either to himſelf or his mother, or both. And at over ſeventeen, the Sun fell under the contra-antiſcions of Saturn, and that ſeems to have been grievous to his reputed father. At ſixteen years and ninety-eight days, the ninth houſe came up to the body of Saturn, and then no doubt but he was ſufficiently unhappy in his grave councils, and met with more deriſion than attention. And they, who formerly had applauded his wiſdom, would be apt enough now to betray their own weakneſs, in changing their ſtory. Yet Venus coming to the ſextile of the Sun a little after, in the ſame year, would not only allay much of that diſparagement, but alſo would be raiſing friends amongſt the more prudent ſort of powerful perſons, to reprove and bridle the licentious lips of envious and upbraiding tongues. At eighteen years and three hundred and ſixty-one days the aſcendant happened upon the trine of Venus, and that was an healthful and a pleaſant time, cleaving off the reproaches of Saturn and envious people. At twenty-two entering, the Part of Fortune fell into the lap of Venus in the fifth houſe, and rendered a time religiouſly pleaſant. And at twenty-two years and one hundred and thirty-ſix days, the ninth houſe got out of the clutches of envious Saturn, and encountered a trine of Venus, in the ſign Gemini. And this undoubtedly gave him to ſee ſavory fruits of his good counſels and grave admonition, to his great contentment. But towards the year ending, the Moon coming to the quartile of Venus interrupted the pleaſant progreſs of his affairs. And, in the twenty-third year well entered, he met with great oppoſition, as well from men in power as the rabble rout, greatly gainſaying his ſacred converſation, and this by means of Jupiter falling under the Moon's oppoſition, both without and with latitude. At twenty-four years of age, and two hundred and twenty-one days, came the Moon to the Foot of Orion, called Rigel; at what time might poſſibly happen the preferment into the order of the twenty-four, ſpoken of by Suidas, of which he never made either profit, uſe, or advantage, unleſs it were by accident. At twenty-ſeven years and two hundred and ninety-nine days, Venus, lady of the aſcendant and of the ninth houſe, fell upon the quartile of Saturn; and this adminiſtered unto him much of trouble in his mind, and of diſturbances in his religious courſes, and perhaps he met with ſome wrong in his journey to the feaſt of tabernacles, which happened about that time. At twenty-eight years of age complete, Jupiter attained unto the ſextile of the Sun, and that adminiſtered unto him much favour and reſpect from perſons of quality. But, the Sun being at the very bottom of heaven, it ſeems as if all his greateſt

greateſt friends favoured him, like Nicodemus, more by night than by day. At one hundred and fifty-days over twenty-eight years of age, the Sun was encountered with the quartile of the Moon. And at this time, John the Baptiſt entering into his miniſtry, Jeſus ſeems greatly to have been affronted by people of all ſorts. It is very likely too, that old Joſeph, his reputed father, yielded unto nature about this time; for the Sun ſignifies parents. And whether it was when Saturn came to the oppoſition of the Sun, or now that the Sun came to the quartile of the Moon, we cannot certainly determine; but much about this time it ſeems he left this world for a better.

But now the time draws on, wherein Jeſus began to ſhew himſelf the Chriſt; at this time he was baptized of John in Jordan. His kingdom was not of this world, neither was his miniſtry of men, or by man's authority, but by a divine commiſſion; and by ſigns and wonders it was confirmed to be ſo. We cannot therefore expect influence from heaven for thoſe things which come from beyond heaven; nor muſt we expect a commiſſion from the ſtars for thoſe miracles he acted as it were in defiance of them. And, as for what applauſe followed by virtue of thoſe miracles, we muſt look for the reaſon of it from the Maker of all things, rather than from any created being, though never ſo much exceeding all other creatures. Yet, for ſuch natural paſſages as amongſt his miracles did accrue, we cannot debar nature from executing her office ſtill. And firſt, we find him thruſt out contemptuouſly and rudely at Nazareth, with great ſcorn unto his ſacred function; inſomuch that he removed his houſehold upon it unto Capernaum. And in this great affront his mother alſo ſeemed not a little concerned, who removed her houſehold with him, from where ſhe ſeems to have been bred and born, unto a ſtrange place. Now at this time the mid-heaven, the ſignificator of Chriſt's honour and his mother's perſon, came to quartile of the Moon, which very fitly ſuits with all that happened. The direction came up on the ſixth of November, before the twenty-eighth year was quite run out. But the malice of it laſted not only unto this affront, which was acted in March of the twenty-ninth year entered, but alſo unto the paſſover following, whereat it encountered him with much ſnarling of the Jews againſt him, notwithſtanding all his great miracles. And worſe would it have proved, but that Jupiter, the natural ſignificator of his divine function, came to a trine of Mercury, lord of the ninth. This happened at twenty-five days over twenty-nine years of age, much about the time of his entrance into his miniſtry. And, though we cannot ſay it purchaſed him that honour, yet we can ſafely ſay that it prompted his human mind to comply with his divine commiſſion, and facilitated

his reception, wherever he came, with a kind of luck whereby this direction ſerved him; for God Almighty makes uſe of natural inſtruments to ſerve divine ends. About this time alſo came the ninth houſe to the mercurial ſtar called Caſtor's Head; and the Moon encountered the She-Goat, a ſtar of Mercury and Mars, at thirty-one years and two hundred and forty days. Theſe are ſtars furthering ingenuity, though not without troubles, and ſuch our Saviour wanted not for all the time of his miniſtration, until finally his aſcendant came to the oppoſition of the Moon, firſt without latitude, at the end of thirty-one years and two hundred and twenty-two days, about the beginning of Auguſt; at which time his neighbours of Capernaum began to deride his miniſtry, and the phariſees, complying with the Herodians, made him fly the country; and, laſtly, the aſcendant to the oppoſition of the Moon, with latitude, the aſcendant being in this figure Hyleg, and the Moon, which is Anareta, being on the eighth houſe, deprived him of life, as God had appointed it from the beginning.

Thus we find the time propoſed moſt fitly agreeing with all paſſages of his life, as well as with his death. But yet, to make ſure work, we uſed to compare the ſituation of a ſcheme alſo with the complexion and qualities of the native, before we determine that the time is right. And now to do as much by this; Firſt, it is apparent, by the known rules of art, that Jeſus was born, as it were purpoſely, and that ſo as may be diſcerned by the ſcheme of his nativity, to die a violent death. For here we have the Moon, the common ſignificatrix of life, ſitting upon the very brink of death, upon the cuſp of the eighth houſe: then we find her in conjunction with the very worſt of malignant ſtars, Algol's Head. The Dragon's Tail alſo is in the eighth, in leſs than ten degrees of her: but as bad or worſe than all this is Mars in oppoſition unto Jupiter in the aſcendant, and in quartile with Mercury, and the Sun in the fourth. It is true indeed, that, as he came into the world without ſin, ſo was he above the power of any influence of heaven to be able to hurt him: and, had he not voluntarily ſubmitted unto the infirmities of nature, they had never in the leaſt reached him. And, though the ſignificator of his enemies was ſtronger and better armed than ſuch ſtars were which ſtood for his own perſon, yet was his armour of innocency eaſily able to have overturned all, would he have uſed his mighty power to that purpoſe: but ſuch was his love, that he was willing to lay down his life; and therefore he put himſelf under the power of nature, in order to loſe his life. And hence, by means of this ſubmiſſion, Mars, in the houſe of enmity, and lord thereof, being ſtronger than Venus, lady of the houſe of life, or Jupiter, her aſſociate, placed in that

that houſe, rendered his enemies too ſtrong for him, and backed them with bitter choler, ſpite, and malice, againſt him. The Sun being in quartile to Jupiter and the aſcendant inclined the magiſtrates averſe both to his perſon and doctrine. Mercury alſo in the ſame quartile inclined the churchmen with the ſame averſeneſs to oppoſe him. Mars in oppoſition exaſperated the men of war. And, laſtly, the Moon ſtirred up the vulgar people to cry him down. And all this might have been as aptly foreſeen by his nativity when he entered the world, as it is now known by his life paſt it.

But, to purſue the reſidue of his perſon, as well as his condition, we find, that Libra, a cardinal ſign, of temper ſanguine, hot, and moiſt, aſcends; and Jupiter is in the aſcendant, near the point of riſing, at birth, in a ſign of his own nature; and Venus, lady of the aſcendant, in Aquaries, a ſanguine ſign too, do all beſpeak him to have been a perſon of a very level temper, and of a ſanguine complexion. Venus, in trine to the aſcendant in the houſe of Saturn, endued him with a ſober chearfulneſs in his converſation: and Saturn, being in a ſanguine ſign too, in trine of Jupiter in the aſcendant, from the ninth, or houſe of ingenuity and religion, and in dignities of Mercury, with a reception from him in the higheſt degree by houſe, infuſes melancholy into his temper, to mingle with his mirth, and feeds him with a mighty ſtrength of judgment and deep policy: alſo he diſtils gravity and ſerioufneſs into all his actions: and thus Jupiter, Venus, and Saturn, are moſt excellently united in him with the beſt of aſpects. To theſe we may add the Moon, with almoſt a moiety of her orbs in her exaltation, and there in trine of the Sun and Mercury. The Moon is the great miſtreſs of life and nature, and the trines to the Moon do gratify the native, even as ſtrongly as if they fell into the aſcendant. Hence therefore is he armed from the Sun with a majeſtic and a royal preſence, and princely prudence, and from Mercury with as great a ſtock of ready wit and ingenuity; and the rather, for that he is in Cazimi with the Sun, and in ſo ſtrong reception with Saturn. Together with all theſe we find Spica Virginis, a ſtar of the ſweeteſt influence of all the fixed ſtars in heaven, ſitting near upon the cuſp aſcending, and there admirably qualifying for oratory, and that eſpecially in divinity. Arcturus is there too, a princely ſtar, that adminiſters courage and a noble reſolution. Laſtly, the ſign of juſtice aſcends; and Jupiter, the planet of religion, joins with it, to increaſe devotion; and Saturn and Venus are both in ſigns humane and temperate. And, although our Saviour was not as common people are, yet had nature wonderfully ſet him out.

But

But yet there are exceptions. For the Moon is ill placed on the eighth, in an unlucky houſe, and joined with a peeviſh and crabbed ſtar, which muſt needs infect her to be ſo too. Mars is alſo ſet as if he ſtood on purpoſe to deſtroy a nativity, ſo oppoſite to Jupiter and the aſcendant; and, being ſtrong withal, he ſeems to threaten all good qualities with an overturn, infuſing nothing but choler, fury, and malice, into the native's head; and, diſpoſing of the Moon, he makes her ſo too. The Sun alſo looks upon the cuſp aſcending with an evil quadrature, and ſuch as uſually renders a native much more proud and ambitious than either wiſe or good-natured; and Mercury, complying with the Sun in the ſame aſpect, endeavours to incline this ſacred perſon unto theft and lies. But what now? Was Jeſus thus? or rather does not Aſtrology belie him? No, neither. For, had theſe evil aſpects courted an ordinary nature unto evil manners naturally, yet would they not have forced him, but he might have overcome all by gracious habits. But much more than this muſt we note in our ever bleſſed Lord Jeſus Chriſt. For, he being born without ſin in his nature, the heavens wrought upon him in a different manner of influence from what they do by us. For, ſeeing that the divine nature withheld ſo as no ſin could enter him, the worſt of aſpects (for matter of qualification) became the beſt unto him. For, by how much an oppoſition or a quartile is a ſtronger aſpect than a ſextile or a trine, may they be withheld from doing harm, they muſt needs aſpect with the greateſt force of their virtues. And thus the oppoſition of Mars, falling into his head, inſtead of fury and choler, adminiſtered the greater courage in him; and the quartile of the Sun, inſtead of pride and ambition, gave him the greater majeſty and wiſdom; and the quartile of Mercury, inſtead of lies, gave him the more prodigious wit; and the Moon with Algol's Head, inſtead of peeviſh, made him the more ſoberly wiſe. But we muſt remember, that, though Chriſt could not ſin, yet die he could. And thus therefore oppoſitions and trines, and evil ſtars, were as evil to him, in as high a degree, as unto the meaneſt of us; for in all things, ſaving ſin, was he as we are.

Next proceed we to his body, only ſo as to compare that too with our ſcheme. For, though we have no proof either of his ſtature or his colour, yet may we be bold to ſay (by rules of art) that, Libra aſcending, he was ſomewhat inclined to be tall and fair: but this was the leſs, few degrees of that ſign aſcending, and they in terms of Saturn: elſe is there nothing to except, unleſs the Moon, with Algol's Head, may be thought ſomewhat to abate from both. Jupiter in the aſcendant gives an handſome brown feature, hinders not tallneſs, but beſpeaks

ſomewhat of corpulency; ſave that the trine of Venus from Aquaries, and of Saturn out of Gemini, forbid it. Jupiter gives a grey eye, and ſo ſays Venus; and none can hinder. Venus would gladly beautify the face, by virtue of her intereſt in Libra, and ſomething ſhe does to render it rather fair than brown. And Saturn from Gemini can hinder but very little: he would pacify, but Jupiter and Venus are reſolved to keep up the complexion. Jupiter adminiſters brown hair, and Venus renders flaxen: but Saturn would have it black; whence, between both, Jupiter carries it. Venus gives a pleaſant ſmiling look, and Jupiter denies it: not only Saturn attempts it, but prevails no farther than to render it ſoberly ſerious withal. The Sun and Mercury, with their trines ſo near the cuſp, would fain deform; but Mercury in the Sun has not power to darken. The Sun would only caſt ſwarth; but Jupiter in the aſcendant on one ſide, and the Virgin's Spike upon it on the other ſide, utterly defeat him. Mars in oppoſition would fain ſcarify, but Jupiter ſo near defies him alſo. Laſtly, the Moon between Aries and Taurus contraries but little from the reſt; eſpecially for that ſhe has ſo few rays falling into her boſom. The moſt ſhe does in oppoſition is only, by means of her place in the eighth, and being with Algol's Head ſo near, to wrinkle the brows, and furrow or dent the cheeks, but ſhe wants ſtrength. Jupiter would have a full face, and Venus a round; and ſo it is concluded between them, ſaving that Saturn and the Moon together prevail ſo far as to render it oval.

Laſtly, as for his other fortunes. Firſt, we find his aſcendant and ſixth well fitted with a very ſtrong conſtitution for health. The oppoſition of Mars and a quartile of the Sun and Mercury prevail to harm more by unlucky outward accidents than by inward diſtempers. His houſe of wealth is directly oppoſed by the Moon, lady of the mid-heaven, and is not defended with any good aſpect. His mid-heaven is alſo very low, the lady of it is ſufficiently afflicted; and, being incumbered with a croud of evil aſpects, had no help of either of the fortunes. No, the Sun in the very bottom of heaven beſpeaks that this native's kingdom is not of this world. Only the Moon upon the houſe of death, after void of courſe, is in trine of the Sun, which ſhews to promiſe his kingdom by death, or after it. His ninth houſe has the help of both the fortunes. But Saturn bodily dwells there, and hatcheth a world of croſſes, both in his functions and long journeys. His houſe of enmity is very ſtrong, with the lord thereof therein, and at home in his own houſe, and threatens malice enough. The eighth houſe is even malignant too; and ſo is the lord of the twelfth, ſaving his trine to the Moon. But this lord is under the Sun, weakens his force,

and diſcovers all his private ſpleen. His fifth houſe, or houſe of children, has a rich jewel in it; and the lord thereof looks pleaſingly upon the aſcendant, which argues he had a body ſufficiently fruitful for iſſue. The lady of the aſcendant alſo in the houſe of children, in trine to the lord of that houſe, and both in good aſpect unto the houſe of marriage and the lord thereof, do all agree, that it was no hindrance in nature which rendered our Saviour wifeleſs or childleſs. No, it was his great gravity, or rather his infinite piety, which, for the Kingdom of Heaven's ſake, led him to deſpiſe nature's treaſures. And hence came it to paſs, that the church was his only ſpouſe; and by her hath he a numberleſs offspring of holy ſaints unto his children. The lord of the ſixth is in the aſcendant, and the great fortune; whence were his ſervants true and faithful: only one Judas (when that ſixth houſe came by direction to the quartile of Mercury, in the entrance of the houſe of enmity) fatally betrayed him; and the reſt, more out of fear than for falſehood, forſook him and fled. The lord of the ninth is very low, and in quartile of Jupiter and Mars, and in conjunction of the twelfth lord; which rendered his friends men of low condition, and befriending him more by night than by day; as being terrified by mighty enemies, and not encouraged by any outward promiſes from himſelf. The lord of the third is in the houſe of enmity, and thence rendered moſt of his neighbours bitter and envious, eſpecially during the times of ill directions operating. Only Jupiter, having dignities in that houſe, made other of his neighbours and kindred as much his friends. Laſtly, the Sun upon the cuſp of the fourth ſeems fitly to comply with that ſovereignty which attended upon his death, and appeared by his reſurrection and aſcenſion into heaven. When Adam entered, the Sun was juſt upon ſetting. When Jeſus Chriſt was incarnated, he was juſt upon riſing. But at his birth he was at loweſt. For it was not the Sun of the Firmament, but the Sun of Righteouſneſs, who aroſe with healing in his wings.

Such was the fortune of our Saviour, during his progreſs through this earthly world; and ſuch were the qualities of his humane mind, even as the ſtars deſcribe them; and ſuch were the complexion of his humane body, juſt as the heavens do beſpeak. And, though we never ſaw his perſon, or any true portraiture of the ſame, yet know we, by the ſcheme of his nativity, that he was a man ſomewhat tall of ſtature, of an oval face, of a ruddy complexion, between fair and brown, of a grey eye, yet ſharp and piercing, of a bright brown hair, of an high forehead, of much beard, of a pleaſant look, ſmiling, yet ſoberly ſerious, and of a body well compoſed, and indifferently ſet, between

ſlender

ſlender and corpulent. And all this know we by the canons of Aſtrology. And that thoſe canons are true, it is no ſmall evidence, in that all the known paſſages of his life ſo punctually comply with them. And, be theſe canons true, (as we know by multitude of experience that they are certainly ſo,) then it appears by theſe canons, that at midnight of December the twenty-fifth day, was 1668* years compleat, ſince his birth. And every birth-day of this our ever bleſſed Lord and Saviour Jeſus Chriſt falls on the twenty-fifth day of December. His life points out the very moment of time whereon he came into the light. And the ſcheme of the heavens to that moment is a true picture of his life; and ſuch as no moment can ſhew again, in any hundred years time, before or after.

To theſe may be added, the frame of the heavens at his death, ſo fitly ſuiting with the time of the great buſineſs in hand, and deſcribing what was done. And firſt we note, that on the over-night of the paſſover feaſt, at what time our Saviour was apprehended, the ſign of the fourth houſe in the nativity (which always carries with it the character of death, or the end of every matter) was then aſcending; and the Sun, which was therein at birth, was then in the bloody ſeat of Mars in the radix, which was at that point of time the fourth houſe, or the bottom of heaven, ſhewing all the glory of his preſent life to be lying in the duſt, and his end of days haſtening apace to overtake him. The malignant Saturn was upon the houſe of pleaſure, enviouſly eclipſing all his mirth: Jupiter, who was radically a great aſſiſtant in the aſcendant, was the lord of the aſcendant, and ſignificator of life at this time, but was locally in the houſe of ſervice and ſlavery, in conjunction of Mars, lord of enmity in the nativity, and now lord of his end, who was greatly afflicting him in the radical place of Saturn. The ſignificator of Judas in this ſcene was Mercury in his detriment and fall in Piſces, who, as he ſtands in the third, with the lady of the mid-heaven in conjunction, and diſpoſes of his maſter in the ſixth, afflicts him with a malignant quartile; and laſtly, the Moon, which was radically in the eighth, or houſe of death, was now lady of death, and, being advanced unto the top of heaven, ſeemeth to ſtand there trampling on the head of the Sun in the fourth, as it were in his grave, with her worſt of rays, and they too not a little poiſoned with the nearneſs of the Dragon's Tail. Such was the ſtate of heaven at his apprehenſion by Judas and his company at twelve o'clock at night, on the evening preceding Friday the third of April.

* The year in which this author wrote, and calculated our Saviour's nativity. Let it be remembered, that the alteration of the ſtile has nothing to do with this calculation.

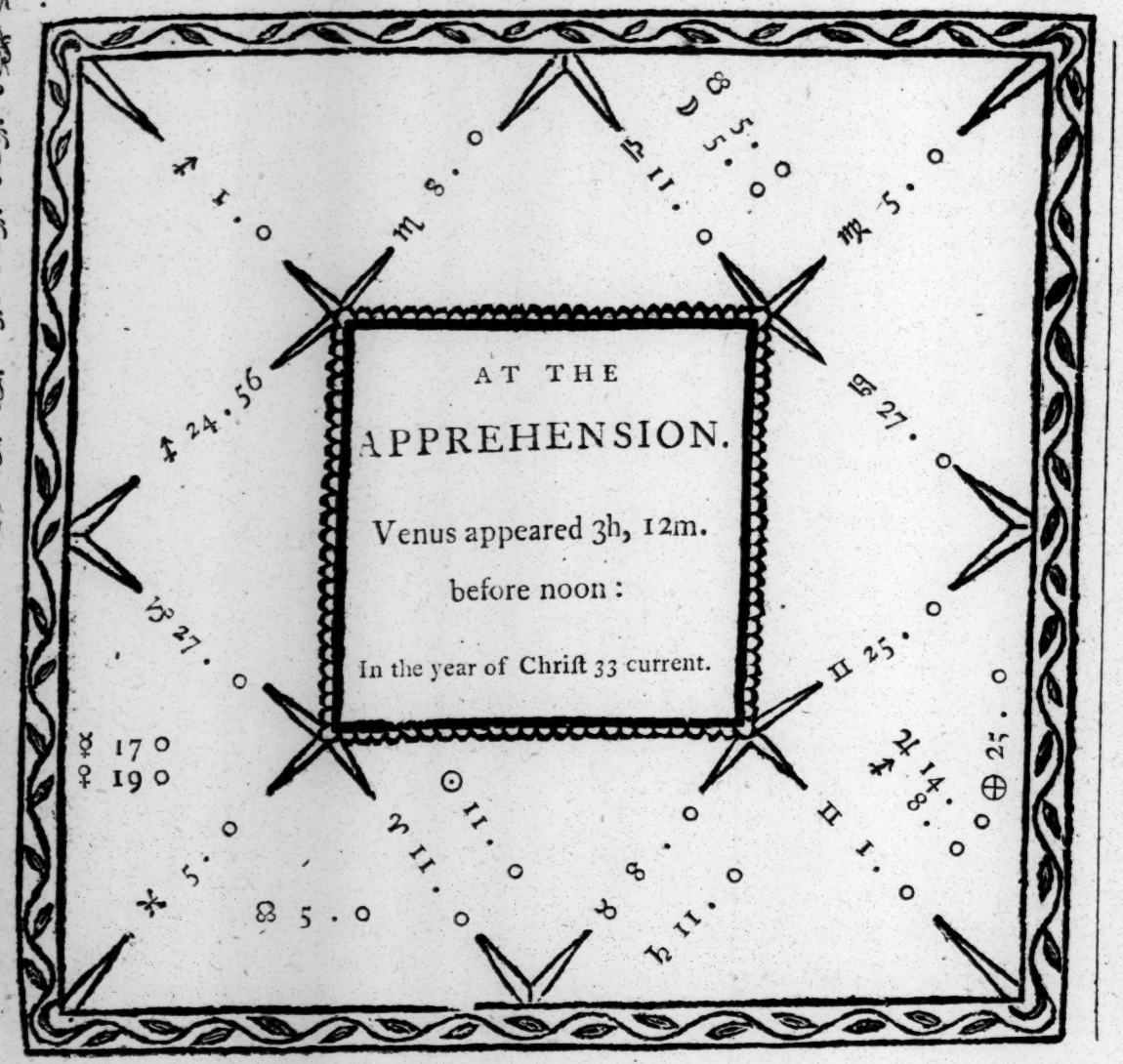
As the Sun approached the aſcendant, Jeſus was led before Pontius Pilate, the Moon in the ſeventh maliciouſly oppoſing; for ſo the judges at his firſt apprehenſion became now his accuſers, and, poſſeſſing the natural ſign of Chriſt himſelf, which aſcended at birth, and which was the ſign of juſtice, as the *labourers in the vineyard*, under pretence of religion, caſt they him out of his own: and Mercury and Venus, one ſignifying the traitor, and the other the magiſtrate into whoſe hands he was betrayed, were then in the twelfth, acting the part of private enemies. But, as the Sun drew into the eleventh, or houſe of hopes and friends, and there infected by the envious place of Mars in the radix, Pilate alſo, his ſome-while friend, yielding at laſt to the oppoſition of the Moon, or the rabble, and turning enemy, condemned him to be crucified.

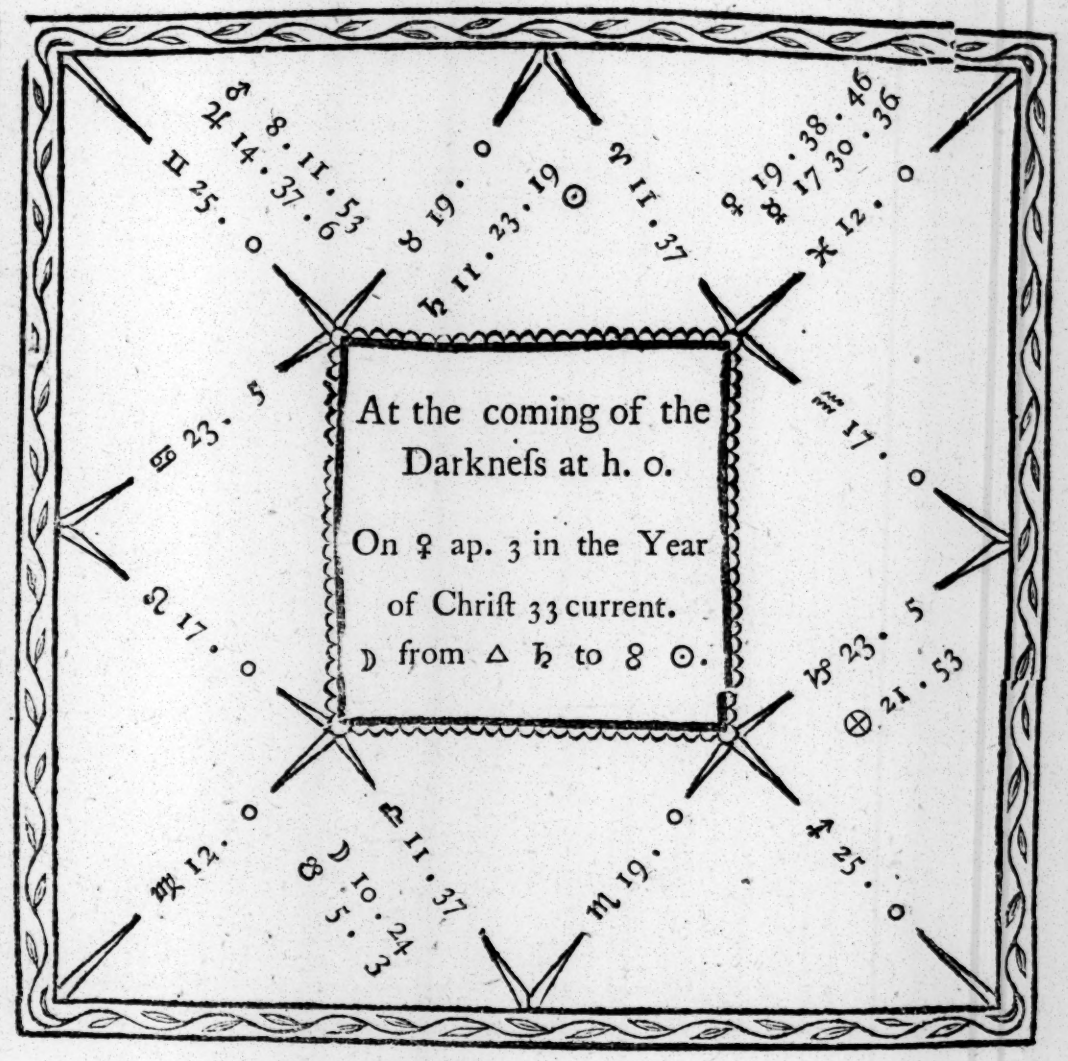
And, by that time the Sun in the radical chair of Mars came into the houſe of honour, the Sun of righteouſneſs was lifted up upon the croſs, as if he was haſting towards heaven, and that in order to draw all men after him. And here the Moon, ſignifying the rabble, oppoſes him with bitter railings. Saturn upon the eleventh, and lord of enmity, complies with them to deſtroy his hopes; and Jupiter, lord of the ninth, ſignifying the prieſts, and Mars the ſoldiers, being both in the twelfth, are private enemies. But finally, as they continue railing and reviling, lo! at the very point of high noon, an univerſal darkneſs overwhelmed all, and the Sun himſelf bluſhed to behold what curſed things were acting. The Sun was now where Mars was at birth, as it were diſpoſed of by his mortal enemies. Jupiter, which aſcended at birth, was in the hands of Saturn, in his very ſeat of the radix, as it were in the dungeon of bitter reſtraint, and Mars, the natural enemy, was afflicting him there. The Moon, which was radically lady of the mid-heaven, and placed upon the houſe of death, was now at length ſettled and ſeated together with the Dragon's Tail upon the aſcendant, or the ſeat of life, as who would ſay, the utmoſt period thereof is now expiring, and, even as the darkneſs fell, the Moon upon this place of life was juſt underground with it.

Laſtly, at three in the afternoon, the darkneſs vaniſhed, and the light returned; and then was the Sun falling into the houſe of death, ſtill being in oppoſition of the Moon. Saturn was in the ninth, enjoying the eccleſiaſtical, and Mars in the tenth, uſurping the civil, authority. But, as Chriſt died, all his miſery died with him: and that death brought light into the world, and uſhered our ever bleſſed Saviour in that glorious light into his eternal glory. And finally, the Moon aroſe at ſun-ſetting; but it was eclipſed, ſignifying the fall of all ſuch as thought to riſe upon their ſovereign's ruins. And the frame of all theſe things ye may behold as follows, in the annexed ſchemes:

But

SCHEME of the HEAVENS,



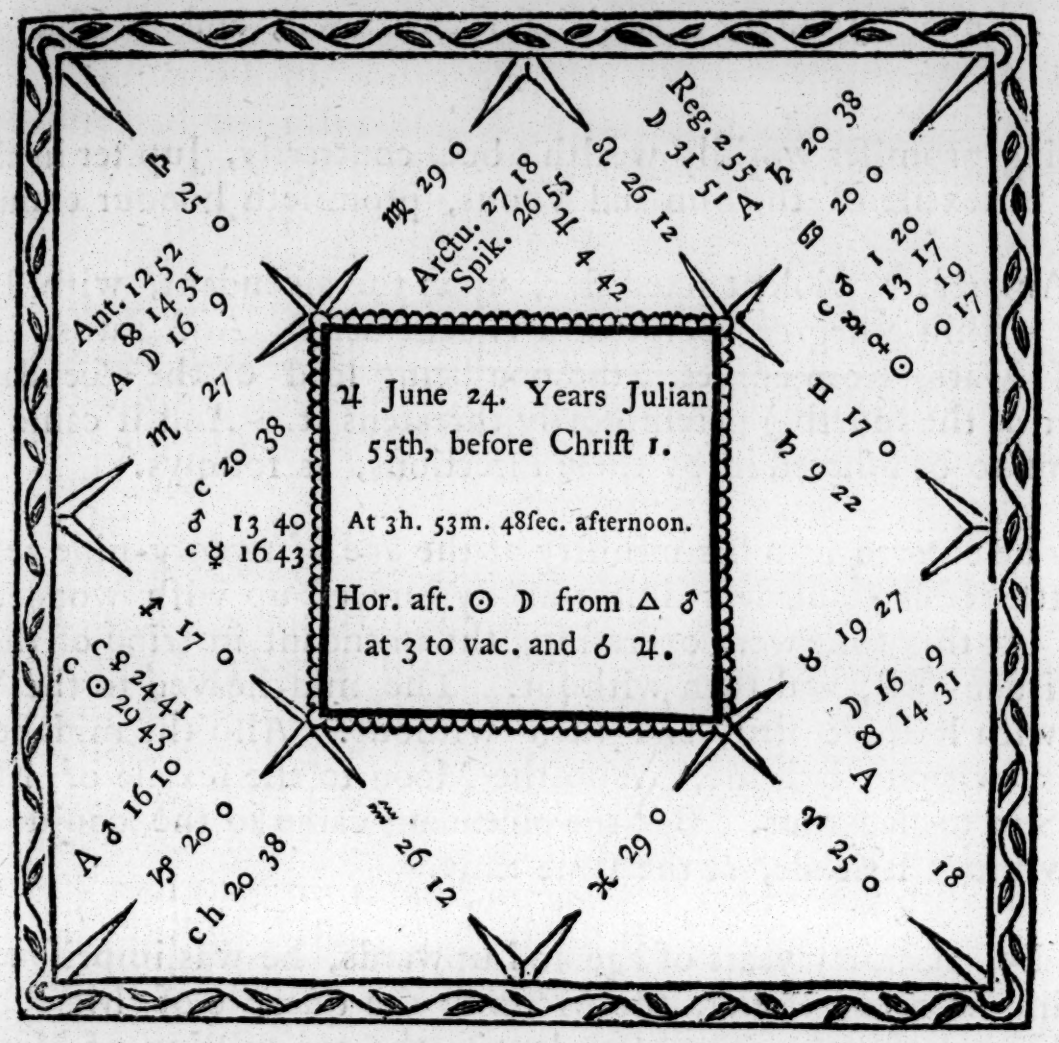


At the APPREHENSION and CRUCIFIXION of CHRIST.

To face page 910.

But, becauſe the life and death of St. John the Baptiſt was ſo nearly related to the life and death of our ever bleſſed Saviour, and the day of his nativity appears alſo with much ſhew of certainty, I have therefore taken the pains to calculate a ſcheme of his nativity alſo, as follows:

NATIVITY of ST. JOHN the BAPTIST.



☽	South Latitude	5	2
♄	South Latitude	0	50
♃	North Latitude	1	15
♂	South Latitude	3	45
♀	North Latitude	1	6
☿	South Latitude	1	13

Here the Dragon's Head and Antares, with latitude upon the aſcendant, give a very bold man; the Moon, with Regulus in trine of Mars, confirms the ſame.

The ſign Scorpio, with the contra-antiſcion of Saturn in the aſcendant, give one of a ſurly and auſtere diſpoſition; Saturn in oppoſition of Mars confirms the ſame.

The antiſcion of Saturn on the ninth, with the Moon upon the aſcendant, with the Dragon's Head, as alſo the Sun, Venus, and Mercury, in ſextile of Jupiter, inclines unto honeſty, gravity, and good manners.

Mercury in reception with Jupiter, and in trine to the aſcendant; alſo the Moon in trine of Mars, and in reception with the Sun, and the Sun in the ſextile of Jupiter, give a ſufficient wit, and a ſound judgment.

Nothing promiſes worldly wealth; but, contrarily, Jupiter in the mid-heaven, in ſextile of the Sun and Venus, promiſeth honour enough.

But Antares, a violent fixed ſtar, upon the aſcendant, with latitude, and that within a degree, beſpeaks a violent death. And Saturn in oppoſition of Mars, from angles, (the one being lord of the aſcendant, and the other of the fourth,) peremptorily threatens it. And it came to paſs, is it ſeems to be uſhered in by theſe directions, as follows.

Firſt, he entered into his miniſtry at the age of twenty-nine years, and ſome little odds; and was immediately buoyed up with wonderful applauſe. At this time were operating, the aſcendant in trine of the Moon with latitude firſt, and then without. The mid-heaven to the Virgin's Spike, with latitude firſt, and then without. Alſo the mid-heaven to Arcturus, without latitude. Alſo the Moon to the ſextile of Mercury, and the Sun to Regulus. But the aſcendant came to the conjunction of Mars, without latitude, at the ſame time.

Secondly, at thirty years of age and upwards, he was impriſoned. At which time were operating, the Moon to the quartile of Mars, and the Sun to Hydra's Head. The aſcendant to the conjunction of Mars, with latitude, and the mid-heaven to the quartile of the Sun, were coming up. But

Thirdly, he was beheaded: at which time came the aſcendant to a conjunction with Mars, with latitude, at about thirty-one years of age, and two hundred and ſixty days, or thereabouts; and the mid-heaven to the quartile of the Sun was near in action about the very ſame time.

Laſtly, we find how this death was brought about by a ſhe private enemy; and ſuch a one we find Venus, lady of the twelfth, with the Sun, lord of the mid-heaven, in the eighth.

On

On ELECTIONS.

What is meant by Elections, is nothing more than projecting a ſcheme of the heavens, to find the ſeveral poſitions and configurations of the planets on any given day whereon we propoſe to begin any buſineſs of importance, to take a long or intereſting journey, to make overtures of marriage, or to purſue any object of our happineſs or advantage; for the purpoſe of chuſing what is vulgarly called a lucky time to begin, that is, when the influx of the principal ſignificators is ſuch, as ſhall correſpond with the deſires of our mind, and with the buſineſs, whatever it may be, we wiſh to take in hand.

I purpoſely declined taking notice of this ſpeculation in the Firſt Part, that I might not be laughed at; which I muſt own the abſurdity and folly of thoſe, who on every ludicrous and trivial occaſion have reſorted with religious ſolemnity to this cuſtom, have given but too much occaſion to inſpire; yet I will now take leave to hope, that enough has been ſaid to ſhew, that in our more important concerns, and in the real and heart-felt perturbations of our minds, upon the commencement of any arduous and extenſive undertaking, it may be as well to chooſe thoſe ſeaſons when the beſt and moſt favourable influences of the heavens concur, as when they put forth the moſt noxious and diſcordant irradiations. To a thinking mind, there cannot be a moment's heſitation, ſince no man in his ſenſes would prefer a ſtormy tempeſtuous day to ride out for pleaſure, to thoſe diſtinguiſhed by calmneſs and ſerenity; nor would he chooſe an intenſe froſty morning for the pleaſures of a cold bath, which is luxuriant only in a milder ſeaſon; and yet all theſe differences in the weather are produced by the varied poſitions and changes of the planets, by an influx and effect upon the ambient matter, which we can no more ſee, than we can the influx produced by the ſame bodies upon the bent of our minds, or which determines this certain order of times, ſo fitly appropriated to all human concerns, that the ſcriptures piouſly recommend a due obſervation of them, and which, the pſalmiſt declares, *are beautiful in their ſeaſons!*

Thoſe, therefore, who wiſh to conſult the heavens, previous to any important undertaking, ſhould project the horoſcope for that preciſe time when they feel their inclinations moſt completely bent upon engaging in the buſineſs. This will ſhew them the particular influence of every ſignificator then operating; and, being compared with the genethliacal figure of birth, and with thoſe directions in the nativity, which are to operate both for our good and evil, will, upon a fair and true

compariſon, quickly inform us whether the buſineſs in contemplation will generally or eventually turn out to our advantage, or not. But, for the more particular diſcovery of what relates to the good or ill ſucceſs of the buſineſs itſelf, with all its conſequences and collateral incidents, a figure muſt be projected of the exact time when that buſineſs is begun, and the face of the heavens then operating, moſt particularly and minutely conſidered. The ſigns, the ſignificators, the angles of the figure, and the good and evil places of the horoſcope, are to be allowed their natural and accuſtomed implication, exactly the ſame as in all the rules heretofore laid down; and, if the two figures thus projected form an harmony and concurrence with the figure of birth, and fall in with the good directions and revolutions thereof, the undertaking will undoubtedly be proſperous, and the buſineſs ſucceſsful. But, if theſe figures are diſcordant in themſelves, and oppoſe the benevolent ſignificators in the geniture, it will, if purſued, prove dangerous or deſtructive to the native, and will forward the evil events prenoted by the directions of the geniture.

A mediocrity in the poſitions and influences of the ſignificators, and of the angular houſes of the elective figures compared with the geniture, will, as in all other caſes, produce a medium between the two extremes, and ſhew that the event of the matter in hand ſhall neither greatly ſerve, nor materially injure, the party then about to engage in it.

END of the SECOND PART.

AN

ILLUSTRATION

OF THE

CELESTIAL SCIENCE

OF

ASTROLOGY.

PART the THIRD.

CONTAINING THE

METEOROLOGICAL PART of URANOLOGY;

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RULES for prejudging the Revolutions of every Part of the habitable WORLD.

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AND BY A

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By EBENEZER SIBLY, ASTRO. PHILO.

PRINTED IN THE YEAR MDCCXCII.

AN

ILLUSTRATION

Of the CELESTIAL SCIENCE of

ASTROLOGY.

PART the THIRD.

THE meteorological part of Aſtrology is that which enables us, by a certain well-known influence of the planets, ſeconded by obſervation and experience, to aſcertain the cauſes of the different qualities of the air, the generation of meteors, thunder, lightning, and all the various phenomena of the heavens; whence the predictions of the weather, of the temperature and quality of the four ſeaſons of the year, and of the proſpect of a healthy and plentiful time, or of plague, peſtilence, and famine, are neceſſarily deduced.

This part of the ſcience likewiſe comprehends the doctrine of eclipſes, comets, blazing ſtars, and the great conjunctions of the ſuperior bodies; whence the revolution of empires, the fate of kingdoms, the renovation of cuſtoms, and the civil and political fluctuation of all the provinces, ſtates, principalities, and commonwealths, upon the ſurface of the globe, are ſought out and predicted. We ſhall therefore arrange theſe ſpeculations under their reſpective heads, and conſider them diſtinctly in the order they ſtand.

Of METEORS in GENERAL.

Meteors are divided into two ſorts or claſſes: the one riſing from vapours and exhalations, called imperfectly-mixed bodies, becauſe they are eaſily reduced into their firſt nature, or proper element, as into hail, ſnow, or water; and the others are termed perfectly-mixed, as thunderbolts, and ſuch-like petrified ſubſtances, becauſe they cannot ſo ſoon be converted into the firſt element from whence they were derived. The

material cauſes of all meteors are hot and moiſt vapours, or hot and dry exhalations from water and earth; the efficient cauſe is from the fixed and wandering ſtars, by virtue of whoſe beams a light rarefied ſubſtance is extracted from groſs and heavy bodies, as vapours from water, and exhalations from earth. Their qualities are heat and moiſture, which produce diverſities of effects, eſpecially in thoſe which are leſs perfectly mixed, and of a light and convertible nature.

Vapours conſiſt of the four elements; but the ſubſtance is water; as the ſteam of a boiling pot, which hangs like dew upon the lid or cover. Exhalations are commonly like ſmoke, of a hot and dry quality, as is perceived in a ſummer's day to offuſcate the air, or make it ſeem duſky with the aſcending of thin fumes; and after this uſually comes thunder, which ſhews from whence theſe exhalations were extracted; for out of fire and air only no meteor can generate, as wanting matter; the fire of itſelf being an element ſo ſubtile that it cannot be purified; whereas all exhalations and vapours muſt be refined, and conſequently extracted from ſome groſſer body. For the air, if much rarefied, will turn to fire, as is ſeen in the violent motion of wheels, and in ſuch things as are ſet on fire by rarefaction, where the matter is dry and combuſtible. When the air becomes groſs, it turns to water; as appears from our breath in the winter ſeaſon, or from the incloſed air in vaults, or other hollow places, which will quickly be condenſed by oppoſition of the outward air, or coldneſs of the place, eſpecially againſt rainy weather.

But the element of air is divided into three ſeveral regions, or parts, variouſly qualified, in which are generated many imperfect and mixed bodies; and theſe diviſions are nominated the upper, middle, and lower, regions of the air. The firſt and uppermoſt is cloſe adjoining to the element of fire, and hath a circular motion from eaſt to weſt, carried about by the *primum mobile*. This region of air is perpetually hot and dry, and, by reaſon of its violent motion and proximity to the fire, will not admit the generation of clouds, becauſe of the heat, and remoteneſs of the earth from whence they are extracted. To this place are lifted up exhalations, by nature hot and dry, which eaſily aſcend to that height, by reaſon of their heat and levity. Theſe imperfect bodies, by the heat of the Sun, and influence of the ſtars, are conceived to be exhaled from the earth, or out of lakes, rivers, ſeas, and other watery places; and this meteor, as it aſcends, leaves the groſſer parts in the loweſt and middle regions; and, as it rarefies, it elevates itſelf unto the upper region, like a ſubtile and thin fume.

Theſe exhalations, having penetrated the middle region, and attained unto the height of the elements, are circumvolved with a ſlimy matter, oily, and apt to be inflamed. Thus having aſſumed a body, it is violently carried about with the air, until with the motion and vicinity of the fire it is inflamed; and then, nouriſhed with more exhalations continually drawn unto it, it burns and converts itſelf into divers forms, according to the diſpoſition of the matter then generated.

But others appear to fall, and ſlide through the air; the lighteſt part being conſumed, or drawn away by ſome other means, or the levity of it being unable to ſupport the groſſer part, lets it deſcend obliquely through the air; and, thus enlightened, is termed a falling ſtar. Some conceive that this meteor aſcends not ſo high, being of a groſs body, (yet hot and ſtriving to aſcend,) but is repulſed by the coldneſs of the middle region, or the moiſtneſs of the clouds; and ſo, by reaſon of its own weight, and by the oppoſition of the element, it is thrown down again. The ſubſtance of it is like a jelly, tranſparent, lucid, and apt to be illuminated.

Fiery meteors are uſually moved, by the region they are in, from eaſt to weſt, according to the raptile motion of the ſpheres; though Seneca affirms that he perceived one which moved parallel to the horizon, from the north by the weſt into the ſouth, and ſo by the eaſt into the north again. This is by no means improbable, ſince many lucid meteors move with the air, and are impelled by the matter which nouriſhes them; as may be ſeen by fire in ſtubble. Another kind of meteors are ſeen to remove ſuddenly from one place to another, caſting forth ſparks like fire, and are by ſome termed goats; whilſt others again appear fixed and immovable, both in reſpect to latitude and longitude. Theſe are generated in any part of the heavens, and at all times of the year; but rarely, in cold countries, at any other time than autumn; for then the heat is ſufficient to raiſe up the matter, and the temperature of the air is apt to ſuffer the exhalations to draw to it a ſlimy matter, which cannot exiſt in the ſpring time, the heat not being then ſufficient to elevate them. And in ſummer, the exhalations are not ſo groſs, becauſe the Sun's heat diſſipates thoſe vapours, and rarefies the air; and, if it could be drawn together, the middle region is ſo cold, that it cannot aſcend to the upper; and the winter quarter is ſo cold and moiſt, and oppugnant to ſuch exhalations, that it is quite unapt for the generation of meteors of this kind.

The middle part or region of the air is generally conceived to be vehemently cold and moiſt, by antiperiſtaſis: and its effect alſo proves

the ſame. And this we ſee in all things that are oppugnant, incloſed, and comprehended by their contraries; for being of greater force doth cauſe the contrary, which is incloſed, and not being able to break forth, and at the ſame time repulſed by its oppoſite quality, contracts, and, as it were, fortifies itſelf. This is ſeen by experience in all living and ſenſitive creatures; their inward parts being much hotter in winter than in ſummer: and their ſtomachs apter and more able to digeſt their food. The cauſe is, that the heat is then repulſive to the inward parts, by the oppoſition and coldneſs of the outward air. Beſides, the fire, and all combuſtible things, will burn more violently in winter than in ſummer; and, the colder the weather is, the more it will ſcorch. The reaſon in all theſe is the ſame; ſince the fire is found to grow more violent, by how much the more it is oppoſed by the contrary quality of the ſubdued cold. The caſe is the ſame in the middle region of the air; for the upper part is made hot by the violent motion of it, and by its proximity to the element of fire; and the lower region is made hot by reflection of the Sun-beams; whence the cold included between them becomes the more violent in proportion as the lower region is inflamed by the Sun's reflection, and by that means is colder in the heat of ſummer than in winter.

Theſe diviſions or portions of the air have no determined ſpace; nor hath the water in reſpect of quality; for, by the motion of the celeſtial bodies, both cold and moiſture being drawn together, the element of water will increaſe, by which the air muſt of neceſſity diminiſh. So, by the conjunction of heat and moiſture, the ſphere of water will be diminiſhed, and the air as much increaſed. By this means the air more abounds in ſummer than in winter, and the water more in winter than in ſummer; and thus the middle region of the air is occaſionally contracted and dilated, and is conſequently greater at one time than another.

By the heat of the Sun-beams, and influence of the ſtars, meteors are elevated to the middle region of the air. Thoſe which by nature are temperately hot and moiſt are extracted from wet and wateriſh places; yet they retain as much heat as is ſufficient to elevate them unto the height of the middle region, where, by reaſon of the coldneſs of that place, they are condenſed, and there generate ſeveral kinds of imperfectly-mixed bodies. The clouds, thus incorporated, are with the cold turned into ſnow, and congealed many times before it engenders water. To prove this aſſertion, we may obſerve that ſnow, if compacted or beaten together, is not ſo ſoon diſſolved into water, as ice will be, by the Sun, or any other means; which argues, that, had this ſubſtance

been water firſt, it would have been ſooner reduced. Theſe vapours, or thick exhalations, drawn up into the middle region of the air, are often digeſted and turned into water, and from thence diſtilled down like miſts, or in very ſmall drops; for the greateſt rain is ſuppoſed not to fall far through the air, but out of the inferior part of the lower region.

It is generally conceived, that the rain which falls from the middle region deſcends in little orbs, whereby to preſerve itſelf, and to reſiſt the violence of the air through which it paſſes; and it becomes ſmall, by reaſon of the diſtance and time it occupies in falling. For hail demonſtrates both the bigneſs and rotundity of the drops, which from humid exhalations, drawn up into the middle region, are there converted into water; and, immediately as the drops diſtil down, they are contracted into ice by the coldneſs of the air, in that part which is called hail, derived from the High Dutch *Hagell*, or from the Hebrew *Egell*, which ſignifies congealed drops.

In the winter ſeaſon it is ſeldom obſerved to hail, becauſe the cold in the middle region is more remiſs than in warm weather; and in ſummer-time it is ſeldom obſerved in any very hot day, becauſe the heat of the lower region will not permit it to paſs, without diſſolving it before it reaches the earth. But in the ſpring, and in autumn, we frequently ſee, and are ſubject to, hail-ſtorms; the heat being then ſufficient to elevate the matter, and yet not ſo violent as to diſſolve it in its fall. Sometimes, however, it happens that very large hail-ſtones are precipitated at Mid-ſummer, or in the very hotteſt ſeaſons; and theſe hail-ſtones are then the greater, if the elevated matter be ſufficient, by how much the more its nature is oppoſed by the lower region, made hot by the reflection of the Sun; for in all times of the year, and in all countries, there are more and greater ſtorms of hail obſerved to fall in the day than in the night.

There is unqueſtionably a fiery nature included in hail-ſtones, very different from the heat of that ſubtile vapour which occaſions it to aſcend the middle region; for by the force of contraries it is evidently congealed, as may be illuſtrated by the ſimple quality of ſalt, which, being hot and dry, is made of water whoſe natural temperatures are directly oppoſite; being cold and moiſt in open weather, or by the fire-ſide, or in the ſummer ſeaſon. Take a handful of ſalt and mix ſome ſnow with it; ſtir them together till they incorporate; and they will immediately contract themſelves into ice; which is done by antiperiſtaſis, or repulſion on every part; ſo, the middle region of the air being cold, theſe frigid meteors are thereby generated.

The

The lower region of the air receives all the former qualities by neceſſity, according to the ſeveral ſeaſons of the year; and, by the means already mentioned, there are exhaled from the earth moiſt and crude vapours; the groſſer parts being earthy, and containing but little heat, they are unable to aſcend to the middle region; yet by the help of that heat, and the attractive virtue of the celeſtial orbs, they are raiſed above the earth, and there oftentimes congeal before they can be diſſolved into water. Theſe are called froſts, whereof there be many kinds, according to the matter exhaled, and the temperature of the ſeaſon. At ſome times of the year, the ground in the mornings will be hoary, like the head of thyme, and the graſs criſped with the froſt; at other times rime-froſts, or congealed miſts, hang pendant on the branches of trees; or elſe black or wind froſts, which are not ſo wholeſome; for they conſiſt of groſs and earthy vapours, exhaled out of more undigeſted humours, and are not ſo eaſily diſcovered by the ſight as by the ſenſe of feeling.

There are other vapours exhaled, which are called miſts, derived from the mixture of air and water. Of theſe there are ſeveral ſorts; ſome are thin and ſterile, and have not moiſture ſufficient to beget water, nor is the heat in them ſufficiently prevalent to elevate the groſs humours, and cauſe them to aſcend; but they hang upon the earth until the Sun riſes; then he uſually chaſes them away, and, being diſſipated, it becomes a fine day.

Beſides the above, there are groſs miſts or fogs, which are more earthy than the former, compoſed of crude and undigeſted vapours, drawn from corrupted places, out of fens and wet marſhy grounds. Theſe are very unwholeſome, and unpleaſant to the ſmell, in proportion either to the noxious ſtagnate waters from whence they were extracted, or to the putridity of the air, occaſioned by a long continuance of calm moiſt weather.

There is another exhalation called dew, which is a liquid vapour, extracted from water or earth. This hath an affinity to froſt, as rain hath to ſnow; and are alike in the material cauſe; the efficient cauſe being attributed to the ſtars, and to the coldneſs of the air. The dews are conceived to be very earthy and ponderous; for they do not aſcend high, but are converted into a watery ſubſtance, almoſt as ſoon as extracted, being obſerved much more upon low and wet grounds, than upon high and dry hills; and thicker upon the humble ſhrub, than upon trees of an high and exalted nature, like the lofty cedar.

The

The uſual time of theſe dews is in the evening; the heat of the Sun, declining, being then unable to ſupport the meteors which he raiſed in the day; and, on his deſerting the hemiſphere, thoſe that were more elevated muſt likewiſe fall. The hotter the day, the greater are the exhalations; and the nights are then uſually colder, to convert them into water. All dews are obſerved to be greater at the Moon's increaſing; but greateſt of all at the fall. The ſeaſon of the year is to be conſidered, and the weather; for, the hotter the day is, the colder will be the night, by reaſon of the ſhadow which the terreſtrial globe then makes; as is exemplified by the ſhades of trees, or of any other interpoſed body, which are colder in ſummer-time than in winter, in reſpect of the air in general. For in ſhadowed places, in the heat of ſummer, the air, as in oppoſition to the heat, is found to contract itſelf into a groſſer body; from whence it appears that the whole element of air is by nature cold.

There is a dew that flies in the air like ſmall untwiſted ſilk; which, falling upon the ground, or on plants, converts itſelf into a form like ſpiders' webs. The matter they conſiſt of is an earthy and ſlimy vapour or exhalation, ſomething dry; and they are found equally in ſpring, ſummer, and autumn; but in theſe northern countries they are moſt frequent when the Sun is near Libra, the days being then temperately warm, the earth not exceeding dry, nor yet overcharged with moiſture.

There is alſo another ſort of dew, called honey-dew, which conſiſts of earthly exhalations mixed with wateriſh vapours; and many ſuppoſe them to be exhalations from plants and flowers; and this more evidently appears from ſugar-canes, and divers kinds of Indian reeds, which have, in the morning, dews hanging upon them, in taſte reſembling honey; and argue, by their ſweetneſs, that they are extracted from the plants. Theſe honey-dews afford plenty to the ſtores of the induſtrious bee; nor have their purveyors much labour or trouble to procure their loading; but, though theſe honey dews are good for bees, they are deſtructive to many kinds of animals, as ſheep, goats, deer, and the like; and are in general injurious to all fruits and blooming flowers; eſpecially to hops, grapes, and corn; and often blaſt them in their prime. It was for the purpoſe of diverting theſe evil effects, that Numa, one of the Roman kings, ſuperſtitiouſly inſtituted the feaſts called Rubigalia and Floralia, in the year from the building of Rome 516; which feaſts were obſerved on the 28th of April to the 3d calend of May. This feſtival the Catholic Church hath ſince converted into Aſcenſion Week, calling it Rogation, from the circumſtance of imploring a bleſſing upon the fruits of the earth.

The next effect to be conſidered is rain. Rain-water is found much more inſipid at one time than at another; and is very often impregnated with a brackiſh taſte, yet comfortable to vegetation; and, by reaſon of the warmth, it nouriſhes more abundantly, and is more natural for that purpoſe, than ſpring-water, or what is drawn out of wells, which is cold, and too earthy; whereas the other participates of the air, which is hot and moiſt; but, by reaſon of this co-mixture of the elements, it is apt to form divers animalculæ, eſpecially in calm times; which, like the air, wanting motion, may corrupt; and ſo, conſequently, generates many things, according to the undigeſted matter exhaled from the earth.

The loweſt meteor in the air ſomewhat reſembles a burning candle; and is by ſome called Ignis Fatuus. This is a hot and moiſt vapour, which, ſtriving to aſcend, is repulſed by the cold, and, forced by antiperiſtaſis, moves cloſe to the earth, and is carried along by the vapours that feed it, always keeping in low moiſt places. The lucid rays are of an exceeding pale colour, and very unwholeſome to meet with, by reaſon of the noxious vapours it attracts, which nouriſhes the palid flame. It is frequently ſeen to aſcend with a very rapid motion; but it as ſuddenly falls, the moment it is repelled by the cold atmoſphere; from whence its name is derived.

There are likewiſe vapours, hot and moiſt, co-mixed with exhalations that are hot and dry, involved thus within one another, and form what is termed electrical matter. They aſcend, by virtue of their heat, into the middle region of the air, where the exhalations, by antiperiſtaſis, grow inflamed, and ſtrive to break forth from the cloud in which they are involved. The upper part of the cloud, where the heat would paſs, by oppoſition grows more ſtrong; and the exhalation, grown over hot by being thus conſtrained, breaks forth with violence from the weakeſt place, againſt the air that is in the loweſt part; and, by reaſon of the cold above it, the heat and ſubtilneſs of the exhalation, with its own violence in breaking forth, glances down upon the earth, without doing any injury, if unreſiſted; as a conſuming ſword, without hurting the ſcabbard. This is the natural generation of thunder and lightning; which Dr. Franklin, Dr. Prieſtly, and other ingenious men, have largely treated of in their electrical diſquiſitions.

The clap of thunder is firſt, but the lightning ſooneſt appears; becauſe our ſenſe of ſeeing is much quicker than that of hearing; as may be exemplified by a thouſand common experiments; particularly by the diſcharge of a gun, or cannon, where we ſee the fire before we hear

the report. With the conjunction of theſe compound vapours and exhalations, ſtones are generated in the air, as other minerals are in the earth, but more fiery by nature; and theſe are what are vulgarly called thunder-bolts; which, in their form, are perfect cones, like the flame of fire which generates the mout of the terrene exhalations; they pervade the earth in proportion to the projectile force of their velocity. The preſervatives againſt thunder and lightning are many. All hard things will preſerve what is ſoft and liquid; as iron laid upon veſſels will keep the liquor from ſouring, by the former alleged reaſons, beſides this, it is naturally reſiſted by a cover made of ſeal's ſkin, which preſerves any creature by which it is covered. The like doth the laurel-tree; for which reaſon many of the Roman Emperors, in times of thunder and lightning, were accuſtomed to wear a garment made of laurel-boughs. The pale lightning is moſt unwholeſome; but the red apteſt to burn; the beſt and moſt aſſured preſervative againſt which is the protection of heaven.

But let it be noted, that there may be thunder without lightning, and lightning without thunder; for, when theſe hot and dry exhalations are inflamed, and the cloud weak in which they are involved, the incenſed exhalation breaks forth without violence, not being reſtrained; and the coldneſs of the middle region ſtrikes the flaſhes downward, but not always to the earth, though its glittering and reflecting upon the watery clouds makes it appear cloſe by; the ſame as when the Sun beams, or any other ſudden light, falling upon the water, will reverberate the luſtre, and dazzle the eye; particularly if the water be moved with any wind. Theſe corruſcations are common in hot countries, and in the heat of ſummer.

Thunder without lightning alſo happens when the hot and dry exhalations break violently through the clouds in which they are circumvolved, but not inflamed; yet making a roaring noiſe in the burſt of the cloud which reſtrained it. We alſo frequently ſee little bladders filled with wind give a crack or report at the ſudden and violent breaking of them. Sometimes thunder happens, and yet no lightning will appear, by reciprocal winds; the clouds violently breaking themſelves in meeting with one another; and this may often happen, by the inſurrection of ſeveral mutinous exhalations diſturbing the air with ſeveral commotions. Theſe uſually happen after much calm weather; and are very wholeſome to purify and purge the air, leſt with too much quietneſs it ſhould corrupt.

Rain-

Rainbows are generated in wateriſh clouds, which are ready to be diſſolved into rain. Theſe are obſerved to be always directly oppoſite the Sun or Moon; as, if the Sun be in the ſouth, the rainbow will be in the north; and, when the Sun is in the eaſt, the rainbow will be in the weſt; and thus in every part of the globe. The lower or nearer the the Sun is to the horiſon, the larger will the rainbow appear; though it never can exceed a ſemicircle, and is the leſs in proportion to the light of the Sun above, in any ſphere; which is the reaſon at noon-day we ſo ſeldom ſee any rainbow, particularly when the Sun is in the ſummer ſolſtice, or near the tropic of Cancer; except in ſuch places as are far northward, or towards the antarctic pole, where, for ſome weeks, there is continual day.

The Sun in winter, near Capricorn, may cauſe a rainbow at noon-day in our climate; for they are formed by the light rays of the Sun falling upon vapours and wateriſh exhalations oppoſite to him, and but little elevated above the earth; and, by reaſon of the great diſtance or remoteneſs of the Sun, the illuminated beams deſcribe his form after an obſcure and imperfect manner, portraiting on an arch of a circle, adorned uſually with the colours red, green, and purple, inclining to a bluiſh colour. The diſtinction of theſe proceeds from the radius of the Sun, reflecting upon the vapours; and thoſe colours are light in it which are neareſt to the Sun, and thoſe which are moſt remote always tend more to obſcurity; for a demonſtration, both of the colours and form of the rainbow, it only requires to caſt water in a circular manner againſt the Sun when it ſhines, and the whole is produced artificially.

Some think the red colour only is made by the Sun's rays, and ſuppoſe the ſecond colour is produced by reflection, and the third by the ſecond; and that all are contained within one condenſed hollow cloud, co-mixed with airy and watery exhalations. For, if more rainbows than one appear at a time, it is certain that they are produced by reflection of one another; but the colours in the ſecond will be weaker than thoſe in the firſt; and the third rainbow will be more palid than the ſecond, if there happen to be three, which is very ſeldom: then the colours in the firſt will be counterchanged in the ſecond, and the third again like the firſt. The arches in the clouds or rainbow uſually continue longer than the circles about the Sun, becauſe the diſtance in theſe are ſo great, that his beams cannot ſo ſoon diſſipate the exhalations which cauſed them. Rainbows in the night-time are exceeding rare, becauſe they are made by the Moon, whoſe beams are too weak to cauſe ſuch reflections upon any cloud at ſo great a diſtance; but, though they are rare, they ſometimes happen.

They

The *Aurora Borealis*, or northern light, is an extraordinary meteor, or luminous appearance, ſhewing itſelf in the night-time in the northern part of the heavens. It is uſually of a reddiſh colour, inclining to yellow, and ſends out frequent corruſcations of pale light, which ſeem to riſe from the horiſon in a pyramidal undulating form, and ſhoot, with great velocity, up to the zenith.

The *Aurora Borealis* appears moſt commonly in form of an arch; chiefly in the ſpring and autumn; after a dry year. The arch is partly bright, partly dark; but generally tranſparent. And the matter of which it conſiſts is alſo found to have no effect on the rays of light which paſs through it. Dr. Hamilton obſerves, that he could plainly diſcern the ſmalleſt ſpeck in the Pleiades through the denſity of thoſe clouds which formed part of the *Aurora Borealis* in 1763, without the leaſt diminution of its ſplendor, or increaſe of twinkling.

This kind of meteor never appears near the equator, and was ſo rare in England, that none are recorded in our annals ſince that remarkable one, November 14, 1574, till the ſurpriſing *Aurora Borealis*, March 6, 1716, which appeared for three nights ſucceſſively, and put the whole kingdom into the utmoſt conſternation, terrifying brutes as well as men. Indeed the horſes were ſo frightened, that no fences could keep them in the incloſures; it was impoſſible to travel in the evenings, and the road-waggons, and all other carriages, were obliged to lie by immediately that the Sun was down. In the years 1707 and 1708, five ſmall ones were obſerved in little more than eighteen months; but they have no compariſon with the above. Hence it ſhould ſeem, that the air, or earth, or both, are not at all times diſpoſed to produce this phenomenon, for, though it is poſſible it may happen in the day-time, in bright moon-ſhine, or in cloudy weather, and ſo paſs unobſerved; yet that it ſhould appear ſo frequent at ſome times, and ſo ſeldom at others, cannot well this way be accounted for. That in March, 1716, was viſible to the weſt of Ireland, and the confines of Ruſſia, and to the eaſt of Poland; extending at leaſt near thirty degrees of longitude, and from about the fiftieth degree in latitude, over almoſt all the north of Europe; and in all places at the ſame time it exhibited the like wonderous appearances.

Many attempts have been made to aſſign the cauſe of this phenomenon. Dr. Halley imagines the watery vapours, or effluvia, rarefied exceedingly by ſubterraneous fire, and tinged with ſuphureous ſtreams, which many naturaliſts have ſuppoſed to be the cauſe of earthquakes, may alſo be the cauſe of this appearance: or that it is produced by a kind of ſubtile mat-

ter, freely pervading the pores of the earth, and which, entering into it nearer the ſouthern pole, paſſes out again, with ſome force, into the æther at the ſame diſtance from the northern; the obliquity of its direction being proportioned to its diſtance from the pole. This ſubtile matter, by becoming ſome way or other more denſe, or having its velocity increaſed, may be capable of producing a ſmall degree of light, after the manner of effluvia, from the electric bodies, which, by a ſtrong and quick friction, emit light in the dark: to which ſort of light this ſeems to have a great affinity.

The celebrated M. de Mairan, in an expreſs treatiſe on the *Aurora Borealis*, publiſhed in 1731, aſſigns its cauſe to the zodiacal light, which, according to him, is no other than the Sun's atmoſphere: this light happening, on ſome occaſions, to meet the upper parts of our air, on the ſide of the limits where univerſal gravity begins to act more forcibly towards the earth than towards the Sun, falls into our atmoſphere, to a greater or leſs depth, as its ſpecific gravity is greater or leſs, compared with the air through which it paſſes. Mr. Fuller thinks the cauſe of the *Aurora Borealis* not owing to the zodiacal light, as M. de Mairan ſuppoſes; but to particles of our atmoſphere, driven beyond its limits by the impulſe of the light of the Sun. On this ſuppoſition, he endeavours to account for the phenomena obſerved concerning this light. He ſuppoſes the zodiacal light, and the tails of comets, to be owing to a ſimilar cauſe. This light ſometimes appears remarkably red, as it happened December 5, 1737, of which there are a variety of accounts from different parts of Europe.

Ever ſince the identity of lightning, and of the electric matter, has been aſcertained, philoſophers have been naturally led to ſeek the explication of aerial meteors in the principles of electricity; and they ſeem to have no doubt but moſt of them, and eſpecially the *Aurora Borealis*, are formed of electrical matter. Beſides the more obvious and known appearances which conſtitute a reſemblance between this meteor and the electric matter whereby lightning is produced, it has been obſerved, that the *Aurora* occaſions a very ſenſible fluctuation in the magnetic needle; and that, when it has extended lower than uſual into the atmoſphere, the flaſhes have been attended with various ſounds of rumbling and hiſſing, taken notice of both by Sig. Beccaria and M. Meſſier. Mr. Canton, ſoon after he had obtained electricity from the clouds, offered a conjecture, that the *Aurora Borealis* is occaſioned by the daſhing of electric fire from poſitive towards negative clouds at a great diſtance, through the upper part of the atmoſphere where the reſiſtance is leaſt. And he

ſuppoſes, that the *Aurora*, which happens at the time when the magnetic needle is diſturbed by the heat of the earth, is the electricity of the heated air above it; and this appears chiefly in the northern regions, as the alteration in the heat of the air in thoſe parts will be the greateſt; nor is this hypotheſis improbable, when it is conſidered, that clouds ſurcharged with electrical matter are the cauſe of thunder and lightning; that it has been extracted from the air at the time of an *Aurora Borealis*; that the inhabitants of the northern countries obſerve it to be remarkably ſtrong when a ſudden thaw ſucceeds very ſevere cold weather; and that the tourmalin is known to emit and abſorb the electric fluid only by the increaſe or diminution of its heat.

Poſitive and negative electricity in the air, with a proper quantity of moiſture to ſerve as a conductor, is ſuppoſed to account for this and other meteors, ſometimes ſeen in a ſerene ſky. Mr. Canton has ſince contrived to exhibit this meteor by means of the Torricellian vaçuum, in a glaſs tube about three feet long, and ſealed hermetically. When one end of the tube is held in the hand, and the other applied to the conductor, the whole tube will be illuminated from end to end; and will continue luminous, without interruption, for a conſiderable time, after it has been removed from the conductor. If, after this, it be drawn through the hand either way, the light will be uncommonly intenſe, and without the leaſt interruption, from one hand to the other, even to its whole length. And, though a great part of the electricity is diſcharged by this operation, it will ſtill flaſh at intervals, when held only at one extremity, and kept quite ſtill; but, if it be graſped by the other hand at the ſame time in a different place, ſtrong flaſhes of light will hardly ever fail to dart from one end to the other, and theſe will continue twenty-four hours, and longer, without any freſh excitation. An arched double barometer, of a conſiderable height, is an improvement of this contrivance, for exhibiting the appearance of an *Aurora Borealis* by means of the electric fire. Signor Beccaria, who has purſued his obſervations on atmoſpherical electricity farther than any of his aſſociates in theſe enquiries, conjectures that there is a conſtant and regular circulation of the electric fluid from north to ſouth; and he thinks, that the *Aurora Borealis* may be this electric matter performing its circulation in ſuch a ſtate of the atmoſphere as renders it viſible, or approaching nearer the earth than uſual. Dr. Franklin ſuppoſes, that the electrical fire diſcharged into the polar regions from many leagues of vaporiſed air raiſed from the ocean between the tropics, accounts for the *Aurora Borealis*; and that it appears firſt, where it is firſt in motion, i. e. in the moſt northern part, and the appearance proceeds ſouthward, though the fire really moves northward.

All

All this, however, appears to be little more than the conjectural ſpeculation of modern philoſophers. The ancients, it is plain, never ſaw this phenomenon; nor did it ever occur in their days, ſince no mention whatever is made of it in their writings, nor is any notice taken of it in the records of the moderns until the year 1574, which is the firſt time, I believe, the *Aurora Borealis* ever made its appearance in the world; and, being a new phenomenon in nature, muſt undoubtedly have been produced by ſome great conjunction, or by the violent heat of ſome inviſible comet, or by a variation in the frame and ſyſtem of the world, or of the heavenly bodies, which at that particular æra muſt have taken place, and which ſtill continues, at times, to produce the ſame luminous and fiery appearance.

Blazing ſtars are fiery luminous appearances, generated in the upper region of the air, and formed into a body, whence they take an oblique direction with aſtoniſhing velocity, and deſcend to the earth. The light they convey will ſometimes exceed that of the Moon, as was the caſe a few years ſince, with a very remarkable one, which paſſed from north to ſouth, very near the ſurface of the earth, and was ſuppoſed to fall into the ſea. Their appearance is at once beautiful and tremendous.

Signor Beccaria, in one of his philoſophical papers, makes mention of a very remarkable one, which appeared about an hour after ſun-ſet, and directed its courſe immediately towards the ſpot where he and ſome friends were walking. It grew apparently larger and larger as it approached, and went off very near them; when it left their faces, hands, and clothes, with the earth, and all the neighbouring objects, ſuddenly illuminated with a diffuſed and lambent light, but without any noiſe.

Blazing ſtars are likewiſe underſtood by ſome to mean comets, on account of their tails, or the extended train of light or fire which is obſerved to iſſue from them. But, as the doctrine of comets is an immenſe ſpeculation, I ſhall treat of them under a diſtinct and ſeparate head.

Of COMETS.

A Comet is now certainly defined to be a heavenly body, in the planetary region, appearing ſuddenly, and again diſappearing; and, during the time of its appearance, moving in a proper though very eccentric orbit, like a planet. As to their nature, the unfrequency of their appearing, together with the ſeeming irregularities of their phenomena, have

have left philoſophers much in the dark. Thoſe who lived before Ariſtotle accounted for them by ſuppoſing the heavenly ſpaces full of an infinite number of ſtars; and many of them too remote, or too ſmall, to have ever come under the notice of aſtronomers: theſe inviſible ſtars they farther ſuppoſed to move by their own proper motion every way; finiſhing their courſes in very unequal times. And a comet, according to them, was a vaſt heap or aſſemblage of theſe little ſtars, meeting together, by reaſon of the inequality of their motions, and uniting into a viſible maſs; which muſt again diſappear, as thoſe ſtars ſeparated, and each proceeded in its courſe. But, how thoſe ſtars ſhould thus meet, coaleſce, and form a body, which in all poſitions of the Sun ſhould reſemble a tail, and again ſeparate, is totally inexplicable. This opinion Ariſtotle overturned, by ſubſtituting another in its ſtead: he inſiſted that comets were only a kind of tranſient fires, or meteors, conſiſting of exhalations raiſed to the upper region of the air, and there ſet on fire, far below the Moon's courſe. But neither is this hypotheſis more juſt than the other: for, on this principle, the light of the comet, being independent of the Sun, would be diſperſed every way alike, without any appearance of a train, or tail, which is contrary to the phenomena. Moreover, they are obſerved at the ſame time in places on the earth very remote from each other. Beſides, the modern aſtronomers who have meaſured the diſtance between the comets and the earth, find that the comets have no ſenſible diurnal parallax; which could not be, were they not much more remote than the Moon, whoſe parallax is ſenſible: and yet, as they have a ſenſible annual parallax, they are not ſo remote as the fixed ſtars. Tycho Brahe was the firſt among the moderns, who, after diligently obſerving the comet of 1577, and finding that it had no ſenſible diurnal parallax, aſſigned it its true place in the planetary regions.

Hevelius, from a great number of obſervations, propoſes it as his opinion, that the comets, like the ſolar maculæ, or ſpots, are formed and condenſed out of the groſſer exhalations of his body. In which notion he agrees nearly with Kepler, who maintains, that comets are generated in the æther in vaſt numbers, like fiſhes in the ocean; though they do not all become viſible, either becauſe of their ſmallneſs, or becauſe they lie a long time under the horiſon.

But Sir Iſaac Newton has ſhewn the fallacy of this hypotheſis, by proving that the comet of 1680, in its paſſage through the neighbourhood of the Sun, would have been diſſipated, had it conſiſted of exhalations of the Sun and planets; for the heat of the Sun, it is allowed, is as the denſity of his rays, i. e. reciprocally as the ſquares of the

diſtances of places from the Sun. Wherefore, ſince the diſtance of that comet in its perihelion, December the 8th, was obſerved to be to the diſtance of the earth from the Sun nearly as 6 to 1000; the Sun's heat in the comet, at that time, was to his heat with us at Midſummer, as 1000000 to 36, or 28000 to 1. And again, finding by experiment that the heat of boiling water is little more than three times the heat of our dry earth, when expoſed to the Midſummer's Sun; and aſſuming the heat of red-hot iron to be about three or four times as great as that of boiling water; he thence concludes, that the heat of the dried earth, or body of the comet in its perihelion, muſt be near 2000 times as great as that of red-hot iron.

Such an immenſe heat once acquired in its perihelion, the comet muſt be a long time in cooling again. The ſame author computes, that a globe of red-hot iron, of the dimenſions of our earth, would ſcarce be cool in 50000 years. If then the comet be ſuppoſed to cool 100 times as faſt as red-hot iron, yet, ſince its heat was 2000 times greater, ſuppoſing it of the bigneſs of the earth, it would not be cool in a million of years.

James Bernouilli, in his Syſtema Cometarum, ſuppoſes ſome primary planet revolving round the Sun in the ſpace of four years and one hundred and fifty-ſeven days, and at the diſtance from his body of 2583 ſemidiameters of the magnus orbis; this planet, he concludes, either from its vaſt diſtance or ſmallneſs, to be inviſible to us: but, however, to have, at various diſtances from him, ſeveral ſatellites moving round him, and ſometimes deſcending as low as the orbit of Saturn; and that theſe becoming viſible to us, when in their perigæum, are what we call comets.

Des Cartes advances another opinion: he conjectures, that comets are only ſtars, formerly fixed, like the reſt, in the heavens; but which, becoming by degrees covered with maculæ, or ſpots, and at length wholly robbed of their light, cannot keep their place, but are carried off by the vortices of the circumjacent ſtars; and, in proportion to their magnitude and ſolidity, moved in ſuch manner as to be brought nearer the orb of Saturn; and thus, coming within reach of the Sun's light, rendered viſible.

But the vanity of all theſe hypotheſes abundantly appears from the phenomena of comets; the chief of which are as follow: 1ſt, Thoſe comets, which move according to the order of the ſigns, do all, a little before they diſappear, either advance ſlower than uſual, or elſe go retro-

grade, if the earth be between them and the Sun: and more ſwiftly, if the earth be ſituate in a contrary part. On the other hand, thoſe which proceed contrary to the order of the ſigns, proceed more ſwiftly than uſual, if the earth be between them and the Sun; and more ſlowly, or go retrograde, when the earth is in a contrary part. 2d, So long as their velocity is increaſed, they move, nearly, in great circles; but towards the end of their courſe, they deviate from thoſe circles; and as often as the earth proceeds one way, they go the contrary way. 3d, They move in ellipſes, having one of their foci in the centre of the Sun; and, by radii drawn to the Sun, deſcribe areas proportionable to the times. 4th, The light of their bodies, or nuclei, increaſes in their receſs from the earth toward the Sun; and on the contrary, decreaſes in their receſs from the Sun. 5th, Their tails appear the largeſt and brighteſt, immediately after their tranſit through the region of the Sun, or after their perihelion. 6th, The tails always decline from a juſt oppoſition to the Sun towards thoſe parts which the bodies, or nuclei, paſs over, in their progreſs through their orbits. 7th, This declination, *cæteris paribus*, is the ſmalleſt, when the heads, or nuclei, approach neareſt the Sun: and is leſs, ſtill, nearer the nucleus of the comet, than towards the extremity of the tail. 8th, The tails are ſomewhat brighter, and more diſtinctly defined, in their convex than in their concave part. 9th, The tails always appear broader at their upper extreme than near the centre of the comet. 10th, The tails are always tranſparent, and the ſmalleſt ſtars appear through them.

Theſe are the chief phenomena of comets; which, it is evident, cannot eaſily be reconciled with the wild notions of the ancients, and the weak conjectures of many of the moderns. Indeed, there were ſome, Pliny tells us, among the ancients, who, "had juſter notions; who "took theſe ſtars to be perpetual, and believed they moved in their "proper orbs; but were never ſeen, unleſs when left by the Sun." Apollonius Myndius declared, that he took comets for regular ſtars; and ventured to foretel, that one day the periods and laws of their motion would be diſcovered. And more fully Seneca, Quæſt. Nat. lib. vii. "I am not of the common opinion, nor do I take a comet to be a ſudden "fire, but eſteem it among the eternal works of nature." *Quid autem miramur cometas, tam rarum mundi ſpectaculum, nondum teneri legibus certis, nec initia illorum fineſque innoteſcere, quorum ex ingentibus nec intervallis recurſus eſt? Veniet tempus quo iſta quæ nunc latent in lucem dies extrahat, & longioris ævi diligentia. Veniet tempus quo poſteri noſtri tam aperta nos neſciſſe mirentur. Erit qui demonſtret aliquando, in quibus cometæ partibus errent: cur tam ſe ducti a cæteris errent, quanti qualeſque ſint.*

This

This prediction we have ſeen accompliſhed in our days, by the great Sir Iſaac Newton; whoſe doctrine is as follows:

The comets, he ſays, are compact, ſolid, fixed, and durable, bodies: in one word, a kind of planets; which move, in very oblique orbits, every way with the greateſt freedom; perſevering in their motions, even againſt the courſe and direction of the planets; and their tail is a very thin ſlender vapour, emitted by the head, or nucleus of the comet, ignited or heated by the Sun. This at once ſolves all the foregoing phenomena: for, "It is evident, that thoſe which proceed according to "the order of the ſigns, a little before they diſappear, muſt move more "ſlowly, or appear retrograde, if the earth be betwixt them and the "Sun; and ſwifter if the earth be in a contrary part. On the contrary, "thoſe proceeding againſt the order of the ſigns," &c. For ſince this courſe is not among the fixed ſtars, but among the planets; as the motion of the earth either conſpires with them, or goes againſt them; their appearance, with regard to the earth, muſt be changed; and, like the planets, they muſt ſometimes appear ſwifter, ſometimes ſlower, and ſometimes retrograde. "When the comets move the ſwifteſt, they muſt "proceed in ſtraight lines; but, in the end of their courſe, decline," &c. Becauſe, in the end of their courſe, when they recede almoſt directly from the Sun, that part of the apparent motion which ariſes from the parallax, muſt bear a greater proportion to the whole apparent motion.

The comets muſt move in ellipſes, having one of their foci in the centre of the Sun. Becauſe they do not wander precariouſly from one fictitious vortex to another; but, making a part of a ſolar ſyſtem, return perpetually, and run a conſtant round. Hence, their elliptic orbits being very long and eccentric, they become inviſible when in that part moſt remote from the Sun. From conſidering the curvity of the paths of comets, Sir Iſaac concludes, that, when they diſappear, they are much beyond the orb of Jupiter; and that in their perihelion, they frequently deſcend below the orbit of Mars and the inferior planets. The light of their nuclei muſt increaſe in their receſs from the Sun, and *vice verſa*. Becauſe, as they are in the regions of the planets, their acceſs toward the Sun bears a conſiderable proportion to their whole diſtance.

From obſervations of the comet of 1680, Sir Iſaac Newton found that the vapour in the extremity of the tail, January 25th, began to aſcend from the head before December 11; and had therefore ſpent more than forty-five days in its aſcent; but that all the tail which appeared

peared December 10th aſcended in the ſpace of thoſe two days, then juſt paſt ſince its perihelion. The vapour, therefore, at the beginning, when the comet was near the Sun, aſcended prodigiouſly ſwift; and afterwards continued to aſcend with a motion retarded by the gravity of its particles; and by that aſcent increaſed the length of the tail; but the tail, notwithſtanding its length, conſiſted almoſt wholly of vapours, which had aſcended from the time of its perihelion; and the vapour which aſcended firſt, and compoſed the extreme part of the tail, did not vaniſh till it was too far from the Sun to be illuminated by him, and from us to be viſible. Hence alſo, the tails of comets that are ſhorter do not aſcend with a quick and continual motion from the head, and then preſently diſappear; but are permanent columns of vapours and exhalations, gathered from the head, by a very gentle motion, and a great ſpace of time; which yet, by participating of that motion of their heads they had at the beginning, continue eaſily to move along with their heads through the celeſtial regions; whence alſo the vacuity of thoſe regions is argued.

Their tails muſt appear the largeſt and brighteſt immediately after their tranſit through the region of the Sun. Becauſe, then, their heads, being the moſt heated, will emit the moſt vapours. From the light of the nucleus, or apparent ſtar, we infer their vicinity to the earth, and that they are by no means in the region of the fixed ſtars, as ſome have imagined; ſince, in that caſe, their heads would be no more illuminated by the Sun than the planets are by the fixed ſtars. The tails muſt ſtill decline from a diſtinct oppoſition to the Sun towards the parts which the heads paſs over in their progreſs through their orbits; becauſe all ſmoke, or vapour, emitted from a body in motion, tends upwards obliquely, ſtill receding from that part towards which the ſmoking body proceeds. That declination will be ſtill the leaſt near the nucleus of the comet, and when the comet is neareſt the Sun; becauſe the vapour aſcends more ſwiftly near the head of the comet than in the higher extremity of its tail; and when the comet is at a leſs diſtance from the Sun than when at a greater. The tail is brighter and better defined in its convex part than in its concave; becauſe the vapour in the convex part, which goes firſt, being ſomewhat nearer and denſer, reflects the light more copiouſly. The tail muſt appear broader towards the higher extremity of the comet than towards the head; becauſe the vapour in a free ſpace is perpetually rarefied and dilated. The tails muſt be tranſparent, becauſe conſiſting of infinitely thin vapour, &c. Thus accurately does the hypotheſis tally to the phenomena.

The nuclei, which we occaſionally call the heads and bodies of comets, viewed through a teleſcope, ſhew a very different face from thoſe of the fixed ſtars, or planets. They are liable to apparent changes, which Sir Iſaac Newton aſcribes to changes in the atmoſphere of comets: and this opinion was confirmed by obſervations of the comet in 1744. Sturmius tells us, that, obſerving the comet of 1680, with a teleſcope, it appeared like a coal dimly glowing, or a rude maſs of matter illuminated with a duſky fumid light, leſs ſenſible at the extremes than in the middle; rather than as a ſtar, which appears with a round diſk, and a vivid light.

Hevelius obſerved of the comet of 1661, that its body was of a yellowiſh colour, very bright and conſpicuous, but without any glittering light: in the middle was a denſe ruddy nucleus, almoſt equal to Jupiter, encompaſſed with a much fainter thinner matter. February 5th, its head was ſomewhat bigger and brighter, of a gold colour; but its light more duſky than the reſt of the ſtars: here, the nucleus appeared divided into ſeveral parts. February 6th, the diſk was leſſened; the nuclei ſtill exiſted, though leſs than before: one of them, on the lower part of the diſk, on the left, much denſer and brighter than the reſt; its body round, and repreſenting a very lucid little ſtar: the nuclei ſtill encompaſſed with another kind of matter. February 10th, the head ſomewhat more obſcure, and the nuclei more confuſed, but brighter at top than bottom. February 13th, the head diminiſhed much, both in magnitude and brightneſs. March 2d, its roundneſs a little impaired, its edges lacerated, &c. March 28th, very pale and exceeding thin; its matter much diſperſed; and no diſtinct nucleus at all appearing.

Weigelius, who ſaw the comet of 1664, the Moon, and a little cloud illuminated by the Sun at the ſame time, obſerved that the Moon, through the teleſcope, appeared of a continued luminous ſurface; but the comet very different; being perfectly like a little cloud in the horiſon, illuminated by the Sun. From theſe obſervations it was, that Hevelius concluded comets to be like maculæ, or ſpots, formed out of the ſolar exhalations.

The eſtimates that have been given by Tycho, Hevelius, and ſome others, of the magnitude of comets, are not ſufficiently accurate to be depended upon; for it does not appear, that they diſtinguiſhed between the nucleus and the ſurrounding atmoſphere. Thus Tycho computes that the true diameter of the comet in 1577 was in proportion to the diameter of the earth as 3 is to 14. Hevelius made the diameter of the comet of 1652 to that of the earth as 52 to 100. The diameter of

the atmoſphere is often ten or fifteen times as great as that of the nucleus; the former, in the comet of 1682, when meaſured by Flamſtead, was found to be two minutes, but the diameter of the nucleus only eleven ſeconds. Some comets, from the apparent magnitude and diſtance compared, have been judged to be much larger than the Moon, and even equal to ſome of the primary planets. The diameter of that of 1744, when at the diſtance of the Sun from us, meaſured about one minute, and therefore its diameter muſt be about three times the diameter of the earth: at another time the diameter of its nucleus was nearly equal to that of Jupiter.

The lengths of the tails of comets are various, and depend on a variety of circumſtances. Longomontanus mentions a comet that in 1618, December 10th, had a tail above one hundred degrees in length; that of 1680, according to Sturmius, about the 20th of November, was but ſmall; at moſt, not exceeding twenty degrees in length; in a little time it grew to a length of ſixty degrees, after which it dwindled very ſenſibly. The comet of 1744 had a tail which at one time appeared to extend above ſixteen degrees from its body; and which, allowing the Sun's parallax ten ſeconds, muſt have been above twenty-three millions of miles in length.

Sir Iſaac Newton ſhews, that the atmoſphere of comets will furniſh vapour ſufficient to form their tails; this he argues from that wonderful rarefaction obſerved in our air at a diſtance from the earth: a cubic inch of common air, at the diſtance of half the earth's diameter, or four thouſand miles, would neceſſarily expand itſelf ſo far as to fill a ſpace larger than the whole region of the ſtars. Since then the coma or atmoſphere of a comet is ten times higher than the ſurface of the nucleus, counting from the centre thereof, the tail, aſcending much higher, muſt neceſſarily be immenſely rare: ſo that it is no wonder the ſtars ſhould be viſible through it.

Now, the aſcent of vapours into the tail of the comet he ſuppoſes occaſioned by the rarefaction of the matter of the atmoſphere at the time of the perihelion. Smoke, it is obſerved, aſcends the chimney by the impulſe of the air wherein it floats; and air, rarefied by heat, aſcends by diminution of its ſpecific gravity, taking up the ſmoke along with it: why then ſhould not the tail of a comet be ſuppoſed to be raiſed after the ſame manner by the Sun? for the Sun-beams do not act on the mediums they paſs through any otherwiſe than by reflection and rarefaction. The reflecting particles, then, being warmed by the action, will

again

again warm the æther wherewith they are compounded; and this, rarefied by the heat, will have its ſpecific gravity, whereby it before tended to deſcend, diminiſhed by the rarefaction, ſo as to aſcend, and carry along with it thoſe reflecting particles whereof the tail of the comet is compoſed. This aſcent of the vapours will be promoted by their circular motion round the Sun; by means whereof, they will endeavour to recede from the Sun, while the Sun's atmoſphere, and the other matters in the celeſtial ſpaces, are either at reſt, or nearly ſo; as having no motion but what they receive from the Sun's circumrotation. Thus are the vapours raiſed into the tails of comets in the neighbourhood of the Sun, where the orbits are moſt curve; and where the comets, being within the denſer atmoſphere of the Sun, have their tails of the greateſt length.

The tails thus produced, by preſerving that motion, and at the ſame time gravitating towards the Sun, will move round his body in ellipſes, in like manner as their heads; and, by this means, will ever accompany, and freely adhere to, their head. In effect, the gravitation of the vapours towards the Sun will no more occaſion the tails of the comets to forſake their heads, and fall down towards the Sun, than the gravitation of their heads will occaſion them to fall off from their tails; but by their common gravitation they will either fall down together to the Sun, or be together ſuſpended or retarded. This gravitation, therefore, does not at all hinder but that the heads and tails of comets may receive and retain any poſition towards each other, which either the above-mentioned cauſes or any other may occaſion. The tails, therefore, thus produced in the perihelion of comets, will go off, along with their heads, into remote regions; and either return thence, together with the comets, after a long ſeries of years; or, rather, be there loſt, and vaniſh by little and little, and the comets be left bare; till, at their return, deſcending towards the Sun, ſome little ſhort tails are gradually and ſlowly produced from the heads; which, afterwards, in the perihelion, deſcending into the Sun's atmoſphere, will be immenſely increaſed.

The vapours, when they are thus dilated, rarefied, and diffuſed, through all the celeſtial regions, the ſame author obſerves, may probably, by little and little, by means of their own gravity, be attracted down to the planets, and become intermingled with their atmoſpheres. He adds likewiſe, that, for the conſervation of the water and moiſture of the planets, comets ſeem abſolutely requiſite; from whoſe condenſed vapours and exhalations, all that moiſture, which is ſpent in vegetations and putrefactions, and turned into dry earth, &c. may be re-ſupplied and recruited.

cruited. For all vegetables grow and increaſe wholly from fluids; and, again, as to their greateſt part, turn, by putrefaction, into earth again; an earthy ſlime being perpetually precipitated to the bottom of putrefying liquors. Hence, the quantity of dry earth muſt continually increaſe, and the moiſture of the globe decreaſe, and at laſt be quite evaporated, if it has not a continual ſupply from ſome part or other of the univerſe. And I ſuſpect, adds our great author, that the ſpirit, which makes the fineſt, ſubtileſt, and the beſt, part of our air, and which is abſolutely requiſite for the life and being of all things, comes principally from the comets.

On this principle, there ſeems to be ſome foundation for the popular opinion of preſages from comets; ſince the tail of a comet, thus intermingled with our atmoſphere, may produce changes very ſenſible in animal and vegetable bodies. Another uſe which he conjectures comets may be deſigned to ſerve, is that of recruiting the Sun with freſh fuel, and repairing the conſumption of his light by the ſtreams continually ſent forth in every direction from that luminary. In ſupport of this conjecture, he obſerves, that comets in their perihelion may ſuffer a diminution of their projectile force by the reſiſtance of the ſolar atmoſphere; ſo that by degrees their gravitation towards the Sun may be ſo far increaſed as to precipitate their fall into his body.

There have been various conjectures about the generation of the tails of comets. Appian, Tycho Brahe, and ſome others, apprehended that they were produced by the Sun's rays tranſmitted through the nucleus of the comet, which they ſuppoſed to be tranſparent, and there refracted as in a lens of glaſs, ſo as to form a beam of light behind the comet. Des Cartes accounted for the phenomenon of the tail by the refraction of light from the head of the comet to the eye of the ſpectator. Mairan ſuppoſes that the tails are formed out of the luminous matter that compoſes the Sun's atmoſphere; M. De la Lande combines this hypotheſis with that of Newton above recited. Mr. Rowning, who is not ſatisfied with Sir Iſaac's opinion, accounts for the tails of comets in the following manner. It is well known, ſays he, That, when the light of the Sun paſſes hrough the atmoſphere of any body, as the earth, that which paſſes on one ſide is, by the refraction thereof, made to converge toward that which paſſes on the oppoſite one; and the convergency is not wholly effected either at the entrance of the light into the atmoſphere, or at its going out; but, beginning at its entrance, it increaſes in every point of its progreſs. It is alſo agreed, that the atmoſpheres of the comets are very large and denſe. He therefore ſuppoſes that, by ſuch time as the light

of the Sun has paſſed through a conſiderable part of the atmoſphere of a comet, the rays thereof are ſo far refracted toward each other, that they then begin ſenſibly to illuminate it, or rather the vapours floating therein, and ſo render that part they have yet to paſs through viſible to us: and that this portion of the atmoſphere of a comet thus illuminated appears to us in form of a beam of the Sun's light, and paſſes under the denomination of a comet's tail.

We have an enquiry into the cauſe of the tails of comets, by Mr. Euler. He thinks there is a great affinity between theſe tails, the zodiacal light, and the *Aurora Borealis*; and that the common cauſe of them all is the action of the Sun's light on the atmoſphere of the comets, of the Sun, and of the earth. He ſuppoſes, that the impulſe of the rays of light on the atmoſphere of comets may drive ſome of the finer particles of that atmoſphere far beyond its limits; and that this force of impulſe, combined with that of gravity towards the comet, would produced a tail, which would always be in oppoſition to the Sun, if the comet did not move. But the motion of the comet in its obit, and about an axis, muſt vary the poſition and figure of the tail, giving it a curvature, and deviation from a line drawn from the centre of the Sun to that of the comet; and that this deviation will be greater, as the orbit of the comet has the greater curvature, and that the motion of the comet is more rapid. It may even happen, that the velocity of the comet, in its perihelion, may be ſo great, that the force of the Sun's rays may produce a new tail before the old one can follow; in which caſe the comet might have two or more tails. The poſſibility of this is confirmed by the comet of 1744, which was obſerved to have ſeveral tails while it was in its perihelion.

Dr. Hamilton urges ſeveral objections againſt the Newtonian hypotheſis; and concludes that the tail of a comet is formed of matter which has not the power of refracting or reflecting the rays of light; but that it is a lucid or ſelf-ſhining ſubſtance, and, from its ſimilarity to the *Aurora Borealis*, produced by the ſame cauſe, and a proper electrical phenomenon. Dr. Halley ſeemed inclined to this hypotheſis, when he ſaid, that the ſtreams of light in an *Aurora Borealis* ſo much reſembled the long tails of comets, that at firſt ſight they might well be taken for ſuch: this light ſeems to have a great affinity to that which the effluvia of electric bodies emit in the dark.

M. Fatio has ſuggeſted, that ſome of the comets have their nodes ſo very near the annual orbit of the earth, that, if the earth ſhould hap-

pen to be found in that part next the node, at the time of a comet's paſſing by, the moſt dreadful conſequences might be apprehended; as the apparent motion the comet will be incredibly ſwift, ſo its parallax will become very ſenſible; and the proportion thereof to that of the Sun will be given: whence ſuch tranſits of comets will afford the beſt means of determining the diſtance of the earth and Sun.

The comet of 1472, had a parallax above twenty times greater than the Sun's: and, if that of 1618 had come down in the beginning of March to its deſcending node, it would have been much nearer the earth, and its parallax much more notable. But, hitherto, none has threatened the earth with a nearer appulſe than that of 1680: for, by calculation, Dr. Halley finds, that, November 11th, 1 h. 6 min. P. M. that comet was not above one ſemidiameter of the earth to the northward of the way of the earth; at which time, had the earth been in that part of its orbit, the comet would have had a parallax equal to that of the Moon: what might have been the conſequence of ſo near an appulſe, a contact, or, laſtly, a ſhock of the celeſtial bodies? Mr. Whiſton ſays, a deluge!

If the paths of comets be ſuppoſed directly parabolical, as ſome have imagined, it would follow, that, being impelled toward the Sun by a centripetal force, they deſcend as from ſpaces infinitely diſtant; and by their falls acquire ſuch a velocity, as that they may again run off into the remoteſt regions: ſtill moving upwards with ſuch a perpetual tendency as never to return. But the frequency of their appearance, and their degree of velocity, which does not exceed what they might acquire by their gravity towards the Sun, ſeems to put it paſt doubt that they move, planet-like, in elliptic orbits, though exceedingly eccentric; and ſo return again, after very long periods. The apparent velocity of the comet of 1472, as obſerved by Regiomontanus, was ſuch as to carry it through forty degrees of a great circle in twenty-four hours: and that of 1770 was obſerved to move through more than forty-five degrees in the laſt twenty-five hours.

Newton, Flamſtead, Halley, and the Engliſh aſtronomers, ſeem ſatisfied of the return of comets: Caſſini, and others of the French, think it highly probable; but De la Hire, and others, oppoſe it. Thoſe on the affirmative ſide ſuppoſe the comets to deſcribe orbits prodigiouſly eccentric, inſomuch that we can only ſee them in a very ſmall part of their revolution; out of this, they are loſt in the immenſe ſpaces; hid not only from our eyes, but our teleſcopes. That little part of their orbit near us, M. Caſſini, &c. have found to paſs between the orbits of Venus and Mars. For the reaſons of the return of comets, M. Caſſini gives

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theſe which follow: 1. In conſidering the courſe of the comets, with regard to the fixed ſtars, they are found to keep a conſiderable time in the arch of a great circle, i. e. a circle whoſe plane paſſes through the centre of the earth: indeed, they deviate a little from it, chiefly towards the end of their appearance; but this deviation is common to them with the planets. 2. Comets, as well as planets, appear to move ſo much the faſter as they are nearer the earth; and, when they are at equal diſtances from their perigee, their velocities are nearly the ſame.

By ſubtracting from their motion the apparent inequality of velocity occaſioned by their different diſtances from the earth, their equal motion might by found; but we ſhould not be certain this motion were their true one; becauſe they might have conſiderable inequalities, not diſtinguiſhable in that ſmall part of their orbit viſible to us. It is, indeed, probable, their real motion, as well as that of the planets, is unequal in itſelf: and hence we have a reaſon why the obſervations made during the appearance of a comet cannot give the juſt period of their revolution.

There are no two different planets whoſe orbits cut the ecliptic in the ſame angle, whoſe nodes are in the ſame points of the ecliptic, and whoſe apparent velocity in their perigee is the ſame: conſequently, two comets ſeen at different times, yet agreeing with all thoſe three circumſtances, can only be one and the ſame comet. And this were the comets of 1577 and 1680 obſerved to do, and thoſe of 1652 and 1698; not that this exact agreement, in theſe circumſtances, is abſolutely neceſſary to determine them the ſame comet. M. Caſſini finds the Moon herſelf irregular in them all: accordingly, he is of opinion, there are ſeveral which diſagree herein, and yet may be accounted the ſame.

The great objection againſt the return of comets, is, the rarity of their appearance, with regard to the number of revolutions aſſigned to them. In 1702, there was a comet, or rather the tail of one, ſeen at Rome, which M. Caſſini takes to be the ſame with that obſerved by Ariſtotle, and that ſince ſeen in 1668, which would imply its period to be thirty-four years. Now, it may ſeem ſtrange, that a ſtar which has ſo ſhort a revolution, and of conſequence ſuch frequent returns, ſhould be ſo ſeldom ſeen.—Again, in April, of the ſame year, 1702, a comet was obſerved by Meſſ. Bianchini, and Maraldi ſuppoſed by the latter to be the ſame with that of 1664, both by reaſon of its motion, velocity, and direction. M. de la Hire took it to have ſome relation to another he had obſerved in 1698, which

which M. Caſſini refers to that of 1652. On this ſuppoſition, its period appears to be forty-three months; and the number of revolutions, between 1652 and 1698, fourteen: but it is hard to ſuppoſe, that, in this age, wherein the heavens are ſo narrowly watched, a ſtar ſhould make fourteen appearances unperceived; eſpecially ſuch a ſtar as this, which might appear above a month together, and of conſequence be frequently diſengaged from the crepuſcula. For this reaſon M. Caſſini is very reſerved in maintaining the hypotheſis of the return of comets, and only propoſes thoſe for planets, where the motions are eaſy and ſimple, and are ſolved without ſtraining, or allowing many irregularities.

M. de la Hire propoſes one general difficulty againſt the whole ſyſtem of the return of comets, which would ſeem to hinder any comet from being a planet: and it is this; that, by the diſpoſition neceſſarily given to their courſes, they ought to appear as large at firſt as at laſt; and always increaſe, till they arrive at their greateſt proximity to the earth: or, if they ſhould chance not to be obſerved, as ſoon as they become viſible, for want of attention thereto, at leaſt it is impoſſible but they muſt frequently ſhew themſelves before they have arrived at their full magnitude and brightneſs. But he adds, that none were ever yet obſerved till they had arrived at it. Yet the appearance of a comet in the month of October 1723, while at a great diſtance, ſo as to be too ſmall and dim to be viewed without a teleſcope, may ſerve to remove this obſtacle, and ſet the comets, ſtill, on the ſame footing with the planets. Sir Iſaac Newton ſuppoſes, that as thoſe planets which are neareſt the Sun, and revolve in the leaſt orbits, are the ſmalleſt; ſo, among the comets, ſuch as in their perihelion come neareſt the Sun are the ſmalleſt, and revolve in ſmaller orbits.

Dr. Halley has given us a table of the aſtronomical elements of all the comets that have been yet obſerved with due care; whereby, whenever a new comet ſhall appear, it may be determined, by comparing it therewith, whether it be any of thoſe which have yet appeared: and conſequently its period, and the axis of its orbit, be determined, and its return foretold. This table contains the aſtronomical elements of twenty-four comets, on the ſuppoſition that they moved in parabolas; though he thought it extremely probable that they really moved in very eccentric ellipſes, and conſequently returned after long periods of time. This table commences with the year 1337, and cloſes with 1698.

TABLE OF COMETS.

HALLEY's TABLE OF THE ELEMENTS OF COMETS.

Comets. A. D.	Afcending node. ° ′ ″	Incl. of orb. ° ′ ″	Perihelion. ° ′ ′	Perihelion diſtance from the Sun; the diſtance of the earth being 100000.	Equat. time of the perihel D. H. M.	
1337	♊ 24 21 0	32 11 0	♉ 7 59 0	40666	June, 2 6 25½	retrog.
1472	♑ 11 46 20	5 20 0	♉ 5 33 30	54273	Febru. 28 22 23	retrog.
1531	♉ 19 25 0	17 56 0	♒ 1 39 0	56700	Auguſt, 24 21 18½	retrog.
1532	♊ 20 27 0	32 36 0	♋ 21 7 0	50910	Octob. 19 22 12	direct.
1556	♍ 25 42 0	32 6 30	♑ 8 50 0	66390	April, 21 20 3	direct.
1577	♈ 25 52 0	74 32 45	☊ 9 22 0	18342	Octob. 26 18 45	retrog.
1580	♈ 18 57 20	64 40 0	♋ 19 5 50	59628	Novem. 28 15 0	direct.
1585	♉ 7 42 30	6 4 0	♈ 8 51 0	109358	Septem. 27 19 20	direct.
1590	♍ 15 30 40	29 40 40	♏ 6 54 30	57661	January, 29 3 45	retrog.
1596	♒ 12 12 30	55 12 0	♏ 18 16 0	51293	July, 31 19 55	retrog.
1607	♉ 20 21 0	17 2 0	♒ 2 16 0	58680	Octob. 16 3 50	retrog.
1618	♊ 16 1 0	37 34 0	♈ 2 14 0	37975	Octob. 29 12 23	direct.
1652	♊ 28 10 0	79 28 0	♈ 28 18 40	84750	Novem. 2 15 40	direct.
1661	♊ 22 30 30	32 35 50	♋ 25 58 40	44851	January, 16 23 41	direct.
1664	♊ 21 14 0	21 18 30	☊ 10 41 25	102575½	Novem. 24 11 52	retrog.
1665	♍ 18 2 0	76 5 0	♊ 11 54 30	10649	April, 14 5 15	retrog.
1672	♐ 27 30 30	83 22 0	♉ 16 59 30	69739	Febru. 20 8 37	direct.
1677	♏ 26 49 10	79 3 15	☊ 17 37 5	28059	April, 26 0 37½	retrog.
1680	♑ 2 2 0	60 56 0	♐ 22 39 30	00612	Decem. 8 0 6	direct.
1682	♉ 21 16 30	17 56 0	♒ 2 52 45	58328	Septem. 4 7 39	retrog.
1683	♍ 23 23 0	83 11 0	♊ 25 29 30	56020	July, 3 2 50	retrog.
1684	♓ 28 15 0	65 48 40	♏ 28 52 0	96015	May, 29 10 16	direct.
1686	♐ 20 34 40	31 21 40	♊ 17 0 30	32500	Septem. 6 14 33	direct.
1698	♐ 27 44 15	11 46 0	♑ 0 51 15	69129	October, 8 16 57	retrog.

Another table has ſince been computed, from the obſervations contained in the Philoſophical Tranſactions, De la Caille's Aſtronomy, and De la Lande's Hiſtoire de la Comete de 1759, & Connoiſſance des Mouvemens Celeſtes, 1762 & 1764. In this table are ſeen the elements of twenty-five other comets, from the year 1264 to 1762. And, by comparing theſe tables it will be found that none of theſe comets, except that of 1769, appears to be the ſame with any other in either of the tables; unleſs we admit thoſe of 1264 and 1556, and thoſe of 1599 and 1699, to be the ſame.

TABLE

TABLE OF COMETS.

A SUPPLEMENT TO HALLEY'S TABLE OF THE ELEMENTS OF COMETS.

Equated time of perihelion.					Afcending node.			Inc. of orbit			Perihelion.			Perihelion diftance from the Sun.	
A. D.		D.	H.	M.		°	′	″	°	′	″		°	′	″	
1264	July,	6	8	0	♍	19	0	0	36	30	0	♑	21	0	0	44500 direct.
1533	June,	16	19	30	♌	5	44	0	35	49	0	♌	27	16	0	20280 retrog.
1593	July,	8	13	38	♍	14	14	15	37	58	0	♍	26	19	0	8911 direct.
1678	Auguſt,	16	14	3	♍	11	40	0	3	4	20	♒	27	46	0	123802 direct.
1699	January,	3	8	22	♒	21	45	35	69	20	0	♏	2	31	6	74400 retrog.
1702	March,	2	14	12	♎	9	25	15	4	30	0	♌	18	41	3	64590 direct.
1706	January,	19	4	56	♈	13	11	23	55	14	5	♊	12	36	25	42686 direct.
1707	Novem.	30	23	43	♉	22	50	29	88	37	40	♊	19	58	9	85904 direct.
1718	January,	4	1	15	♌	7	55	20	31	12	53	♌	1	26	36	102565 retrog.
1723	Septem.	16	16	10	♈	14	16	0	49	59	0	♉	12	52	20	99865 retrog.
1729	June,	12	6	36	♒	10	35	15	77	1	58	♒	22	16	53	406980 direct.
1737	January,	19	8	17	♏	16	22	0	18	20	45	♒	25	55	0	22282⅓ direct.
1739	June,	6	10	0	♈	27	25	14	55	42	44	♋	12	38	40	67358 retrog.
1742	January,	28	4	21	♎	5	34	45	67	4	11	♏	7	33	44	76555½ retrog.
1742	Decem.	30	21	15	♊	8	10	48	2	15	50	♋	2	58	4	83811½ direct.
1743	Septem.	9	21	16	♈	5	16	25	45	48	21	♐	6	33	52	52157 retrog.
1744	Febru.	19	8	17	♉	15	45	20	47	8	36	♋	17	12	55	22206 direct.
1747	Febru.	17	11	45	♌	20	58	27	77	56	55	♑	10	5	41	229388 retrog.
1748	April,	17	19	25	♏	22	52	16	85	26	57	♏	5	0	50	84066⅔ retrog.
1748	June,	7	1	24	♉	4	39	43	56	59	3	♑	6	9	24	65525½ direct.
1757	October,	21	7	55	♏	4	12	50	12	53	20	♌	2	58	0	33754 direct.
1759	March,	12	13	50	♉	23	45	35	17	40	15	♒	3	8	10	58490⅔ retrog.
1759	Novem.	27	2	19	♌	19	39	24	78	59	22	♉	23	24	20	79851 direct.
1759	Decem.	16	12	41	♊	18	56	19	4	37	23	♌	19	2	48	96193 retrog.
1762	May,	28	15	18	♐	19	23	0	84	45	0	♋	15	14	0	101240 direct.

There are many things in the comet of 1532, obſerved by Peter Appian, which intimate its being the ſame with that of 1607, obſerved by Kepler and Longomontanus; and which Dr. Halley himſelf again obſerved in 1682. All the elements agree, and there is nothing contradicts the opinion but that inequality in the periodic revolution, which however he thinks is no more than may be accounted for from phyſical cauſes: no more in effect than is obſerved in Saturn; the motion of which planet is ſo diſturbed by the reſt, eſpecially Jupiter, that its period is uncertain for ſeveral days together: to what errors then may not a comet be liable, which riſes to almoſt four times the height of the planet Saturn; and whoſe velocity, if but a little increaſed, would change its elliptic orb into a parabolic one?

What

What farther confirms the identity, is the appearance of another comet in the ſummer of 1456, which, though obſerved by none with accuracy, yet, by its period and the manner of its tranſit, he concludes to be the ſame; and thence ventured to foretel its return in the year 1758, or the beginning of the next year: and time has verified the prediction. The comet of 1661 ſeems to be the ſame with that of 1532, and to have its period in one hundred and twenty-nine years: and Halley alſo thought that the comet of 1680 was the ſame that was obſerved in 1106, 531, and in the forty-fourth year before Chriſt, when Julius Cæſar was murdered; and that its period was five hundred and ſeventy-five years. Mr. Dunthorne, in the Philoſophical Tranſactions, vol. xlvii. has endeavoured to ſhew, from a MS. in Pembroke-hall Library, that that the comet of 1106 could not be ſame with that of 1680. But M. De la Lande adopts the opinion of Dr. Halley.

To determine the place and courſe of a comet, obſerve the diſtance of the comet from two fixed ſtars whoſe longitudes and latitudes are known: from the diſtances thus found, calculate the place of the comet by trigonometry; and, by repeating the obſervations and operations for ſeveral days ſucceſſively, the courſe of the comet will be had. We might alſo determine the courſe of a comet mechanically, without any apparatus of inſtruments, by the following ingenious method, with a thread, which we owe to Longomontanus. Obſerve four ſtars round the comet, ſuch as that the comet may be in the interſection of the right lines that join the two oppoſite ſtars; which is eaſily found by means of a thread placed before the eye, and extended over againſt the ſtars and comet. Find theſe four ſtars upon a globe, and extend two threads croſsways, from one corner to the other of the ſquare ſpace deſcribed by the four ſtars, and the central point where the threads interſect each other will give the place of the comet. This practice being repeated for ſeveral days, the comet's courſe will be had on the globe; which courſe will be found to be a great circle, from any two points whereof it will be eaſy to find its inclination to the ecliptic, and the place of the nodes, only by obſerving where a thread, ſtretched through the two points, cuts the ecliptic.

Such is the doctrine of comets, as laid down from time to time both by the ancient and modern philoſophers; but which, like moſt other abſtruſe phenomena, is founded pretty much upon conjecture and arbitrary conception. Should the comet of 1680 appear in or about the year 1792, as predicted by the ingenious Sir Iſaac Newton, it will confirm a great deal of the foregoing ſpeculation, as to their poſſeſſing a determinate place in the

ſyſtem; and will convince us that their revolutions, though extremely eccentric, are nevertheleſs definable, and ſuch as may hereafter throw great light upon philoſophical diſquiſitions.

My own opinion of comets, I purpoſely withhold, until I have an opportunity of making ſome obſervations upon the expected phenomenon in 1792; when, if it ſhould appear, I propoſe offering to the public ſome conjectures upon it, in a ſeparate pamphlet, ſo printed as to bind up with this work; and I ſhall give a copper-plate print of it, deſcribing the point where it will croſs the earth's orbit; and point out to the moſt unlettered mind the inevitable diſſolution of the earth, when everit falls in with, or meets, the fiery body of a comet in its approach to, or receſs from, the body of the Sun, which is the centre of our ſyſtem.

Of ECLIPSES.

An Eclipſe, from εκλειψις, of εκλειπω, *to fail*, ſignifies a failure or privation of the light of one of the luminaries, by the interpoſition of ſome dark or opaque body falling between it and the eye, or between it and the Sun. The Moon, being a dark and opaque body, receives her light from the Sun by reflection; which is proved by her increaſing and decreaſing in light as ſhe is nearer or farther off from her conjunctions with the Sun. At the ecliptical conjunction, or new Moon, the dark body of the Moon paſſes directly between the Sun and us, which hides that luminary from our ſight, and this conſtitutes an eclipſe of the Sun; but, at an ecliptical oppoſition, or full Moon, the Sun, the Earth, and the Moon, are in one direct and diametrical line; the dark globe of the Earth, being then between the Sun and Moon, deprives the Moon of the Sun's light, whereby ſhe becomes darkened and eclipſed, having no light of her own. The line or way wherein the Moon makes her conſtant periodical revolutions croſſes the ecliptic wherein the Sun moves at an angle of about five degrees; the diſtance of theſe lines conſtitutes the Moon's latitude; and the places in the ecliptic which theſe lines interſect are called the Moon's nodes, or the Dragon's Head and Dragon's Tail. Theſe interſections do not always happen in one place of the ecliptic, but move once through the ſame, contrary to the ſequel or ſucceſſion of the ſigns, in eighteen years and two hundred and twenty-five days.

If the Moon at full be diſtant from the Dragon's Head or Tail more than fifteen degrees, there can be no eclipſe of the Moon; and, when at the time of the change the Moon is more than nineteen degrees diſtant

from the Dragon's Head, according to the ſucceſſion of the ſigns, there can be no eclipſe of the Sun; neither can there be any eclipſe of the Sun, when the Moon at the change is above ſeven degrees from the Dragon's Tail, according to the ſucceſſion of the ſigns, or more than ſeven degrees from the Dragon's Head, contrary to the ſucceſſion of the ſigns.

Eclipſes of the Sun are various both in quantity and quality, being beheld from different parts of the earth; where he will appear partially eclipſed to a ſpectator on the north ſide of his body, and totally to a ſpectator on his ſouth ſide; whilſt to others he will appear at the ſame inſtant not at all eclipſed. The reaſon is, the Sun in his eclipſes is not darkened, but only hidden from our ſight by the interpoſition of the Moon, whoſe various parallaxes produce this diverſity in the Sun's eclipſe.

The eclipſe of the Moon, on the contrary, appears the ſame to all parts of the earth and to all people above whoſe horizon ſhe is at that time elevated; for, when ſhe is deprived of the light of the Sun, ſhe becomes really darkened. To eſtimate the quantities of the eclipſes of either luminary, their diameters are ſuppoſedly divided into twelve equal parts, called digits, becauſe their diameters appear to ſight about a foot in length; ſo that, when the Moon obſcures half the Sun's diameter, he is ſaid to be ſix digits eclipſed.

Amongſt the cœleſtial phenomena, the doctrine of eclipſes takes precedency; becauſe from their obſervations the primary foundation of the whole body of aſtronomy is demonſtrated and confirmed. Hence the ſolar eclipſes manifeſt the Moon to be lower and leſs than the Sun; the lunar eclipſes prove that the earth is not founded infinitely below us, but that the heavens under us are diſtant from the earth as far upwards, in reſpect of our antipodes, as they are here; and conſequently that the Earth is not cubical, pyramidal, nor cylindrical, but on every ſide perfectly round, or terminated by a globular figure; not only becauſe the ſhadow of the earth in the Moon's body is always and on every part obſerved to be round, but alſo becauſe thoſe who live eaſtward number more hours from their meridian, for the beginning or ending of any eclipſe, than ſuch as live weſtward, proportionably to their diſtance.

Lunar eclipſes demonſtrate the ſhadow of the earth to be conical, terminating in a ſharp point; and the ſame place of the Moon's tranſits to be ſometimes thicker, and at other times more ſlender, notwithſtanding a certain rule and reſpect had to the Sun's motion; and conſequently

that the Sun is moved, or ſo ſeems to be, in an eccentrical orb. By eclipſes of the Moon we alſo know that the Earth is moved or placed in the middle of the zodiac, becauſe ſhe is eclipſed in the oppoſite places thereof. The lunar eclipſes beſt diſcover to us the longitude of places upon the Earth, and aſſure us that the Earth and Water make but one globe; and the oriental and occidental eclipſes of the Moon inform us, that one half of the world is always viſible, and that one half of the zodiac riſes above the horizon.

The true and certain place of the Moon cannot be had by any inſtrument whatſoever, becauſe of her parallaxes. Nature, or rather the God of nature, hath therefore ſupplied this defect by her eclipſes; for the Moon poſited in *mediis tenebris* is then underſtood to be oppoſite to the Sun, by which means the motions and mutations of the Moon are found out and rationally demonſtrated. And, as by lunar eclipſes we gather, that the Sun is far greater than the Earth, and the Moon leſs, ſo by ſolar eclipſes we demonſtrate the diſtance of the luminaries from the Earth to be different, and to be moved in eccentrics or epicycles; whence a rule is found for meaſuring the diſtances of the Sun and Moon from the Earth, together with the magnitudes of the ſeveral celeſtial bodies.

Eclipſes of the Moon only happen in the time of full Moon; becauſe it is only then the earth is between the Sun and Moon: nor do they happen every full Moon, by reaſon of the obliquity of the Moon's way with reſpect to the Sun's; but only in thoſe full Moons which happen either in the nodes, or very near them, where the aggregate of the apparent ſemidiameters of the Moon and the Earth's ſhadow is greater than the latitude of the Moon, or the diſtance between their centres.

The moſt conſiderable circumſtances in the eclipſes of the Moon are, That, as the ſum of the ſemidiameters of the Moon and Earth's ſhadow is greater than the aggregate of the ſemidiameters of the Sun and Moon, (that, when leaſt, being $5\frac{1}{8}$; and this, when greateſt, ſcarce $3\frac{3}{8}$;) it is evident, lunar eclipſes may happen in a greater latitude of the Moon and at a greater diſtance from the nodes, and, conſequently, are more often obſerved, in any one part of the Earth, than ſolar ones; though, with reſpect to the whole Earth, the latter are more frequent than the former, becauſe the Sun's ecliptic limits are greater than the Moon's.

Total eclipſes of the Moon, and thoſe of the longeſt duration, happen in the very nodes of the ecliptic; becauſe the ſection of the Earth's ſhadow,

ſhadow, then falling on the Moon, is conſiderably greater than her diſk. There may likewiſe be total eclipſes within a little diſtance of the nodes; but the farther, the leſs their duration; farther off ſtill, there are only partial ones, and at length none at all, as the latitude and the ſemidiameter of the Moon, together, are either leſs, equal to, or greater, than the ſemidiameter of the ſhadow. A lunar eclipſe, that is both total and central, laſts three hours fifty-ſeven minutes ſix ſeconds from the beginning to the end, when the Moon is in her apogee, and three hours thirty ſeven minutes twenty-ſix ſeconds when in perigee; her horary motion being ſloweſt in the former caſe, and quickeſt in the latter. In all lunar eclipſes, the eaſtern ſide is what firſt immerges, and alſo emerges; ſo that, though, at firſt, the Moon be more weſterly than the Earth's ſhadow, yet, her proper motion being ſwifter than the ſame, ſhe overtakes and outgoes it. The Moon, even in the middle of an eclipſe, has uſually a faint appearance of light, reſembling tarniſhed copper; which Gaſſendus, Ricciolus, Kepler, &c. attribute to the light of the Sun, refracted by the Earth's atmoſphere, and tranſmitted thither. And laſtly, ſhe grows ſenſibly paler, and dimmer, before ſhe enters within the Earth's ſhadow; which is attributed to the Earth's penumbra.

Solar eclipſes, being an occultation of the Sun's body, occaſioned by an interpoſition of the Moon between the Sun and the Earth, are diſtinguiſhed, like thoſe of the Moon, into total and partial, &c. to which muſt be added a third ſpecies, called annular. As the Moon is found to have a parallax of latitude, eclipſes of the Sun only happen when the latitude of the Moon, viewed from the Earth, is leſs than the aggregate of the apparent ſemidiameters of the Sun and Moon. Solar eclipſes therefore only hppen when the Moon is in conjunction with the Sun, in or near the nodes, i. e. at the new Moons. Conſeqnently, the memorable eclipſe of the Sun, at our Saviour's paſſion, happening at the time of full Moon, when the Sun and Moon are in oppoſition, was preternatural. Beſides, the darkneſs in total eclipſes of the Sun never laſts above four minutes in one place; whereas the darkneſs at the crucifixion laſted three hours, (Matthew xxviii. 15.) and overſpread at leaſt all the land of Judea.

But, though the new Moon paſs between the Sun and the Earth, yet is not there an eclipſe every Moon; becauſe the Moon's way is not preciſely under the ecliptic, but is placed obliquely thereto, interſecting it twice in every period. So that eclipſes can only be occaſioned in ſuch new Moons as happen in theſe interſections or nodes, or very near them. In the nodes, when the Moon has no viſible latitude, the occultation is total,

Fig.e 1.

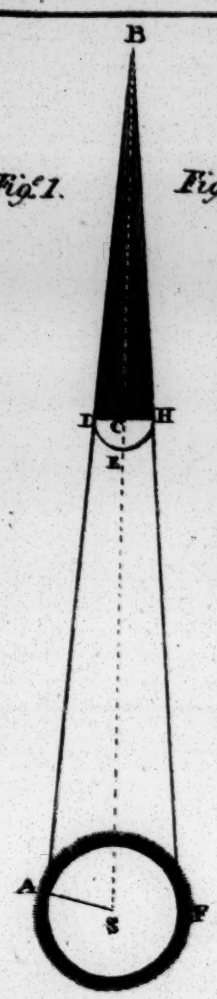


Fig.e 2

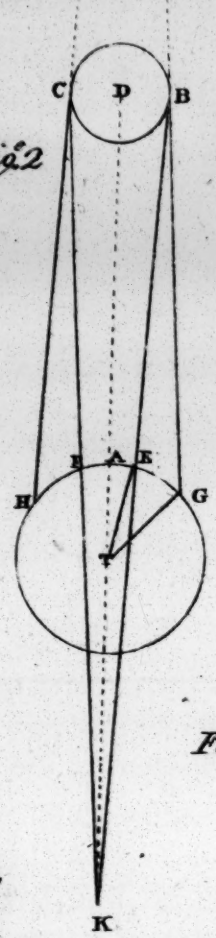


Fig.e 3.

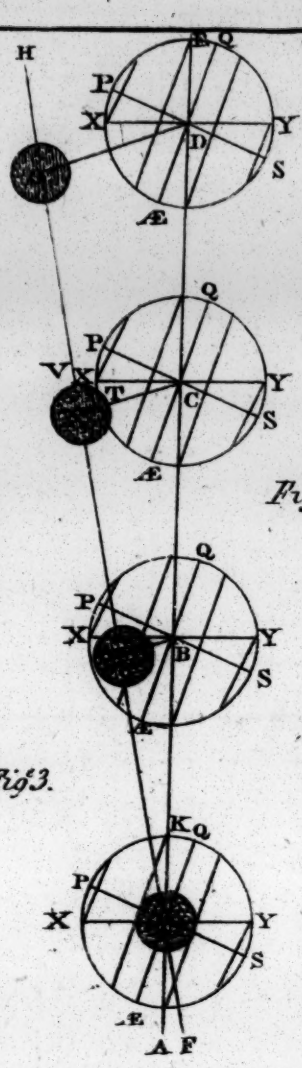


Fig.e 4.

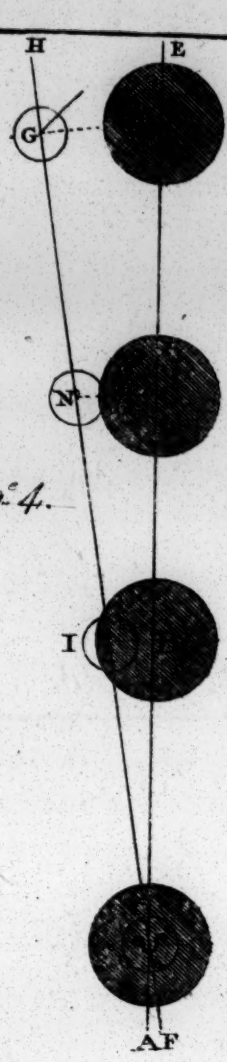


Fig.e 5.

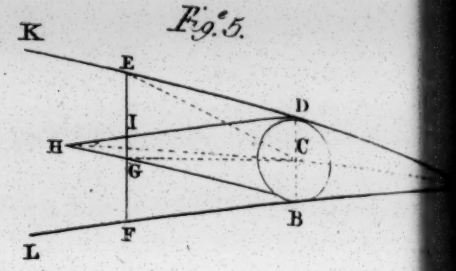


Fig.e 6.

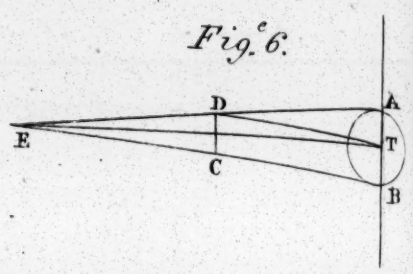


Fig.e 7.

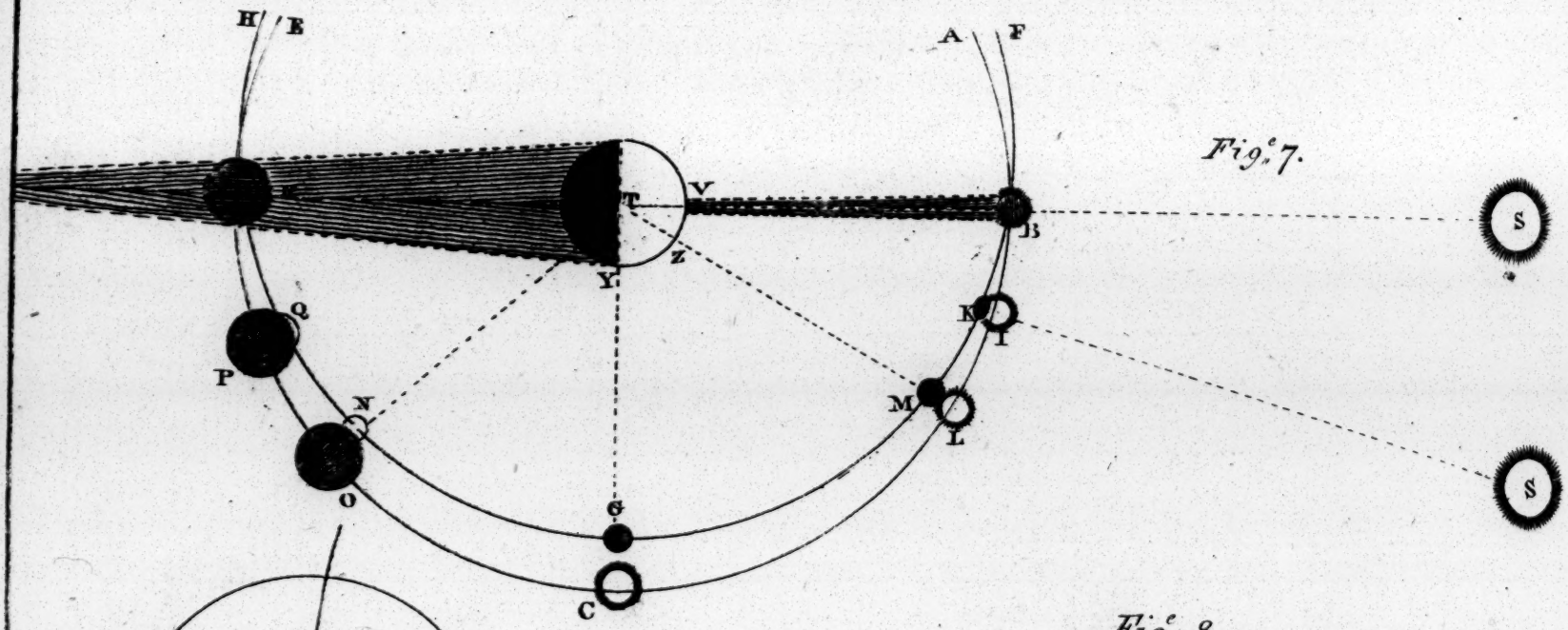
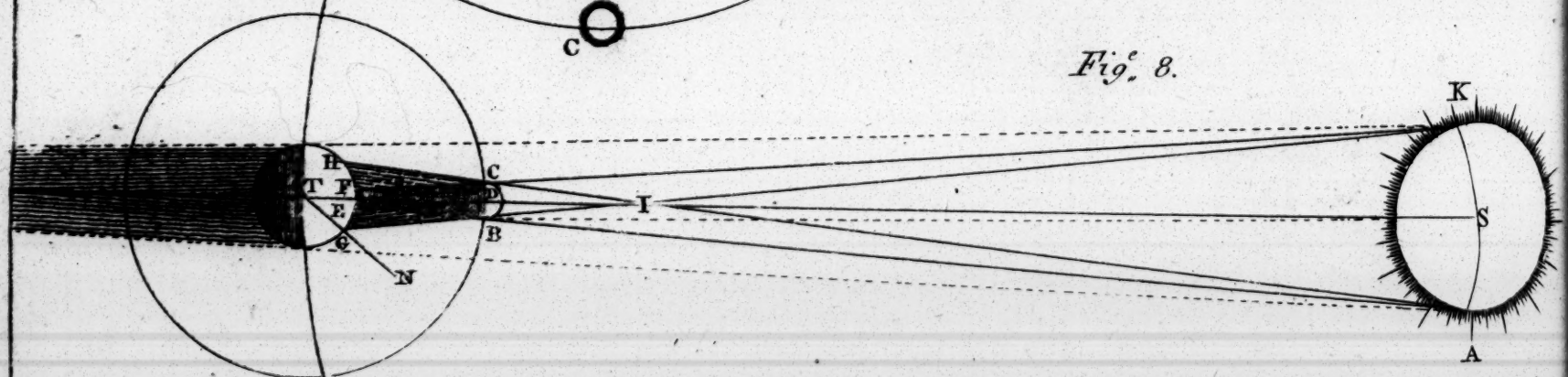


Fig.e 8.



ECLIPSES

total; and with ſome continuance, when the diſk of the Moon in perigæo appears greater than that of the Sun in apogæo, and its ſhadow is extended beyond the ſurface of the Earth; and without continuance, at moderate diſtances, when the cuſp or point of the Moon's ſhadow barely touches the Earth. Laſtly, out of the nodes, but near them, the eclipſes are partial. The ſolar eclipſes, though total, can never be univerſal or viſible throughout the whole hemiſphere which the Sun is then above, becauſe the Moon's dark ſhadow covers only a ſpot on the Earth's ſurface, about one hundred and eighty Engliſh miles broad, when the Sun's diſtance is greateſt, and the Moon's leaſt; and thus far only can the total darkneſs extend; which explains the reaſon why a ſolar eclipſe does not appear the ſame in all parts of the Earth where it is ſeen; but, when in one place it is total, in another it is only partial. And farther, that the Moon, when in her apogee, appears much leſs than the Sun, as happens moſt ſenſibly when he is in perigæo; the cuſp of the lunar ſhadow not then reaching the Earth, ſhe becomes in a central conjunction with the Sun, yet not able to cover his diſk, but lets his whole limb appear like a lucid ring or bracelet; this is hence called an annular eclipſe; which does does not happen at the ſame time in all places where it is ſeen; but appears more early to the weſtern parts, and later to the eaſtern, as will hereafter be further explained.

In moſt ſolar eclipſes the Moon's diſk is covered with a faint dawning light; which is attributed to the reflection of the light from the illuminated part of the Earth. In total eclipſes of the Sun, the Moon's limb is ſeen ſurrounded by a pale circle of light; which ſome aſtronomers take for a manifeſt indication of a lunar atmoſphere; but which is probably the atmoſphere of the Snn; becauſe it has been obſerved to move equally with the Sun, and not with the Moon; and beſides, the Moon is now generally believed to have no atmoſphere. The foregoing obſervations will be further illuſtrated by what follows.

To project ECLIPSES of the SUN.

The Sun, being a luminous body, vaſtly larger than the Earth, will enlighten ſomewhat more than one half of it, and cauſe it to project a long conical ſhadow, as repreſented in the annexed plate, *fig.* 1 where S is the Sun, E the Earth, and H B D its conical ſhadow.

The height or length of this ſhadow, at the mean diſtance of the Sun, may be found by this proportion: as the tangent of the angle C B D, or

the ſemi-diameter under which the Sun appears at the Earth, viz. A S =16′: radius : : 1 : the length of the ſhadow C B=214.8 ſemi-diameters of the Earth: but, when the Sun is at its greateſt diſtance, the length of the ſhadow C B will be equally to 217 of theſe ſemi-diameters. Hence it appears, that, though the height of the ſhadow is near three times as great as the mean diſtance of the Moon, yet it falls far ſhort of the diſtance of Mars, and conſequently can eclipſe none of the heavenly bodies but the Moon.

To find the height of the Moon's ſhadow, ſuppoſed to be ſimilar to that of the Earth, and conſequently proportional to the diameters of the baſes, the proportion is, as the diameter of the Earth 100 is to the diameter of the Moon 28, ſo is the mean altitude of the Earth's ſhadow 214.8 to the altitude of that of the Moon 60.144 of the Earth's ſemi-diameters. The ſhadow of the Moon therefore will juſt reach the Earth in her mean diſtance, which it cannot do in her apogee; but in her perigee it will involve a ſmall part of the Earth's ſurface.

Beſides the dark ſhadow of the Moon, there is another, called the penumbra; to repreſent which let S, *fig.* 8. be the Sun, T the Earth, D the Moon, K C F and A B E the two lines touching the oppoſite limbs of the Sun and Moon; then it is evident that C F E B will be the dark or abſolute ſhadow of the Moon, in which a perſon on the Earth's ſurface, between F and E, is wholly deprived of the Sun's light. Again, let K B G and A C H be two other lines touching the ſides of the Sun and Moon alternately, and interſecting each other at the point above the Moon; then will H C B G, a fruſtrum of the cone G I H, be the penumbra above mentioned, in which a ſpectator on the Earth's ſurface, between F and H, and E and G, will ſee part of the Sun, whilſt the reſt is eclipſed.

To calculate the angle of the cone H I G, draw S B; then, in the oblique triangle B I S, the external angle B I D is equal to both the internal and oppoſite angles I B S and I S B; but I S B, the angle under which the ſemi-diameter appears at the Sun, being inſenſibly ſmall, the angle B I D will be equal to I B S or K B S, equal to the apparent ſemi-diameter of the Sun. Therefore the part of the penumbral cone C I B is equal and ſimilar to the dark ſhadow of the Moon.

Next, to find how much of the Earth's ſurface can be at any time involved in the Moon's dark ſhadow, or the quantity of the arch E F, *fig.* 2, let

let us ſuppoſe the Sun to be in apogee, and the Moon in perigee; and, in this caſe, the height of the Moon's ſhadow will be about 61 ſemi-diameters, and the diſtance of the Moon about 56; that is, C K=61, D T=56, and T E=1. In this caſe alſo, the half angle of the ſhadow T K E=15′ 50″, as being leaſt of all. Then the proportion is: as 1, or the ſide T E, to the ſide of T K=5; ſo is the ſine of the ſemi-angle TKE=15′50″ to the ſine of the angle T E K=1° 19′ 10″. Wherefore TEK+TKE=A T E=AE=1° 35′; the double of which F E is 3° 10′=190′, or 220 miles, the diameter of the dark ſhadow on the ſurface of the Earth when greateſt.

After a like manner you may find the diameter of the penumbral ſhadow at the Earth, G E F H, *fig.* 8, when greateſt of all, that is, when the Earth is in perihelio, and the Moon in apogee; for then will the Sun's apparent diameter be equal to 16′ 23″=T I G, the greateſt ſemi-angle of the cone; and thence we ſhall find I D=52½ ſemi-diameters of the earth. In this caſe alſo, the diſtance of the Moon from the Earth is D T=64 ſemi-diameters. Therefore as T G=1 to T I=122½, ſo is the ſine of the angle T I G=16′ 23″ to the ſine of the angle I G N=35° 42′. But I G N=T I G+I T G, and therefore I T G=I G N—T I G 35° 25′; the double of which 70° 50′=GEFH=4900 Engliſh miles nearly, for the diameter of the penumbral ſhadow when greateſt.

From the principles of optics it is evident, that, if the plane of the Moon's orbit coincided with that of the earth's orbit, there would neceſſarily be an eclipſe of the Sun every new Moon: thus, if S in *fig.* 7, be ſuppoſed to repreſent the Sun, B the Moon, and T the Earth, ſince the apparent magnitude or diſk of the Sun is nearly the ſame with that of the Moon, it muſt neceſſarily be hid or eclipſed as often as the new Moon came between the Earth and the Sun. But if, as is really the caſe, the Moon's orbit be not in the plane of the ecliptic, but inclined thereto under a certain angle, there may be a new Moon, and yet no eclipſe of the Sun. To illuſtrate this, let A B C D E be a circle in the plane of the ecliptic, deſcribed at the diſtance of the Moon's orbit F G H, interſecting the ſame in the points B and D, and making an angle therewith A B F, whoſe meaſure is the arch G C, as being ninety degreees diſtant from the angular points or nodes B and D. Now it is evident, if the arch G C be ſomewhat greater than the ſum of the apparent ſemidiameters of the Sun and Moon, then at G, and ſome diſtance from G towards B, there may be a new Moon, and yet no eclipſe of the Sun; becauſe, in this caſe, the diſk of the Moon G is too much elevated

or depreſſed above or below the apparent diſk or face of the Sun at C, to touch it, much leſs to hide or eclipſe any part thereof. But, at a certain point M in the Moon's orbit, the Moon will have a latitude only equal to the ſum of the ſemidiameters of the Sun and Moon; and, therefore, when the Moon is new in that point, ſhe will appear, to a ſpectator in the point Z, to touch the Sun only; from whence this point M is called the ecliptic limit, inaſmuch as it is impoſſible there ſhould happen a new Moon, in any part between it and the node B on each ſide, without eclipſing the Sun leſs or more: thus, in the figure, may be ſeen a partial eclipſe at K, and a total one in the node itſelf B, at which point only, total eclipſes can happen.

What has hitherto been ſaid ragards the phenomena of an eclipſe of the Sun, as they appear to a ſpectator on the Earth's ſurface, in whoſe zenith the Moon then is, and where there is no refraction to alter the true latitude of the Moon: but, when the Moon has any latitude, there the proceſs of calculating the appearances of a ſolar eclipſe will be ſomewhat more complex, on account of the variation of the Moon's latitude and longitude for every different altitude, and conſequently for every moment of the eclipſe.

The beſt way of repreſenting a ſolar eclipſe is by a projection of the earth's diſk and of the ſection of the dark and penumbral ſhadows, as they appear, or would appear, to a ſpectator at the diſtance of the Moon in a right line joining the centres of the Sun and the earth. In order to this, we are to find the dimenſions of the apparent ſemi-diameters of the earth, dark ſhadow, and penumbra, at the diſtance of the Moon. As to the firſt, viz. the earth's ſemi-diameter, it is equal to the Moon's horizontal parallax. That of the dark ſhadow is thus eſtimated: let C in *fig.* 5. be the center of the Moon, D B its diameter, D H B its dark ſhadow, and K A L the penumbral cone. Then let E F be the diameter of the penumbra at the earth, and I G that of the dark ſhadow, and draw C G and C E; then is the angle C G B=B H C+G C H, and ſo G C H=B G C—B H C; that is, the apparent ſemi-diameteter of the dark ſhadow is equal to the difference between the apparent ſemi-diameters of the Sun and Moon. And in like manner the angle E C H=D E C+D A C; that is, the apparent ſemi-diameter of the penumbra, at the earth, is equal to the ſum of the apparent ſemi-diameters of the Moon and Sun. Now the ſemi-diameters of the Sun and Moon, and alſo the Moon's horizontal parallax, are already calculated for their various diſtances from the Earth, and for the leaſt, mean,

and

and greateſt eccentricity of the lunar orbit, in the aſtronomical tables. Therefore, let A E, *fig.* 3, repreſent a ſmall portion of the annual orbit, and F H the viſible path of the center of the lunar ſhadows, which will exactly correſpond to the poſition of the Moon's orbit with reſpect to the ecliptic in the heavens; ſo that the point of interſection ☊ will be the node, and the angle H ☊ E the angle of inclination of the lunar orbit to the plane of the ecliptic, which is about 5°. Hence, if Æ P Q S repreſent the diſk of the Earth, according to the orthographic projection, in the ſeveral places ☊, B, C, D, whoſe ſemidiameter is made equal to the number of minutes in the Moon's horiſontal parallax at the time of the eclipſe; and if, in the path of the ſhadows in the points ☊, R, N, G, we deſcribe a ſmall circle whoſe ſemidiameter is equal to the difference of the ſemidiameters of the Sun and Moon, that will be the circular ſection of the Moon's dark ſhadow at the diſtance of the Earth: again, if a circle is deſcribed on the ſame center, with a ſemidiameter equal to the ſum of the ſemidiameters of the Sun and Moon, it will repreſent the penumbral ſhadow, expreſſed by the dotted area. Here then it is evident, that if the Moon, when new, be at the diſtance ☊ G from the node, the penumbral ſhadow will not fall near the Earth's diſk, and ſo there cannot poſſibly happen an eclipſe. Again, if the Moon's diſtance from the node be equal to ☊ N, the penumbral ſhadow will juſt touch the diſk, and conſequently ☊ C is the ecliptic limit, which may be found by the following analogy, viz. as the ſine of the angle N ☊ C = 5° 30′ (the angle of inclination of the lunar orbit to the plane of the ecliptic) is to the radius = 90°, ſo is the logarithm of the ſide N C = T C + N T = 62′ 10″ + 16′ 52″ + 16′ 23″ = 95′ 25″ to the logarithm of the ſide ☊ C equal to the ecliptic limit, which is found to be 16° 36′, beyond which diſtance from the node ☊ there can be no eclipſe; and within that diſtance, if the Moon be new, the ſhadow will fall on ſome part of the Earth's diſk, as at B; where all thoſe places over which the ſhadows paſs will ſee the Sun eclipſed, in part only, by the dotted penumbral ſhadow; but the Sun will be centrally eclipſed in all places over which the center of the ſhadows paſs, and, if the Moon be new in the node, then will the center of the ſhadows paſs over the center of the diſk, as repreſented at ☊. In this caſe, if the apparent diameter of the Moon be greater than that of the Sun, the face of the Sun will be wholly eclipſed to all places over which the center of the ſhadow paſſes; but, if not, the Sun will only be centrally eclipſed, his circumference appearing in the form of a bright annulus, or luminous ring, the width whereof will be equal to the difference of the diameters of the luminaries. The diſk of the Earth, here projected, repreſents the caſe of an eclipſe on an equinoctial day; A K being the eclip-

tic, Æ Q the equator, X Y the axis of the ecliptic, P S the axis of the equator, P and S the north and ſouth poles, &c. By this projection the paſſage of ſhadows over the Earth's diſk may be exhibited for any place of the Sun, or declination of the Moon.

To find the digits eclipſed, add the apparent ſemidiameters of the luminaries into one ſum; from which ſubtract the Moon's apparent latitude; the remainder are the ſcruples, or parts of the diameter, eclipſed. Then ſay, as the ſemidiameter of the Sun is to the ſcruples eclipſed, ſo are 6 digits reduced into ſcruples, or 360 ſcruples, to the digits eclipſed.

To determine the duration of a ſolar eclipſe, find the horary motion of the Moon from the Sun, for one hour before the conjunction, and another hour after: then ſay, as the former horary motion is to the ſeconds in an hour, ſo are the ſcruples of half-duration to the time of immerſion; and, as the latter horary motion is to the ſame ſeconds, ſo are the ſame ſcruples of half-duration to the time of immerſion. Laſtly, adding the time of immerſion to that emerſion, the aggregate is the total duration.

As different authors follow very different hypotheſes, with regard to the apparent diameters of the luminaries, and the greateſt parallax of latitude, they differ much in aſſigning the bounds at which ſolar eclipſes happen. Ptolomy makes the utmoſt bounds of eclipſes at 19° 25′ diſtance from the node; Copernicus, at 19° 12′; Tycho, at 18° 25′; Kepler, at 17° 16′; Ricciolus, at 18° 49′. Though Ptolomy, in other places, judges 16° 42 minutes diſtance from the node neceſſary; Copernicus, 16° 25′; Tycho, 17° 9′; Kepler, 15° 55′; and Ricciolus, 15° 58′. Aſtronomers have generally aſſigned 17° as the limit of ſolar eclipſes; but this admits of ſome variation: for, in apogeal eclipſes, the ſolar limit is but 16½ degrees, and in perigeal eclipſes it is 18½°.

The Moon's apparent diameter when largeſt, exceeds the Sun's when leaſt, only one minute and thirty-eight ſeconds of a degree; and, in the greateſt ſolar eclipſe that can happen at any time and place, the total darkneſs can continue no longer than whilſt the Moon is moving through 1′ 38″ from the Sun in her orbit, which is about three minutes thirteen ſeconds of an hour; for the motion of the ſhadow on the Earth's diſk is equal to the Moon's motion from the Sun, which, on account of the Earth's revolution on its axis towards the ſame way, or eaſtward, is about 30½ minutes of a degree every hour, at a mean rate; but ſo much of the Moon's orbit is equal to 30½° of a great circle on the Earth, becauſe the circumference

circumference of the Moon's orbit is 60 times that of the Earth; and therefore the Moon's ſhadow goes 30½ degrees, or 1830 geographical miles, in an hour, or 30½ miles in a minute.

To find the Moon's apparent latitude at the beginning and end of an eclipſe, it requires only to ſubtract, from the argument of the Moon's latitude computed for the time of the apparent conjunction, the ſcruples of half-duration, together with the motion of the Sun, anſwering to the time of incidence; the remainder is the argument of latitude, at the beginning of the eclipſe. To the ſame ſum add the ſame ſcruples, together with the Sun's motion anſwering to the time of emergence; the aggregate is the argument of latitude, at the end of the eclipſe. The argument of the latitude given, the Moon's true latitude is found after the common manner.

To calculate eclipſes of the Sun, the following data are requiſite: 1. Find the mean new Moon, and thence the true one; together with the place of the luminaries for the apparent time of the true one. 2. For the apparent time of the true new Moon, compute the latitude ſeen. 3. For the apparent time of the new Moon ſeen, compute the latitude ſeen. 4. Thence determine the digits eclipſed. 5. Find the times of the greateſt darkneſs, immerſion, and emerſion. 6. Thence determine the beginning, and ending, of the eclipſe. From the preceding problems it is evident, that all the trouble and fatigue of the calculus ariſe from the parallaxes of longitude and latitude; without which, the calculation of ſolar eclipſes would be the ſame with that of lunar ones. But eclipſes, both of the Sun and Moon, might be calculated with much more eaſe and expedition by the help of a book of tables, publiſhed for that purpoſe by Mr. Ferguſon, to which I beg leave to refer the reader, to ſave him the trouble of ſuch calculations.

To Project ECLIPSES of the MOON.

Theſe being occaſioned by the immerſion of the Moon into the Earth's ſhadow, all that we have to do, in order to delineate a lunar eclipſe, is to calculate the apparent ſemidiameter of the Earth's ſhadow at the Moon. Thus, let A B, *fig.* 6, repreſent the Earth, T its center, A E B its conical ſhadow, D C the diameter of a ſection thereof at the Moon; and, drawing D T, we have the outward angle A D T = D T E + D E T; ſo that D T E = A D T — D E T; that is, the angle D T E, under which the ſemidiameter of the Earth's ſhadow appears at the diſtance of the

Moon, is equal to the difference between the Moon's horiſontal parallax A D T, and the ſemidiameter of the Sun D E T. If, therefore, A E, *fig.* 4, repreſent the path of the Earth's ſhadow at the diſtance of the Moon near the node ☊, and F H a part of the lunar orbit, and the ſection of the Earth's ſhadow be delineated at ☊, B, C, D; and the full Moon at ☊; I, N, G; then it is evident there can be no eclipſe of the Moon, where the leaſt diſtance of the centers of the Moon and ſhadow exceeds the ſum of their ſemidiameters, as at D. But, where this diſtance is leſs, the Moon muſt be eclipſed either in part or wholly, as at B and ☊; in which latter caſe the Moon paſſes over the diameter of the ſhadow. But in a certain poſition of the ſhadow, as at C, the leaſt diſtance of the centers, N C, is equal to the ſum of the ſemidiameters; and conſequently ☊ C is the ecliptic limit for lunar eclipſes: to find which, we have this analogy, as the ſine of the angle N ☊ C=5° (the inclination of the Moon's orbit to the plane of the ecliptic) is to the radius, ſo is the logarithm of the ſide N C=63′12″ to the logarithm of the ſide ☊ C=12° 5′= the ecliptic limit. Hence, if the Moon be at a leſs diſtance from the node ☊ than 12° 5′, there will be an eclipſe; otherwiſe none can happen.

If the Earth had no atmoſphere, the ſhadow would be abſolutely dark, and the Moon involved in it quite inviſible; but, by means of the atmoſphere, many of the ſolar rays are refracted into and mixed with the ſhadow, whereby the Moon is rendered viſible in the midſt of it, and of a duſky red colour.

For calculating eclipſes of the Moon, the following data are neceſſary: 1. Her true diſtance from the node, at the mean conjunction. 2. The true time of the oppoſition, together with the true place of the Sun and Moon, reduced to the ecliptic. 3. The Moon's true latitude, at the time of the true conjunction, and the diſtance of the luminaries from the Earth: alſo their horiſontal parallaxes, and apparent ſemidiameters. 4. The true horary motions of the Moon and Sun, and the apparent ſemidiameter of the Earth's ſhadow. With theſe data it is eaſy to find the duration, beginning, middle, and quantity, of eclipſes.

The number of eclipſes, of both luminaries, in any year, cannot be leſs than two nor more than ſeven; the moſt uſual number is four, and it is rare to have more than ſix. The reaſon is obvious; becauſe the Sun paſſes by both the nodes but once a year, unleſs he paſſes by one of them in the beginning of the year; in which caſe he will paſs by the

ſame

ſame again a little before the year be finiſhed; becauſe the nodes move backwards 19⅓ deg. every year, and therefore the Sun will come to either of them 173 days after the other. And, if either node is within 17° of the Sun at the time of the new Moon, the Sun will be eclipſed; and at the ſubſequent oppoſition, the Moon will be eclipſed in the other node, and come round to the next conjunction before the former node is 17° beyond the Sun, and eclipſe him again. When three eclipſes happen about either node, the like number generally happen about the oppoſite; as the Sun comes to it 173 days afterwards, and ſix lunations contain only four days more. Thus there may be two eclipſes of the Sun, and one of the Moon, about each of the nodes. But, if the Moon changes in either of the nodes, ſhe cannot be near enough the other node at the next full to be eclipſed; and in ſix lunar months afterwards ſhe will change near the other node; in which caſe there can be only two eclipſes in a year, both of the Sun.

In two hundred and twenty-three mean lunations, after the Sun, Moon, and nodes, have been once in a line of conjunction, they return ſo nearly to the ſame ſtate again, as that the ſame node, which was in conjunction with the Sun and Moon at the beginning of the firſt of theſe lunations, will be within twenty-eight minutes twelve ſeconds of a degree of a line of conjunction with the Sun and Moon again, when the laſt of theſe lunations is completed. And therefore, in that time, there will be a regular ſucceſſion or return of the ſame eclipſes for many ages.—In this period (which was firſt diſcovered by the Chaldeans) there are eighteen Julian years eleven days ſeven hours forty-three minutes twenty ſeconds, when the laſt day of February in leap-years is four times included: but, when it is five times included, the period conſiſts of only eighteen years ten days ſeven hours forty-three minutes twenty ſeconds; conſequently, if to the mean time of an eclipſe, either of the Sun or Moon, you add eighteen Julian years eleven days ſeven hours forty-three minutes twenty ſeconds, when the laſt day of February in leap-years comes in four times, or a day leſs when it comes in five times, you will have the mean time of the return of the ſame eclipſe.

But the falling back of the line of conjunctions or oppoſitions of the Sun and Moon twenty-eight minutes twelve ſeconds with reſpect to the line of the nodes in every period, will wear it out in proceſs of time; and after that it will not return again in leſs than twelve thouſand four hundred and ninety-two years. Theſe eclipſes of the Sun which happen about the aſcending node, and begin to come in at the North Pole of the Earth, will go a little ſoutherly at each return, till they go quite off the Earth at the South Pole; and thoſe which happen about the deſcending

node, and begin to come in at the South Pole of the Earth, will go a little northerly at each return, till at laſt they quite leave the Earth at the North Pole.

To exemplify this matter, it may not here be amiſs to examine ſome of the moſt remarkable circumſtances of the returns of an eclipſe mentioned in Mr. Smith's ingenious Diſſertation, which happened July 14, 1748, about noon. This eclipſe, after traverſing the voids of ſpace from the Creation, at laſt began to enter the *Terra Auſtralis Incognita* about eighty years after the Conqueſt, which was the laſt of King Stephen's reign; every Chaldean period, namely, eighteen years eleven days ſeven hours forty-three minutes twenty ſeconds, as above-mentioned, it has conſtantly crept more northerly, but was ſtill inviſible in Britain before the year 1622; when, on the 30th of April, it began to touch the ſouth parts of England about two in the afternoon; its central appearance riſing in the American South Seas, and traverſing Peru and the Amazons country, through the Atlantic ocean into Africa, and ſetting in the Ethiopian continent, not far from the beginning of the Red Sea.

Its next viſible period was after three Chaldean revolutions, in 1676, on the firſt of June, riſing central in the Atlantic ocean, paſſing us about nine in the morning, with four digits eclipſed on the under limb; and ſetting in the gulph of Cochinchina in the Eaſt Indies.

It being now near the Solſtice, this eclipſe was viſible the very next return in 1694, in the evening; and in two periods more, which was in 1730, on the 4th of July, was ſeen above half eclipſed juſt after Sun-riſe, and obſerved both at Wirtemberg in Germany and Pekin in China, ſoon after which it went off. Eighteen years more afforded us this eclipſe again, which happened the 14th of July, 1748. The next viſible return happened on the 25th of July, 1762, in the evening, about four digits eclipſed; and, after two periods more, it will be viſible again, on the 16th of Auguſt, 1802, early in the morning, about five digits, the center coming from the north frozen continent, by the capes of Norway, through Tartary, China, and Japan, to the Ladrone Iſlands, where it goes off.

Again, in 1820, Auguſt 26, betwixt one and two there will be another return of this eclipſe at London, about 10 digits; but, happening ſo near the Equinox, the center will leave every part of Britain to the Weſt, enter Germany at Embden, paſſing by Venice, Naples, and Grand Cairo, and ſet in the gulph of Baſſora near that city. It will be no more viſible till 1874, when five digits will be obſcured (the center being now about to leave the Earth) on September 28. In 1892, the Sun will go down

eclipſed at London; and again, in 1928, the paſſage of the center will be in the *expanſum*, though there will be two digits eclipſed at London, October the 31ſt of that year; and about the year 2090 the whole penumbra will be worn off; whence no more returns of this eclipſe can happen till after a revolution of ten thouſand years.

From theſe remarks on the entire revolution of this eclipſe, we may gather, that a thouſand years, more or leſs, (for there are ſome irregularities that may protract or lengthen this period 100 years,) complete the whole terreſtrial phenomena of any ſingle eclipſe: and ſince twenty periods of fifty-four years each, and about thirty-three days, comprehend the entire extent of their revolution, it is evident that the times of the returns will paſs through a circuit of one year and ten months, every Chaldean period being ten or eleven days later, and of the equable appearances about thirty-two or thirty-three days. Thus, though this eclipſe happens about the middle of July, no other ſubſequent eclipſe of this period will return to the middle of the ſame month again, but wear conſtantly each period ten or eleven days forward, and at laſt appear in winter, but then it begins to ceaſe from affecting us.

Another concluſion from this revolution may be drawn, that there will ſeldom be any more than two great eclipſes of the Sun in the interval of this period, and theſe follow ſometimes next return, and often at greater diſtances. That of 1715 returned again in 1733 very great; but this preſent eclipſe will not be great till the arrival of 1820, which is a revolution of four Chaldean periods: ſo that the regulations of their circuits muſt undergo new computations to aſſign them exactly.

Nor do all eclipſes come in at the South Pole; that depends altogether on the poſition of the lunar nodes, which will bring in as many from the *expanſum* one way as the other: and ſuch eclipſes will wear more ſoutherly by degrees, contrary to what happens in the preſent caſe.

The eclipſe, for example, of 1736, in September, had its center in the *expanſum*, and ſet about the middle of its obſcurity in Britain; it will wear in at the North Pole, and in the year 2600, or thereabouts, go off in the *expanſum* on the ſouth ſide of the Earth.

The eclipſes therefore which happened about the creation are little more than half way yet of their ethereal circuit; and will be 4000 years before they enter the Earth any more. This grand revolution ſeems to have been entirely unknown to the ancients.

It is particularly to be noted, that eclipſes which have happened many centuries ago will not be found by our preſent tables to agree exactly with ancient obſervations, by reaſon of the great Anomalies in the lunar motions; which appears an inconteſtible demonſtration of the non-eternity of the univerſe. For it ſeems confirmed by undeniable proofs, that the Moon now finiſhes her period in leſs time than formerly, and will continue by the centripetal law to approach nearer and nearer the Earth, and to go ſooner and ſooner round it: nor will the centrifugal power be ſufficient to compenſate the different gravitations of ſuch an aſſemblage of bodies as conſtitute the ſolar ſyſtem, which would come to ruin of itſelf, without ſome new regulation and adjuſtment of their original motions. There are two ancient eclipſes of the Moon, recorded by Ptolomy from Hipparchus, which afford an undeniable proof of the Moon's acceleration. The firſt of theſe was obſerved at Babylon, Dec. 22, the year before Chriſt 383: when the Moon began to be eclipſed about half an hour before the Sun roſe, and the eclipſe was not over before the Moon ſet: but, by moſt of our Aſtronomical Tables, the Moon was ſet at Babylon half an hour before the eclipſe began; in which caſe, there could have been no poſſibility of obſerving it. The ſecond eclipſe was obſerved at Alexandria, Sept. 22, the year before Chriſt 201; where the Moon roſe ſo much eclipſed, that the eclipſe muſt have begun about half an hour before ſhe roſe: whereas, by moſt of our Tables, the beginning of this eclipſe was not till about ten minutes after the Moon roſe at Alexandria. Had theſe eclipſes begun and ended while the Sun was below the horiſon, we might have imagined, that, as the ancients had no certain way of meaſuring time, they might have been ſo far miſtaken in the hours that we could not have laid any ſtreſs on their accounts. But, as in the firſt eclipſe the Moon was ſet, and conſequently the Sun riſen, before it was over; and in the ſecond eclipſe the Sun was ſet and the Moon not riſen till ſome time after it began: theſe are ſuch circumſtances as the obſervers could not poſſibly be miſtaken in. Mr. Struyk, in his catalogue, notwithſtanding the expreſs words of Ptolomy, puts down theſe two eclipſes as obſerved at Athens; where they might have been ſeen as above without any acceleration of the Moon's motion: Athens being twenty deg. Weſt of Babylon, and ſeven deg. Weſt of Alexandria. We are credibly informed, from the teſtimony of the ancients, that there was a total eclipſe of the Sun predicted by Thales to happen in the fourth year of the 48th † Olympiad, either at Sardis or Mi-

† Each Olympiad began at the time of full Moon next after the Summer Solſtice, and laſted four years, which were of unequal lengths, becauſe the time of full Moon differs eleven days every year: ſo that they might ſometimes begin on the next day after the Solſtice, and at other times not till four weeks after it. The firſt Olympiad began in the year of the Julian period 3938, which was 776 years before the firſt year of Chriſt, or 775 before the year of his birth; and the laſt Olympiad, which was the 293d, began A. D. 393. At the expiration of each Olympiad, the Olympic Games were celebrated in the Elean fields, near the river Alpheus in the Peloponneſus (now Morea), in honour of Jupiter Olympus. See Strachius's Brev. Chron. p. 247—251.

letus

letus in Aſia, where *Thales* then reſided. That year correſpon ds to the 585th year before Chriſt; when accordingly there happened a very ſignal eclipſe of the Sun, on the 28th of May, anſwering to the preſent 10th of that month, central though North America, the ſouth parts of France, Italy, &c. as far as Athens, or the iſles in the Ægean Sea; which is the fartheſt than even the Caroline tables carry it; and conſequently make it inviſible to any part of Aſia, in the total character; though I have good reaſons to believe that it extended to Babylon, and went down central over that city. We are not however to imagine, that it was ſet before it paſſed Sardis and the Aſiatic towns, where the predictor lived; becauſe an inviſible eclipſe could have been of no ſervice to demonſtrate his ability in aſtronomical ſciences to his countrymen, as it could give no proof of its reality.

The reader may probably find it difficult to underſtand the reaſon why Mr. Smith ſhould reckon this eclipſe to have been in the 4th year of the 48th Olympiad, as it was only in the end of the third year: and alſo why the 28th of May, in the 585th year before Chriſt, ſhould anſwer to the preſent 10th of that month. But we hope the following explanation will remove theſe difficulties. The month of May (when the Sun was eclipſed) in the 585th year before the firſt year of Chriſt, which was a leap-year, fell in the latter end of third year of the 48th Olympiad; and the fourth year of that Olympiad began at the ſummer ſolſtice following; but perhaps Mr. Smith begins the years of the Olympiad from January, in order to make them correſpond more readily with Julian Years; and ſo reckons the month of May, when the eclipſe happened, to be in the fourth year of that Olympiad. The place or longitude of the Sun at that time was ☌ 29 degrees 43 minutes 17 ſeconds, to which ſame place the Sun returned (after 2300 years, viz.) A. D. 1716, on May 9^d 5^h 6^m after noon: ſo that, with reſpect to the Sun's place, the 9th of May, 1716, anſwers to the 28th of May in the 585th year before the firſt year of Chriſt; that is, the Sun had the ſame longitude on thoſe days.

For a farther illuſtration. *Thucydides* relates, that a ſolar eclipſe happened on a Summer's day in the afternoon, in the firſt year of the Peloponneſian war, ſo great, that the Stars appeared. Rhodius was victor in the Olympic games the fourth year of the ſaid war, being alſo the fourth of the 87th Olympiad, on the 428th year before Chriſt. So that the eclipſe muſt have happened in the 431ſt year before Chriſt; and by computation it appears, that on the 3d of Auguſt there was a ſignal eclipſe which would have paſſed over Athens, central about ſix in the evening, but which our preſent tables bring no farther than the ancient Syrtes on the African coaſt, above 400 miles from Athens; which, ſuffering in that

caſe but 9 digits, could by no means exhibit the remarkable darkneſs recited by this hiſtorian; the center therefore ſeems to have paſſed Athens about ſix in the evening, and probably might go down about Jeruſalem, or near it, contrary to the conſtruction of the preſent tables. I have only mentioned theſe things by way of caution to the preſent Aſtronomers in re-computing ancient eclipſes; and refer them to examine the eclipſe of Nicias, ſo fatal to the Athenian fleet; that which overthrew the Macedonian army, &c.

A longer period than the above-mentioned, for comparing and examining eclipſes which happened at long intervals of time, is 557 years 21 days 18 hours 30 minutes 11 ſeconds, in which time there are 6890 mean lunations; and the Sun and node meet again ſo nearly as to be but 11 ſeconds diſtant: but then it is not the ſame eclipſe that returns, as in the ſhorter period above-mentioned.

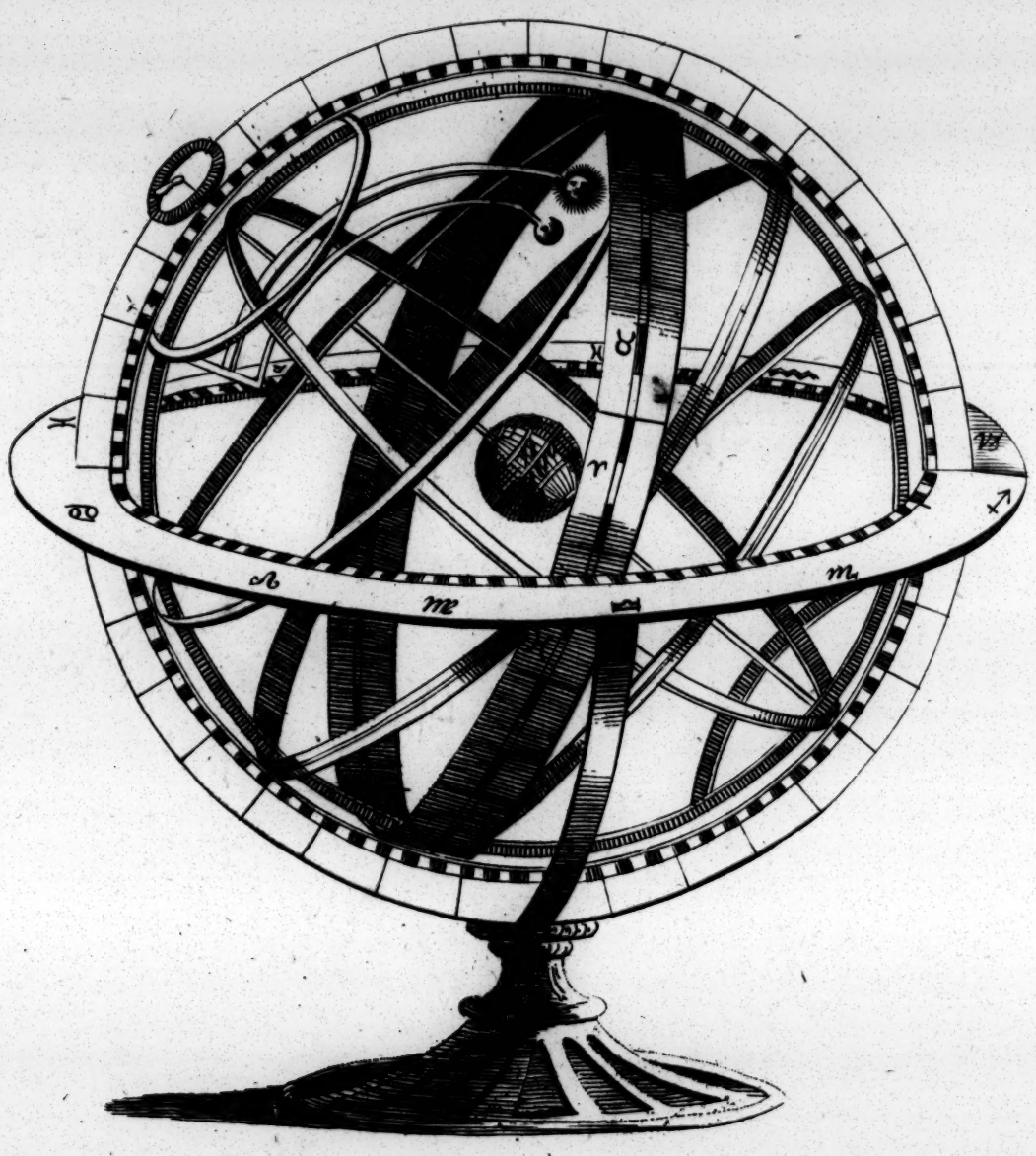
The following are the *viſible* Eclipſes, which will happen from this time to the end of the preſent century.

Eclipſe of the Sun,	Sept. 16, 1792,	at 11 in the morning.	Partial.
Eclipſe of the Moon,	Feb. 25, 1793,	at 10 at night.	Partial.
Eclipſe of the Sun,	Sept. 5, 1793,	at 3 in the afternoon.	Partial.
Eclipſe of the Sun,	Jan. 31, 1794,	at 4 in the afternoon.	Partial.
Eclipſe of the Moon,	Feb. 14, 1794,	at 11 at night.	Total.
Eclipſe of the Sun,	Aug. 25, 1794,	at 5 in the afternoon.	Partial.
Eclipſe of the Moon,	Feb. 4, 1795,	at 1 in the morning.	Partial.
Eclipſe of the Sun,	July 16, 1795,	at 9 in the morning.	Partial.
Eclipſe of the Moon,	July 31, 1795,	at 8 at night.	Partial.
Eclipſe of the Sun,	June 25, 1797,	at 8 in the evening.	Partial.
Eclipſe of the Moon,	Dec. 4, 1797,	at 6 in the morning.	Partial.
Eclipſe of the Moon,	May 27, 1798,	at 7 at night.	Total.
Eclipſe of the Moon,	Oct. 2, 1800,	at 11 at night.	Partial.

In Aſtronomy, eclipſes of the Moon are of great uſe for aſcertaining the periods of her motions; eſpecially ſuch eclipſes as are obſerved to be alike in all circumſtances, and have long intervals of time between them. In Geography, the longitudes of places are found by eclipſes, as already ſhewn; but for this purpoſe eclipſes of the Moon are more uſeful than thoſe of the Sun, becauſe they are more frequently viſible, and the ſame lunar eclipſe is of equal largeneſs and duration at all places where it is ſeen. In Chronology, both ſolar and lunar eclipſes ſerve to determine exactly the time of any paſt event: for there are ſo many particulars obſervable in

Armillary Sphere

N.° 21.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in every eclipſe, with reſpect to its quantity, the places where it is viſible (if of the Sun), and the time of the day or night, that it is impoſſible there can be two ſolar eclipſes in the courſe of many ages which are alike in all circumſtances.

Of the FIGURE and MOTION of the EARTH, the CHANGE of SEASONS, the CAUSE of EARTHQUAKES, &c.

The Earth, among Aſtronomers, is conſidered as one of the primary planets; and its figure was accounted by ſome of the ancients to be like that of an oblong cylinder; by others, of the form of a drum, and by others to be flat. But the moderns have demonſtrated it to be nearly ſpherical, or rather an oblate ſpheroid, flatted towards the poles.

Before we enter more minutely into theſe ſpeculations, it will be proper to deſcribe the various circles of the globe, and to explain its ſeveral diviſions and boundaries, as well imaginary as real, in order to give all my readers a perfect idea of the ſubject before them. For this purpoſe I have ſubjoined a plate of the Armillary Sphere, which is an artificial contrivance, repreſenting the ſeveral circles proper to the theory of the mundane world, put together in their natural order, to eaſe and aſſiſt the imagination in conceiving the conſtitution of the ſpheres, and the various phenomena of the celeſtial bodies. For this purpoſe the Earth is placed in the centre, pierced by a line ſuppoſed to be its axis, the upper point of which is fixed in the arctic or north pole, and the lower extremity in the antarctic or ſouth pole; whence the two ſmall circles deſcribed near theſe points are called the arctic and antarctic circles. The outer circle, in which the axis or poles of the world are fixed, repreſents the meridian, or ſuppoſed line over any given place, to which when the Sun comes, it is then mid-day or noon. The broad circle, which croſſes the whole, and divides the ſphere into two equal parts, is called the horiſon; becauſe it divides the heavens and the earth into two equal parts or hemiſpheres, called the upper and the lower, the one light, and the other dark. It likewiſe determines the riſing and ſetting of the Sun, Moon, or ſtars, in any particular latitude; for, when any of theſe appear juſt at the eaſtern part of the horiſon, we ſay, it riſes; and, when it does ſo at the weſtern part, we ſay, it ſets. From hence alſo the altitude of the Sun and ſtars is reckoned, which is their height above the horiſon. The poles of the horiſon are the zenith and the nadir, or the points immediately over our heads, and under our feet, diametrically oppoſite to each other, in the upper and lower hemiſpheres. The inner

wide circle repreſents the zodiac, the middle line of which is the ecliptic, or Sun's way in the zodiac, from which he never departs. It is not ſo with the Moon and the planets; for, though their conſtant way is in this circle of the zodiac, yet they continually deviate from its center, or ecliptic line, from north to ſouth, and from ſouth to north; which deviations are called their latitudes, and their extent each way determines the width of the zodiac. The two circles within the zodiac, which interſect each other at right angles, conſtitute the equinoctial colure, and the equator, or equinoctial line. The points, where theſe circles interſect each other, divide the quarters of the year. That which paſſes through the two equinoctial points determines the equinoxes; and that which paſſes through the poles of the ecliptic determines the ſolſtices. When the Sun is in the firſt of them, viz. in the ſpring, March 20th, it is called the vernal equinox; and when in autumn, September 23d, it is called the autumnal equinox; at both which times, it is equal day and night all over the world. So likewiſe when the Sun is in the other, and at his greateſt aſcent above the equator, and ſeems to deſcribe the tropic of Cancer, it is called the Summer ſolſtice, and makes the longeſt day; and on the contrary, when he is at his greateſt deſcent below the equator, and ſeems to deſcribe the tropic of Capricorn, it is called the Winter ſolſtice, or ſhorteſt day. Theſe tropics are two circles deſcribed, one immediately under and next adjoining to the arctic circle; and the other, that next above the antarctic circle. They are diſtant from the equinoctial twenty-three degrees twenty-nine minutes. That on the north ſide of the line is called the tropic of Cancer, and the ſouthern tropic has the name of Capricorn, as paſſing through the beginning of each of thoſe ſigns.

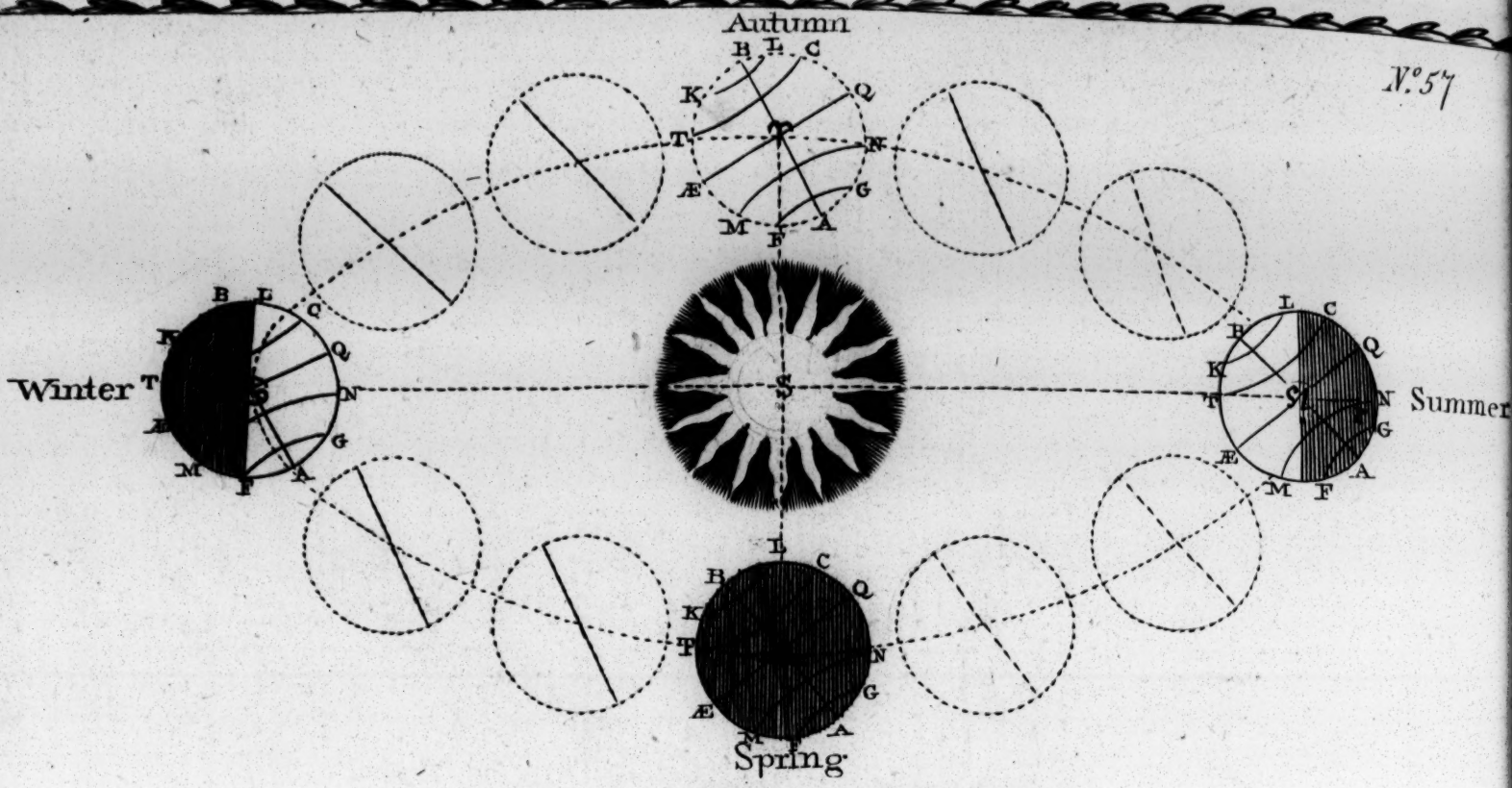
It muſt here likewiſe be noted, that the Equator, or Equinoctial Line, paſſes through the eaſt and weſt points of the horiſon, and at the meridian is raiſed as much above the horiſon as is the complement of the latitude of the place. From this circle, the latitude of places, whether north or ſouth, begin to be reckoned in degrees of the meridian; but the longitude of places are reckoned in degrees of the equator itſelf. All people living on or under this circle, which is called by geographers and navigators the Line, have their days and nights conſtantly equal: and this is the reaſon why, when the Sun enters the two points where the ecliptic interſects the equinoctial, and is exactly upon this line, namely, in the Spring and Autumn, as above-mentioned, the days and nights become of equal duration all over the globe. All the ſtars directly under this circle have no declination, but always riſe due eaſt, and ſet full weſt. The hour-circles are drawn at right angles to it, paſſing through every fifteenth

fifteenth degree; and the parallels to it are called parallels of declination. Having premiſed ſo much by way of explaining the ſphere, I ſhall now proceed with the ſubject immediately before us.

That the Earth is a ſpherical body may be demonſtrated from the following among other conſiderations. 1. All the appearances of the heavens, both at land and at ſea, are the ſame as they would be if the Earth were a globe. 2. In eclipſes of the Moon which are cauſed by the ſhadow of the Earth falling upon the Moon, this ſhadow is always circular, and a body can be no other than a globe, which in all ſituations caſts a circular ſhadow. 3. Several navigators have ſailed quite round the globe, ſteering their courſe directly ſouth and weſt, till they came to the Magellanic Sea, and from thence to the north and weſt, till they returned to their port from the eaſt; and all the phenomena which ſhould naturally ariſe from the Earth's rotundity happened to them. Beſides, their method of ſailing was alſo founded upon this hypotheſis, which could never have ſucceeded ſo happily, if the Earth had been of any other figure. It is true, the ſurface of the Earth is not an exact geometrical globe, but then the inequalities are ſo inconſiderable, that the higheſt mountain bears no greater proportion to the bulk of the Earth than a grain of duſt does to a common globe. The figure of the Earth then was reckoned by mathematicians and geographers as perfectly ſpherical, excepting the ſmall inequalities in its ſurface of mountains and valleys, till an accident engaged the attention of Sir Iſaac Newton and Mr. Huygens, who demonſtrated, from the laws of hydroſtatics, and the revolution of the Earth about its axis, that its figure was not a true ſphere, but an oblate ſpheriod flatted towards the poles. Monſieur Richer, when at the Iſland of Cayenne, about five degrees diſtant from the equator, found that his clock, which at Paris kept true time, now loſt two minutes and twenty-eight ſeconds every day. Now, though heat will lengthen pendulums, and conſequently retard their motion, it is certain the heats of Cayenne were not ſufficient to ſolve this phenomenon, which can flow only from a diminution in the preſſure of gravity. For, as the Earth revolves about its axis, all its parts will endeavour to recede from the axis of motion, and thereby the equatoreal parts where the motion is quickeſt will tend leſs towards the center than the reſt; their endeavour to fly off from the axis about which they revolve taking off part of their tendency that way; ſo that thoſe parts will become lighter than ſuch as are nearer the poles. The polar parts, therefore, will preſs in towards the center, and raiſe the equatoreal parts, till the quantity of matter in the latter is ſo far increaſed as to compenſate for its lightneſs, and an equilibrium be reſtored. On which account, the form which the Earth aſſumes will be that of an oblate ſpheroid, whoſe

ſhorter axis paſſes through the poles. By virtue only of the rotation of the Earth about its axis, the weight of bodies at the equator is leſs than at the poles, in the proportion of 288 to 289. From hence ariſes, as before obſerved, a ſperoidical form of the Earth, and from that ſpheroidical form ariſes another diminution of gravity at the equator, by which, if the Earth were homogeneous throughout, bodies at the equator would loſe one pound in 1121, and ſo, on both accounts taken together, the gravity of bodies at the poles would be to the ſame at the equator as 230 to 229. From whence, if we ſuppoſe the gravity of bodies within the Earth to be directly as their diſtance from the center, thoſe numbers will alſo expreſs the relation between its polar and equatoreal diameter. This is upon a ſuppoſition that the Earth was at firſt fluid, or a chaos, having its ſolid and fluid parts confuſedly mixed together; but if we ſuppoſe it at firſt partly fluid and partly dry, as it now is, ſince we find that the land is very nearly of the ſame figure with the ſea, except raiſed a little to prevent its being overflowed, the Earth muſt ſtill be of the ſame form; for otherwiſe the major part of the water would flow towards the equator, and ſpread itſelf like an inundation over all the land in thoſe parts. This theory met with great oppoſition from Monſieur Caſſini, who, having meaſured the meridian of France, declared (with great reaſon likewiſe, if the obſervations had been correct) that the Earth, inſtead of being flattened, was lengthened towards the poles, that is, inſtead of being an oblate it was an oblong ſpheroid, higher at the poles by about ninety-five miles. So wide a difference, between philoſophers of ſo high rank, determined at length the King of France, at an expence becoming a Monarch, to employ two companies of Mathematicians, the one to meaſure the length of a degree of the meridian at the equator, and the other the length of a degree at the polar circle, that by comparing them together, and with the length of the degree of France, it might be known whether the Earth were oblong or flat towards the poles.

It is certain, if the lengths of the degrees of latitude decreaſe as we go from the equator towards the poles, then the axis is greater, and the figure an oblong ſpheroid: but, on the contrary, if theſe lengths increaſe as you remove towards the poles, the axis is leſs than a diameter at the equator, and conſequently the figure an oblate ſpheroid. This laſt appears as well by the theory of Sir Iſaac Newton, to be the *true* figure, as it does by the reſpective menſurations of theſe mathematicians, which were performed with ſurpriſing exactneſs. The figure of the Earth being thus determined, we next proceed to ſhew the triple means whereby it is agitated and governed in its motion, and whereby night and day, and all the phænomena of the ſeaſons, are produced.



Annual Motion of the Earth

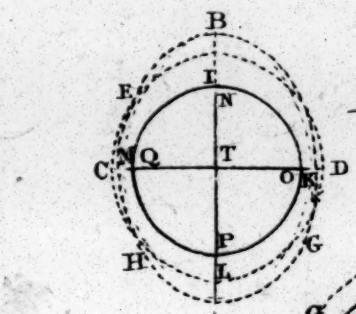


Fig. 2

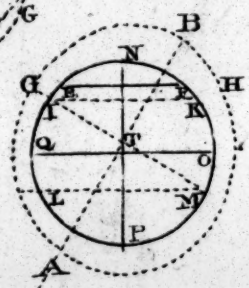
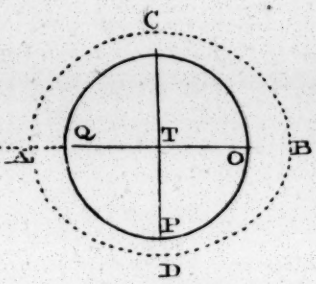


Fig. 3



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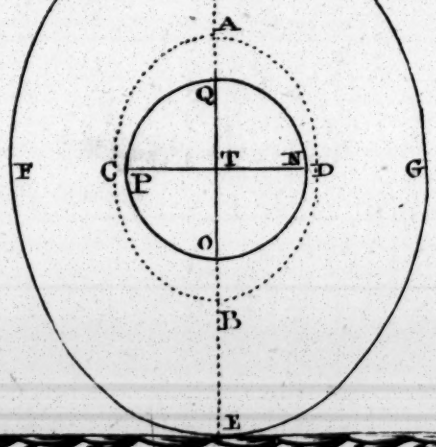


Fig. 5

Fig. 1

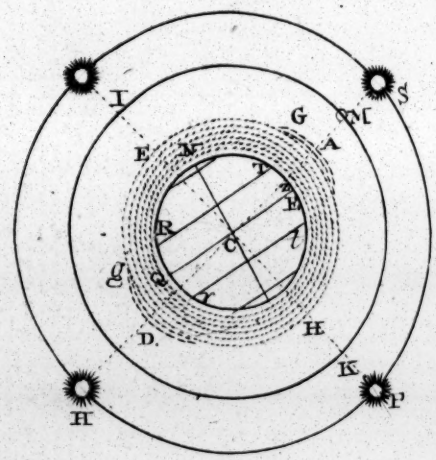
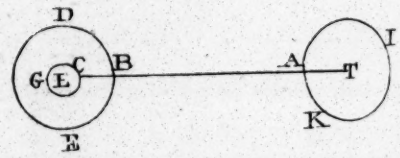


Fig. 6



Tides

In the firſt place, the earth is found to have a *diurnal* motion round its own axis, from weſt to eaſt, which it performs in twenty-four hours, and thereby occaſions the perpetual ſucceſſion of days and nights. It is every way agreeable to reaſon, that the earth ſhould revolve about its own axis, to account for the appearance of ſuch a vaſt number of ſtars, which ſeem to perform their revolutions round the earth in twenty-four hours; for the motion of theſe ſtars, were it real, would be incredibly ſwift, and beyond all imagination, becauſe their diſtance in reſpect of us is almoſt infinite, and the orbit they have to run round ſo prodigiouſly great, that they muſt move at leaſt 100,000 miles in a minute.

The Earth has, ſecondly, an *annual* motion round the Sun, which it performs every year, whereby it produces the different ſeaſons, and the lengthening and ſhortening of the days. It being now an eſtabliſhed doctrine that the Sun is the centre of our ſyſtem, and that the Earth moves round it, we ſhall avoid entering into any diſquiſitions upon that head, ſince it is only neceſſary we ſhould explain the phenomena which ariſe from the Earth's annual motion, in conjunction with the rotation round its axis; having firſt premiſed, that the earth, in its annual motion, hath its axis always in the ſame direction, or parallel to itſelf.

Suppoſe ♑ ♈ ♋ ♎ (in the annexed figure of the earth's motion) be the earth's orbit, and S the Sun. Through the center of the Sun draw the right line ♈ S ♎ parallel to the common ſection of the equator and the ecliptic, which will meet with the ecliptic in two points ♈ ♎. And, when the earth ſeen from the Sun is in either of the points ♈ or ♎, a right line S ♈ or S ♎, joining the center of the earth and Sun, will coincide with the common ſection of the equator and ecliptic, and will then be perpendicular to A B, the axis of the earth, or of the equator, becauſe it is in the plane of the equator. But the ſame line is alſo perpendicular to the circle which bounds the light and darkneſs, and therefore the axis of the earth will be in the plane of that circle, which will therefore paſs through the poles of the earth, and will cut the equator and all its parallels into equal parts. When the earth, therefore, is in the beginning of ♎, the Sun will be ſeen in ♈, in the common ſection of the equator and ecliptic, in which poſition, the circle of illumination touches both poles: the Sun is vertical to the equator, and the days and nights are equal all the world over; and this is the ſpring ſeaſon, or vernal equinox.

The Earth in its annual motion going through ♎, ♏, and ♐, towards ♑, and the common ſection of the equator, and the ecliptic remaining always parallel to itſelf, it will no longer paſs through the body of the Sun:

Sun: but, in ♑, it makes a right angle with the line S P, which joins the centers of the Sun and Earth. And becauſe the line S P is not in the plane of the equator, but in that of the ecliptic, the angle B P S, which the axis of the Earth B A makes with it, will not now be a right angle, but an oblique one of 66½ degrees, which is the ſame with the inclination of the axis to the plane of the ecliptic. Let the angle S P L be a right angle, and the circle, bounding light and darkneſs, will paſs through the point L, and then the arch B D, or the angle B P L, will be 23½ degrees, that is, equal to the complement of the angle BPS to a right angle. Let the angle B P E be a right angle, and then the line P E will be in the plane of the equator. Therefore, becauſe the arches BE and L T are equal, each of them being quadrants; if the common arch B T be taken away, there will remain T E equal to L B, equal to 23½ degrees. Take EM equal to E T, and through the points M and T deſcribe two parallel circles, TC MN; the one repreſents the tropic of Cancer, and the other the tropic of Capricorn. And, the Earth being in this ſituation, the Sun will approach the neareſt that it can come to the North Pole: he will ſhine perpendicularly on the point T, and conſequently will be vertical to all the inhabitants under the tropic of Cancer, when he comes to their meridians. It is manifeſt that the circle which bounds light and darkneſs reaches beyond the North Pole B to L; but towards the ſouth it falls ſhort to the South Pole A, and reaches no further than F. Through L and F, let two parallels to the equator be deſcribed. Theſe will repreſent the polar circles, and, while the Earth is in P, all that tract of it which is included within the polar circle K L continues in the light, notwithſtanding the conſtant revolution round the axis. On the contrary, thoſe that lie within the antarctic circle remain in continual darkneſs.

It is alſo manifeſt, that all the parallels between the equator and the arctic circle are cut by the circle bounding light and darkneſs into unequal portions, the largeſt portions of theſe circles remaining in the light, and the ſmalleſt in darkneſs; but theſe parallels which are towards the antarctic circle have their greateſt portions in darkneſs, and their leaſt in light; and the difference of theſe portions will be greater or leſs, according as the circles are nearer to the pole or to the equator. Therefore, when the Sun is ſeen in Cancer ♋, the inhabitants of the northern hemiſphere will have their days at the longeſt, and their nights at the ſhorteſt, and the ſeaſon of the year will be ſummer. The contrary of this will happen to the inhabitants of the ſouthern hemiſphere.

As the earth moves on from ♑ by ♒, ♓, the north pole returns, the diurnal arches begin gradually to decreaſe, and the nocturnal to increaſe,

and

and, of conſequence, the Sun's rays will fall more and more obliquely, and his heat will proportionably diminiſh, till the earth comes to ♈, when the Sun will appear in ♎, at which time the days will again be equal to the nights to all the inhabitants of the earth, the circle bounding light and darkneſs paſſing, in this poſition, through the poles. This will be the ſeaſon called autumn.

The Earth moving on through ♈, ♉, and ♊, the Sun will be ſeen to go in the ecliptic through ♎, ♏, and ♐, and will appear to decline from the equator, towards the ſouth, ſo that, when the earth is really in ♋, the Sun will appear in ♑. And whereas the axis A B always retains its paralleliſm, the earth will have the ſame poſition, and aſpect, in reſpect to the Sun, that it had when it was in ♑; but with this difference, that the tract within the polar circle K L was in continual light while the earth was in ♑; and now, the earth arriving at ♋, that ſame tract will be altogether in darkneſs; but the oppoſite ſpace within the circle F G will be in a continual illumination, and at the pole A there will be no night for the ſpace of ſix months. Here likewiſe, of the parallels between the equator and the north pole, the illuminated portions are much leſs than the portions which remain in darkneſs, the contrary of which happened in the former poſition; ſo likewiſe the Sun at mid-day will appear vertical to all the inhabitants that live in the tropic M N; ſo that it will appear to have deſcended towards the ſouth from the parallel T C, to the parallel M N, through the arch C Q N, which is forty-ſeven degrees. This will be the ſeaſon called winter.

Laſtly, as the earth journeys on from ♋ through ♌ and ♍ to ♎, the Sun appears to paſs through ♒ and ♓ to ♈, and the northern climes begin to return, and receive more directly the enlivening beams of the Sun, whoſe meridian height does now each day increaſe; the days now lengthen, and the tedious nights contract their reſpective arches; and every thing conſpires to advance the delightful ſeaſon of the ſpring, with the equality of days and nights, as was ſhewn when the earth was in ♎, from which point we began to trace its motion.

The third motion of the earth is that motion by which the poles of the world revolve about the poles of the ecliptic, and occaſion what is commonly called the preceſſion of the equinoxes, which is a ſlow motion of the equinoctial points towards the weſt, that is, *in antecedentia*, or contrary to the order of the ſigns. This retrograde motion, by carrying the equinoctial points to meet the Sun in his apparent annual motion, makes him arrive at them ſooner every year than he would do if thoſe

points continued immoveable; and this arch of regreſſion being fifty ſeconds a year, or one degree in ſeventy-two years, makes the equinoxes happen twenty minutes in time ſooner each year than they would otherwiſe do. And, though this change be not ſenſible in a few years, yet theſe points are found to have a very different ſituation from what they had two thouſand years ago.

By reaſon of this preceſſion of the equinoctial points, the fixed ſtars ſeem to move towards the eaſt, and thereby to have their longitude, which is always reckoned upon the ecliptic, from the vernal equinoctial point, encreaſed. And hence the conſtellations ſeem to have deſerted the places allotted them by the ancient aſtronomers; for inſtance, the beginning of the ſign Aries, which in Hipparchus's time was near the vernal equinoctial point, and gave name to that point of the ecliptic, is now removed near a whole ſign, or thirty degrees, eaſtward; ſo that Aries is now where Taurus uſed to be, Taurus where Gemini uſed to be, &c. and thus all the conſtellations of the zodiac have changed their ancient places. But, to avoid confuſion, aſtronomers have thought fit to let the ſeveral portions of the ecliptic, where theſe conſtellations were at firſt obſerved to be, retain their old names; ſo that the vernal equinoctial point is ſtill reckoned the firſt degree of Aries. However theſe portions of the ecliptic, where the conſtellations were at firſt, are called *anaſtra*, to diſtinguiſh them from the places where they now are, which are termed *ſtellata*.

The orbit, in which the earth moves round the Sun, common experience proves to be elliptical; for, were it circular, the Sun's apparent diameter would always be the ſame; but we find it is not, for, if it be meaſured with a micrometer in winter-time, it will be found conſiderably larger than in ſummer, and it will be greateſt of all when the Sun is in the eighth degree of Capricorn, which ſhews that is the place of the aphelium, it being then thirty-two minutes forty-ſeven ſeconds; whereas, when the Sun is in the eighth degree of Cancer, his diameter is but thirty-one minutes forty ſeconds. Hence it is evident that the Sun is really nearer to us in the midſt of winter than in the midſt of ſummer; but this ſeems a paradox to many, who think the Sun muſt needs be hotteſt when it is neareſt to us, and that the Sun is apparently more diſtant from us in December than in June. As to the Sun's being hotter, it is true, it is ſo to all thoſe places which receive his rays directly or perpendicularly; but *we* find his heat abated on account of the obliquity of the rays, and his ſhorter continuance above the horizon at that time; and, as to his diſtance, it is only with reſpect to the zenith of the

the place, not the center of the earth; ſince it is plain the Sun may approach the centre of the earth, at the ſame time that is recedes from the zenith of any place; and, agreeably to the Sun's nearer diſtance in the winter, we obſerve his apparent motion is then quicker than in the ſummer; for in the eighth degree of Capricorn it is about ſixty-one minutes per day, but in the eighth degree of Cancer, his motion is but fifty-ſeven minutes per day; accordingly, we find the ſummer half-year eight days longer than the winter half-year, as appears by the following computation, according to the new ſtyle.

The Winter half-year includes		The Summer half-year includes	
In September,	7 Days.	In March	10 Days.
October	31	April	30
November	30	May	31
December	31	June	30
January	31	July	31
February	28	Auguſt	31
March	20½	September	23
	178½		186½
		Winter half-year	178½
		Difference in the two half-years - -	8 Days.

For, the Sun's attracting force being one part of the cauſe of the planet's motion, and this force always increaſing and decreaſing in the inverſe ratio of the ſquares of the diſtances, it is evident the velocity of the planet will always be greater the nearer it is to the Sun, and *vice verſa*. In this manner the earth's motion round the Sun is invariably continued, and its revolution performed in three hundred ſixty-five days ſix hours nine minutes fourteen ſeconds.

The earth, in its natural and original ſtate, Des Cartes, Burnet, Woodward, and Whiſton, ſuppoſe to have been perfectly round, ſmooth, and equable; and they account for its preſent rude and irregular form principally from the waters of the great deluge, which inundated and overflowed the whole ſurface of the globe, to the height of fifteen cubits above the higheſt hills; for to that height Moſes expreſsly ſaith, *Gen.* vii. 20. "the waters prevailed." Some have ventured to deny there were any mountains at all before the flood, though he expreſsly mentions them as a ſtandard for the height of the water. Others have denied the univerſality of the deluge, though the words of the text be, "that all the hills over the whole earth were covered." Others have had recourſe to

to the ſhifting of the earth's center of gravity, and therefore, will have all parts drowned ſucceſſively; and our famous theoriſt, Dr. Burnet, fancies an earth made on purpoſe to be drowned at that time, which, being in form of an orbicular cruſt on the face of the ſea, as we now call it (for he ſays there was none before the deluge), fell down into the water and ſo drowned its inhabitants.

But the Holy Scriptures tell us, that the waters of the deluge came from two funds, "the great deep below," and the "rains above." Again, when we look to the internal parts of the earth, even to the greateſt depth men have ever reached, we find that the body of the terreſtrial globe is compoſed of ſtrata, or layers, lying over one another, which appear to be ſediments of a flood: beſides, in the bodies of theſe ſtrata, though never ſo ſolid, nay, even incloſed within the ſolidity of the firmeſt flints, marble, ſtone, &c. we find a prodigious variety of the exuviæ, or remains of fiſhes, ſuch as their ſhells, teeth, &c. as well marine ones, as thoſe which live in lakes and rivers; and from a due obſervation of theſe, and repeated conſiderations upon them, it was, that the learned Dr. Woodward founded what he delivers upon this ſubject, which therefore is not ſo much a theory of the earth, as neceſſary deductions, and unavoidable conſequences, drawn from the matters of fact, as they are laid down in the ſecond part of his natural hiſtory of the earth. 1. That theſe marine bodies, and the other ſpoils of freſh water fiſhes, were borne forth out of the ſea by the univerſal deluge, and on return of the water back again from off the earth they were left behind on land. 2. That, during the time of the deluge, all the ſtone and marble of the antideluvian earth, all the metals in it, all the mineral concretions, and in a word all foſſils whatever, that had before attained any ſolidity, were totally diſſolved; their conſtituent corpuſcles disjoined, and their coheſion perfectly ceaſed; and that the ſaid corpuſcles, together with the corpuſcles of thoſe which were not before ſolid, ſuch as ſand, earth, and the like; as alſo, all animal bodies, teeth, ſhells, vegetables, in ſhort, all bodies whatever, that were either upon the earth, or that conſtituted the maſs, if not quite down to the abyſs, yet to the greateſt depths we ever dig, were aſſumed up promiſcuouſly into the water, and ſuſtained therein; ſo that the water and theſe bodies made up one common maſs. 3. That, at length, all the maſs that was thus borne up in the water was again precipitated, and ſubſided toward the bottom, and that this ſubſidence happened generally according to the laws of gravity. That the matter ſubſiding thus formed the ſtrata of ſtone, earth, marble, coal, &c. of which ſtrata the terreſtrial globe, or at leaſt as much of it as hath been diſplayed to human view, doth chiefly conſiſt. 4. That the ſtrata of marble, &c. attained their

ſolidity

ſolidity as ſoon as the ſand, or other matter, whereof they conſiſt, was arrived at the bottom, and well ſettled there; and that all thoſe ſtrata, which are ſolid at this day, have been ſo ever ſince that time. 5. That theſe ſtrata were originally parallel, plane, and regular, and conſequently rendered the ſurface of the earth even and ſpherical; that they were contiguous, and not broken and interrupted as we find them now; and that the water lay then upon them, conſtituting a fluid ſphere, environing all the globe round. 6. That, after ſome time, by the force of an agent ſeated within the earth, thoſe ſtrata were broken on all ſides of the globe; that they were diſlocated, and their ſituation varied; from whence theſe elevations and depreſſions on the ſurface of the globe, as the mountains, valleys, and other inequalities.

From theſe obſervations he concludes, that Noah's deluge was quite univerſal, covering the whole earth, even the higheſt mountains quite round the globe; that, at the time of the deluge, the water of the ocean was firſt brought out on the earth, and immediately ſucceeded by that of the abyſs; that, upon the diſruption of the ſtrata, or the elevation of ſome, and the depreſſion of others, towards the end of the deluge, this maſs of water fell back towards the loweſt parts of the earth, into lakes, and other cavities, into the channel of the ocean, and through the fiſſures by which this communicates with the ocean, in the abyſs which it filled, till it came to an equilibrium with the ocean; that the deluge commenced in the ſpring ſeaſon, the waters coming forth upon the earth in the month which we call May; that the deluge did not happen from an accidental concourſe of natural cauſes, but that many things then happened which never could poſſibly happen without the aſſiſtance of a ſupernatural power.

Mr. Whiſton, on the contrary, in his new theory of the earth, ſuppoſes the deluge began on the 18th of November, in the 2365th year of the Julian period, that is, 2349 years before the Chriſtian æra; that a comet, deſcending towards its perihelion in the plane of the ecliptic, paſſed quite near the globe of the earth, the very ſame day that the deluge began: he aſcribes to the univerſal deluge all the changes and alterations that have happened in the ſurface and inſide of the globe: he adopts the hypotheſis of Dr. Woodward, and indiſcriminately makes uſe of all the obſervations of this author with regard to the preſent ſtate of the globe.

The terreſtrial globe having once met with the tail of the comet, conſiſting of a tranſparent fog, or aqueous atmoſphere, it muſt, in paſſing through it, appropriate to itſelf ſome part of the matter it contained.

All that was found within the ſphere of attraction of the globe muſt have fallen upon the earth, and that in form of rain, ſince this tail partly conſiſted of aqueous vapours. This tail being "the cataracts of heaven that were opened," the rain may be made as plentiful as one pleaſes, even to occaſion an univerſal deluge, the waters of which would eaſily cover the higheſt mountains. However, Mr. Whiſton does not attribute the whole deluge to theſe waters only, for, agreeably to Scripture, he affirms that the earth, upon the approach of the comet, would no doubt feel the force of its attraction; ſo that the fluid, contained in the great abyſs, would be agitated by ſo violent a flux and reflux, that the ſuperficial cruſt of the earth could not reſiſt it, but be broken in ſeveral places, and the internal waters diffuſed over the ſurface, "and the fountains of the great deep broken up." Mr. Whiſton, to diſpoſe of all this water, ſuppoſes, that, as ſoon as the earth in continuing its courſe had got ſome way from the comet, the effects of its attraction, the flux and reflux ceaſed in the great abyſs, and then the ſuperior waters were violently precipitated through the ſame paſſages by which they came out; the great abyſs ſwallowed up all the ſuperfluous waters, and its cavity was found capable enough to receive, not only the waters which it had already contained, but alſo all thoſe which the tail of the comet had left behind it; ſince, during the time of its agitation, and the burſting of its cruſt, it had enlarged the ſpace by breaking-down on all hands the earth that environed it. It was, in like manner, at this time, that the earth, which till then was ſpherical, became elliptic, occaſioned not only by the effect of the centrifugal force cauſed by its diurnal revolution, but likewiſe by the action of the comet: and that, becauſe the earth, in paſſing through the tail of the comet, was ſituated in ſuch a manner that it preſented its equatoreal parts to this body; and becauſe the force of the comet's attraction, concurring with this centrifugal force of the earth, took away thoſe parts of the equator with ſo much the more facility as the cruſt was broken and disjoined in a vaſt many places; and becauſe the action of the flux and reflux of the abyſs made a more violent impreſſion upon the parts under the equator than any where elſe.

Dr. Halley reſolves the deluge into the ſhock of a comet, or ſome other ſuch tranſient body: the great agitation that muſt have been occaſioned by it in the ſea, he obſerves, would be ſufficient to account for all thoſe ſtrange appearances of heaping vaſt quantities of earth, and high cliffs, upon the beds of ſhells, which once were the bottom of the ſea, and raiſing up mountains where none were before: ſuch a ſhock as this, impelling the ſolid parts, would occaſion the waters, and all fluid ſubſtances that were unconfined, as the ſea is, to run violently with an impetus

impetus toward that part of the globe where the blow was received, and that with force ſufficient to take with it the very bottom of the ocean, and would carry it upon land. There are various other ſyſtems of the univerſal deluge, ſeveral of which may be ſeen in Monſieur Buffon's Natural Hiſtory, tom. i.

Monſieur de Buffon, arguing from the ſpheroidical figure of the earth, and the laws of hydroſtatics, ſuppoſes that the earth, as well as the other planets, are parts ſtruck off from the body of the Sun by the colliſion of comets; and conſequently, when the earth aſſumed its form, it was in a ſtate of liquefaction by fire. Of this, ſays he, we ſhall be the more eaſily convinced, when we conſider the nature of the matter contained in the body of the earth, the greateſt part of which, as ſand and clays, are vitrified or vitrifiable ſubſtances; and, on the other hand, when we reflect upon the impoſſibility of the earth's being ever in a ſtate of fluidity produced by water, ſince there is infinitely more land than water; and, beſides, water has not the power of diſſolving ſand, ſtones, and other ſubſtances of which the earth is compoſed. How far the inequalities in the face of the earth, the beds of rivers, lakes, &c. and the various ſtrata in its internal parts, ſerve to confirm this hypotheſis, may be ſeen in Hiſtoire Naturelle, &c. tom. i. by M. de Buffon.

The arguments of different philoſophers and hiſtorians, relative to the deluge, and theory of the earth, have founded matter of enquiry to naturaliſts, how far the ſame cauſes, which muſt have produced not only the mixtures, but the cavities and fiſſures, in the earth, have been the inlet and cauſe likewiſe of earthquakes and volcanos. Earthquakes conſiſt of a violent agitation or trembling of the earth, generally attended with a terrible noiſe like thunder, and ſometimes with an eruption of fire, water, wind, &c. Volcanos are hollow ſubterraneous combuſtible mountains, which vomit forth fire, flame, aſhes, cinders, &c. Earthquakes and volcanos are both accounted for upon the ſame principles, and may be thus explained:—Thoſe countries which are hollow and ſubterraneous, and which naturally yield great ſtore of ſulphur and nitre, or where ſulphur is ſublimed from the pyrites, are by far the moſt injured and incommoded by earthquakes; for, where there are ſuch mines, they muſt ſend up exhalations, which, meeting with ſubterraneous caverns, muſt ſtick to the arches of them, as ſoot does to the ſides of our chimneys; where they mix themſelves with the nitre or ſaltpetre which comes out of theſe arches, in like manner as we ſee it come out of the inſide of the arch of a bridge, and ſo makes a kind of cruſt which will very eaſily take fire; there are ſeveral ways by which this cruſt may take

take fire, viz. by the inflammable breath of the pyrites, which is a kind of ſulphur that naturally takes fire of itſelf. 2. By a fermentation of vapours to a degree of heat equal to that of fire and flame. 3. By the falling of ſome great ſtone which is undermined by water, and, ſtriking againſt another, produces ſome ſparks that ſet fire to the neighbouring combuſtible matter, which, being akind of natural gunpowder, at the appulſe of the fire goes off with a ſudden blaſt or violent exploſion, rumbling in the bowels of the earth, and lifting up the ground above it, ſo as ſometimes to make a miſerable havock and devaſtation, till it gets vent or a diſcharge. Burning mountains and volcanos are only ſo many ſpiracles ſerving for the diſcharge of this ſubterranean fire, when it is thus preternaturally aſſembled; and, where there happens to be ſuch a ſtructure and conformation of the interior parts of the earth, that the fire may paſs freely and without impediment from the caverns therein, it aſſembles into theſe ſpirals, and then readily and eaſily gets out from time to time without ſhaking or diſturbing the earth; but where a communication is wanting, or the paſſages are not ſufficiently large and open, ſo that it cannot come at the ſaid ſpiracles without firſt forcing and removing all obſtacles, it heaves up and ſhocks the earth, till it hath made its way to the mouth of the vulcano, where it ruſheth forth, ſometimes in mighty flames, with great velocity, and a terrible bellowing noiſe. Earthquakes are ſometimes confined to a narrow ſpace, which is properly the effect of the re-action of the fire; and they ſhake the earth juſt as the exploſion of a powder-magazine cauſes a ſenſible concuſſion at the diſtance of ſeveral leagues. Thus a violent eruption of Etna will cauſe an earthquake over all the iſland of Sicily; but it will never extend to the diſtance of three or four hundred leagues. In like manner, when ſome new vents of fire have been formed in mount Veſuvius, there are felt at the ſame time earthquakes at Naples, and in the neighbourhood of the volcano; but theſe concuſſions have never ſhaken the Alps, nor been communicated to France, or other countries remote from Veſuvius. Sometimes they are felt at conſiderable diſtances, and ſhake a long tract of ground without any eruption or vulcano appearing. We have inſtances of earthquakes which were felt the ſame time in England, France, Germany, and even in Hungary; and theſe extend always a great deal more in length than in breadth; they ſhake a tract of ground with more or leſs violence, in different places, in proportion as it is remote from the fire; and they are almoſt always accompanied with a dull noiſe, like that of a heavy carriage rolling along with great rapidity.

Dr. Woodward gives us another theory of earthquakes. He endeavours to ſhew, that the ſubterraneous heat or fire, which is continually

elevating water out of the abyſs to furniſh the earth with rain, dew, ſprings, and rivers, being ſtopped in any part of the earth, and ſo diverted from its ordinary courſe by ſome accidental glut or obſtruction in the pores or paſſages through which it uſed to aſcend to the ſurface, becomes by ſuch means preternaturally aſſembled in a greater quantity than uſual into one place, and therefore cauſeth a great rarefaction and intumeſcence of the water of the abyſs, putting it into great commotions and diſorders, and at the ſame time making the like effort on the earth; which, being expanded upon the face of the abyſs, occaſions the agitation and concuſſion which we call an earthquake.

But Dr. Stukeley has introduced a new notion in the theory of earthquakes, and has endeavoured to prove that they are cauſed by electricity. He urges a variety of objections againſt the foregoing hypotheſis, which aſcribes earthquakes to ſubterraneous winds, fires, vapours, or any thing that occaſions an exploſion, and thus heaves up the ground. He thinks there is no evidence of the cavernous ſtructure of the earth, which this hypotheſis requires; but that, on the contrary, there is reaſon to believe that it is in a great meaſure ſolid. Earthquakes have alſo frequently happened without any eruption of fire, vapour, ſmoke, or ſmell, which he thinks is utterly inconſiſtent with the ſuppoſition of their being occaſioned by any ſubterraneous vapours; eſpecially in caſes where the ſhock is of conſiderable extent; beſides, this is a cauſe altogether inadequate to ſuch an effect; for a ſubterraneous power, capable of moving a ſurface of earth only thirty miles in diameter, muſt be lodged at leaſt fifteen or twenty miles below the ſurface, and move an inverted cone of ſolid earth, whoſe baſe is thirty miles in diameter, and its axis fifteen or twenty miles, which he judges to be abſolutely impoſſible; how much more inconceivable, then, that any ſuch power could produce the earthquake of 1755, which was felt in various parts of Europe and Africa, and the Atlantic Ocean; or that of Aſia Minor, A. D. 17, by which thirteen great cities were deſtroyed in one night, and which ſhook a maſs of earth three hundred miles in diameter, in order to which the moving power, if it had been internal fire or vapour, muſt have been lodged two hundred miles below the ſurface! Farther, in earthquakes the effect is inſtantaneous; whereas the operation of elaſtic vapour and the diſcharge of it muſt be gradual, and require a long ſpace of time; and, if they were owing to exploſions, they muſt alter the ſurface of the country where they happened, deſtroy the fountains and ſprings, and change the courſe of its rivers, which is contradicted by hiſtory and obſervation. To all which it is added, that the ſtrokes which ſhips receive during an earthquake muſt be occaſioned by ſomething that could commu-

nicate motion with a much greater velocity than any heaving of the earth under the ſea by the elaſticity of generated vapours, which would only produce a gradual ſwell, and not an impulſe of the water, reſembling a thump againſt the bottom of a ſhip or ſtriking againſt a rock. Dr. Stukeley, finding the common hypotheſis inſufficient, was led to conclude that earthquakes were proper electrical ſhocks; and a particular ſurvey of the phenomena, that either precede or attend them, confirmed this opinion: he obſerved that the weather was uſually dry and warm for ſome time before an earthquake happened, and that the ſurface of the ground is thus previouſly diſpoſed for that kind of electrical vibration in which it conſiſts; whilſt at the ſame time, in ſome places were earthquakes have happened, the internal parts, at a ſmall depth below the ſurface, are moiſt and boggy; and thence he infers, that they reach very little below the ſurface. He adds, that the ſouthern regions are more ſubject to earthquakes than the northern, on account of the greater warmth and drineſs of the earth and air, which are qualities ſo neceſſary to electricity. It was alſo obſerved, that before the earthquakes at London in 1749, all vegetables were remarkably forward, and electrity is well known to quicken vegetation. They were likewiſe preceded by frequent and ſingular appearances of the *aurora borealis* and *auſtralis*, and by a variety of other meteors which indicate an electrical ſtate of the atmoſphere. Dr. Stukeley apprehends, that, in this ſtate of the earth and air, nothing more is neceſſary to produce an earthquake than the approach of a non-electric cloud to any part of the earth, when in an highly electrified ſtate, and the diſcharge of its contents upon it; and that, as the diſcharge from an excited tube occaſions a commotion in the human body, ſo the ſhock, produced by the diſcharge between the cloud and many miles in compaſs of ſolid earth, muſt be an earthquake, and the ſnap from the contact be the noiſe attending it. He ſuppoſes, that a large black cloud which ſuddenly covered the hemiſphere a little before the earthquake of 1749 might have occaſioned the ſhock, by the diſcharge of a ſhower. The noiſe, it has been obſerved, uſually precedes the ſhock; whereas, if the concuſſion depended upon a ſubterraneous eruption, it muſt have been quite the contrary. The flames and ſulphureous ſmells which ſometimes attend earthquakes are more eaſily accounted for, as Dr. Stukeley thinks, from the ſuppoſition of their being electrical phenomena than on any other hypotheſis. The ſudden extenſive agitation, both of land and water, occaſioned by earthquakes, can only be effected by electricity. The little damage generally done by earthquakes, and the nature of the impulſe which they give to ſhips, already taken notice of, ſuggeſt an argument, that they are owing not to any convulſion in the bowels of the earth, but to an uniform vibration

along

along its ſurface, occaſioned by an electrical ſnap; and that they are electrical phenomena, Dr. Stukeley farther infers, from their chiefly affecting the ſea-coaſt, or places near rivers; we may add alſo, eminences; and finally from the effects which they produce on weak conſtitutions, ſuch as pains in the back, head-achs, cholics, &c. ſimilar to thoſe occaſioned ſometimes by electrification. After all, he does not preſume to ſay, how the earth and atmoſphere are put into that electrical and vibratory ſtate, which prepares them to give or receive that ſnap, and ſhock, which is called an earthquake; but this he thinks as difficult to account for as magnetiſm, gravitation, muſcular motion, and many other ſecrets in nature. Several circumſtances have been remarked by other writers, which confirm the theory that ſuppoſes earthquakes to be electrical phenomena. Signior Beccaria, whoſe name often occurs in the hiſtory of electricity, agrees with Dr. Stukeley, in ſuppoſing, that earthquakes are electrical phenomena; but he imagines that the electric matter which occaſions them is lodged deep in the bowels of the earth; and, if in this ſituation its equilibrium ſhould by any means be deſtroyed, ſo that the beſt method of reſtoring it ſhall be by the fluid's burſting its way into the air, and traverſing ſeveral miles of the atmoſphere to come to the place where it is wanted, it may eaſily be conceived, that violent concuſſions may be given to the earth, by the ſudden paſſages of this powerful agent; and that the electric fluid is ſometimes collected in the bowels of the earth, he thinks probable from the appearance of *ignes fatui* in mines, which ſometimes happens, and is very probably an electrical phenomenon. This ingenious philoſopher obſerves, that, if two pieces of glaſs, incloſed in a thin piece of metal, be held in the hand, while a large ſhock is ſent through them, a ſtrong concuſſion or vibration will be felt, which ſometimes breaks them to pieces. Mr. Henly, another excellent electrician, has diſcovered a method of increaſing the effect of the exploſion upon glaſs, ſo as to afford a very natural idea of an earthquake. Between the ends of two wires, laid on a piece of glaſs, with their extremities pointing to each other, and about an inch diſtant, through which the diſcharge is to be made, he places a thick piece of ivory upon the glaſs, and on the ivory a weight at pleaſure, from one-fourth of an ounce to ſix pounds; the glaſs is broken by an exploſion into innumerable fragments, and ſome of it is reduced into an impalpable power: the weight is ſhaken by the exploſion and ſometimes thrown off from the ivory. In this experiment, if the glaſs is very thick, ſo that the force of the exploſion is not ſufficient to break it, it will be found marked with the moſt lively priſmatic colours. The appearance of an earthquake may be alſo repreſented by cauſing the exploſion of a battery to paſs over the ſurface of any ſubſtances on which

ſmall

ſmall ſticks or cards are placed, which will never fail to be ſhaken, and often be thrown down, by the exploſion; or, by making a diſcharge over the ſurface of water, in which caſe the report will be much louder than when the diſcharge is made through the air; and a hand plunged deep into the water will feel the concuſſion; and we may add, that the ſpark which paſſes over the ſurface of the water in this experiment bears a great reſemblance to thoſe balls of fire that have ſometimes been ſeen over the ſurface of the ſea or land in the time of a earthquake. Dr. Prieſtley contrived various methods of exhibiting the phenomena of earthquakes. He made the electric flaſh to paſs over wet boards ſwimming in water, over either of theſe ſeparately, or over both at once, on which pillars, &c. were erected; and thus, whilſt the board repreſented the earth, and the water the ſea, the phenomena of both during an earthquake were exhibited at the ſame time. Dr. Prieſtley, the ingenious hiſtorian of electricity, after having largely recited the obſervations of Dr. Stukeley and Signior Beccaria, does not abſolutely decide which of theſe two philoſophers has advanced the more probable opinion concerning the ſeat of the electric matter which occaſions earthquakes; but he thinks a more probable general hypotheſis than either of them may be formed out of them both. Suppoſe, ſays he, the electric matter to be ſome way or other accumulated on one part of the ſurface of the earth, and, on account of the drineſs of the ſeaſon, not eaſily to diffuſe itſelf; it may, as Signor Beccaria ſuppoſes, force itſelf away into the higher regions of the air, forming clouds in its paſſage out of the vapours which float in the atmoſphere, and occaſion a ſudden ſhower, which may farther promote the paſſage of the fluid. The whole ſurface, thus unloaded, will receive a concuſſion, like any other conducting ſubſtance, on parting with, or receiving, a quantity of the electric fluid; the ruſhing noiſe will likewiſe ſweep over the whole extent of the country; and, upon this ſuppoſition alſo, the fluid, in its diſcharge from the country, will naturally follow the courſe of the rivers, and alſo take the advantage of any eminences to facilitate its aſcent into the higher regions of the air. See farther on this ſubject, Phil. Tranſ. vol. xli. page 641, &c. Beccaria Lettre dell'Electriciſmo, page 216, 362, &c. or Prieſtley's Hiſtory of Electricity, Period. x. ſect. 12.

How far theſe arguments and obſervations are ſufficient to explode the former theory of earthquakes, and to ſolve the various and complicated effects of their deſtructive operation, muſt be left to the determination of the attentive reader, after he has maturely contemplated the following authentic narration of ſome of the moſt fatal earthquakes that ever excited terror and trepidation in the minds of men.

The earthquake, which happened in Sicily in the year 1692 3, as related by Mr. Hartop, F. Burgos, and Vin. Bonajutus, is one of the moſt fatal, and exhibits the moſt lamentable cataſtrophe of the kind, recorded in hiſtory. It extended over the whole iſland; and even Naples and Malta were affected by the ſhock. It was of the ſecond kind mentioned by Ariſtotle and Pliny, viz. a perpendicular pulſation or ſucceſſion. The motion was ſo rapid and violent, that no body could ſtand upon their legs; thoſe who lay on the ground were toſſed from ſide to ſide as on a rolling billow, and high walls leaped from their foundations many yards diſtant. The miſchief it did is amazing; almoſt all the buildings in the country were thrown down. Fifty-four cities and towns, beſides an incredible number of villages, were either deſtroyed or greatly damaged. We ſhall only inſtance the fate of Catania, one of the moſt famous, ancient, and flouriſhing, cities in the kingdom, the reſidence of ſeveral monarchs, and an univerſity. This once famous, now unhappy, Catania, to uſe the words of F. Burgos, had the greateſt ſhare in the tragedy. F. Anton. Serrovita, being on his way thither, and at the diſtance of a few miles, obſerved a black cloud, like night, hovering over the city; and there aroſe from the mouth of Mont Gibello great ſpires of flame, which ſpread all around. The ſea, all of a ſudden, began to roar, and riſe in billows; and there was a noiſe as if all the artillery in the world had been at once diſcharged. The birds flew about aſtoniſhed; the cattle in the fields ran crying, &c. His and his companions horſes ſtopped ſhort, trembling; ſo that they were forced to alight. They were no ſooner off, but they were lifted from the ground above two palms; when, caſting their eyes towards Catania, he with amazement ſaw nothing but a thick cloud of duſt in the air. This was the ſcene of their calamity; for of the magnificent Catania there was not the leaſt footſtep to be ſeen. S. Bonajutus aſſures us, that, of 18,914 inhabitants 18,000 periſhed therein. The ſame author, from a computation of the inhabitants, before and after the earthquake, in the ſeveral cities and towns, finds that near 60,000 periſhed out of 254,900.

Jamaica is remarkable for earthquakes. The inhabitants, Dr. Sloane informs us, expect one every year. This author gives us the hiſtory of one in 1687; and another horrible one in 1692 is deſcribed by ſeveral anonymous authors. In two minutes time this ſhook down and drowned nine tenths of the town of Port Royal. The houſes ſunk out-right, 30 or 40 fathoms deep. The Earth, opening, ſwallowed up people; and they roſe in other ſtreets, ſome in the middle of the harbour; and yet many were ſaved, though there were 2000 people loſt, and 1000 acres of land ſunk. All the houſes were thrown down throughout the iſland.

One Hopkins had his plantation removed half a mile from its place. Of all wells, from one fathom to ſix or ſeven, the water flew out at the top with a vehement motion. While the houſes on one ſide of the ſtreet were ſwallowed up, on the other they were thrown on heaps; and the ſand in the ſtreet roſe like waves in the ſea, lifting up every body that ſtood on it, and immediately dropping down into pits; and at the ſame inſtant a flood of water, breaking in, rolled them over and over; ſome catching hold of beams and rafters, &c. Ships and ſloops in the harbour were overſet and loſt; the Swan frigate, particularly, was thrown over by the motion of the ſea and ſinking of the wharf, and was driven over the tops of many houſes. The calamity was attended with a hollow rumbling noiſe like thunder. In leſs than a minute, three quarters of the houſes, and the ground they ſtood on, with the inhabitants, were all ſunk quite under water; and the little part left behind was no better than a heap of rubbiſh. The ſhake was ſo violent, that it threw people down on their knees or their faces as they were running about for ſhelter. The ground heaved and ſwelled like a rolling ſea; and ſeveral houſes ſtill ſtanding, were ſhuffled and moved ſome yards out of their places. A whole ſtreet is ſaid to be twice as broad now as before; and in many places, the earth would crack, and open and ſhut, quick and faſt. Of which openings, two or three hundred might be ſeen at a time; in ſome whereof, the people were ſwallowed up; others, the earth cloſing, were caught by the middle, and preſſed to death; as to others, the heads only appeared. The larger openings ſwallowed up houſes; and out of ſome would iſſue whole rivers of waters, ſpouting up a great height into the air, and threatening a deluge to that part the earthquake ſpared. The whole was attended with ſtenches and offenſive ſmells, the noiſe of falling mountains at a diſtance, &c. and the ſky in a minute's time was turned dull and reddiſh like a glowing oven. Yet, as great a ſufferer as Port Royal was, more houſes were left ſtanding therein than on the whole iſland beſide. Scarce a planting-houſe or ſugar-work was left ſtanding in all Jamaica. A great part of them were ſwallowed up, houſes, people, trees, and all at once; in lieu of which, afterwards appeared great pools of water, which, when dried up, left nothing but ſand, without any mark that ever tree or plant had been thereon. About twelve miles from the ſea the earth gaped, and ſpouted out with a prodigious force vaſt quantities of water into the air; yet the greateſt violences were among the mountains and rocks; and it is a general opinion, that the nearer the mountains the greater was the ſhake, and that the cauſe thereof lay there. Moſt of the rivers were ſtopped up for twenty-four hours, by the falling of the mountains, till, ſwelling up, they made themſelves new tracts and channels, tearing up in their paſſage trees, &c.

After

After the great ſhake, many of thoſe people who eſcaped got on-board ſhips in the harbour, where many continued above two months; the ſhakes all that time being ſo violent, and coming ſo thick, ſometimes two or three in an hour, accompanied with frightful noiſes like a ruſtling wind, or a hollow rumbling thunder, with brimſtone blaſts, that they durſt not come aſhore. The conſequence of the earthquake was a general ſickneſs, from the noiſome vapours belched forth, which ſwept away above 3000 perſons of thoſe who were left. After the detail of theſe horrible convulſions, the reader will have but little curioſity left for the phenomena of the earthquake at Lima in 1687, deſcribed by Fa. Alvarez de Toledo, wherein above 5000 perſons were deſtroyed; this being of the vibratory kind, ſo that the bells in the church rang of themſelves; or that at Batavia, in 1699, by Witzen; that in the north of England, in 1703, by Mr. Thoreſby; thoſe in New England, in 1663 and 1670, by Dr. Matthew; that of Italy in 1742; that of Lima and the port of Calas in Peru, in 1746, which laſted fifteen minutes, and demoliſhed moſt of the buildings in the city, and deſtroyed moſt of the inhabitants, and ſwallowed up ſeveral ſhips then in the port; that of London, in 1749; thoſe in 1750, felt in many parts of England; that of 1777, felt in the north of England; or that at Liſbon, in 1755, though this deſerves a more particular account than many others of much leſs conſiderable extent and duration. The three preceding years had been remarkably dry, inſomuch that ſome ſprings which had been plentifully ſupplied with water were totally loſt; and the predominant winds were eaſt and north-eaſt, accompanied with various, though very ſmall, motions and tremblings of the earth. The ſpring of the year 1755 was very rainy and wet; the weather on the day preceding the earthquake, which happened on the 1ſt of November, was clear and uncommonly warm for the ſeaſon, and had continued clear and rather warmer than uſual for ſeveral days before. The day of the earthquake broke with a ſerene ſky, the wind continuing at eaſt; but about nine o'clock the Sun began to grow dim; and ſoon after was heard a rumbling noiſe, like that of carriages, which increaſed to ſuch a degree as to equal that of the loudeſt cannon; upon which the firſt ſhock was felt, which was immediately ſucceeded by a ſecond and a third, the whole duration of which was about eight minutes; about twelve o'clock another ſhock was felt.

During the firſt ſhock, the greateſt part of the public edifices and other buildings of the city were thrown down; and not leſs than ſixty thouſand of its inhabitants buried in the ruins. The earth opened in fiſſures in ſeveral parts, and ſeveral light flames of fire were obſerved to iſſue from the ſides of the mountains, reſembling thoſe of kindled charcoal.

coal. Subterraneous rumblings were alſo felt, attended with a diſcharge of great quantities of ſmoke. The water in the ſea roſe ſeveral times, and in a few minutes made three fluxes and refluxes, riſing above the greateſt ſpring-tides no leſs than fifteen Engliſh feet. The ſhock was ſo violent fifty leagues off at ſea, as greatly to injure the deck of a ſhip, and to lead the captain to apprehend, that he had miſtaken his reckoning and ſtruck on a rock. The ſhock was alſo felt about the ſame time at Oporto, by which the whole city was ſhaken, ſeveral chimneys, ſtones, and croſſes, were thrown down, and ſome buildings opened at top; and the ſwelling in the river was ſo conſiderable, that two large ſhips, which were juſt got over the bar, were driven back into the harbour. The ſame ſhock was equally violent at Madrid, Seville, and Cadiz; and in this laſt place the ſea roſe in a wave at leaſt ſixty feet higher than uſual, daſhed againſt the rocks on the weſt part of the town, and againſt the walls with ſuch violence as to beat in the breaſt-work and a great part of the walls, ſo that ſeveral perſons were drowned by it. The day when the earthquake happened at Cadiz was as clear and ſerene as the fineſt ſummer-day in England. Many other cities, both in Spain and Portugal, were conſiderably damaged. The effects of this earthquake, in violently agitating the waters, were perceived in many parts of England, Scotland, and Ireland; and the ſhock not only reached to Switzerland, Holland, and other parts of Europe, but it was communicated to Africa, and deſtroyed ſeveral cities on the coaſt of Barbary; and it was alſo felt about the ſame time in the iſland of Madeira, where the water roſe full fifteen feet perpendicular above high-water mark.

The laſt terrible earthquake of which we have any account happened in Sicily and Calabria in the year 1782. It began about ſix o'clock in the morning of the 5th of February, and the ſhocks continued to be felt with more or leſs violence for near two months. The commotions firſt broke out at Mount Caulone, one of the Apennines, which traverſes through all Italy. The undulations were obſerved to be in every direction; but the vertical ones were the moſt fatal. The towns and villages in Calabria, that were either totally or partly deſtroyed by it, are very numerous: among the principal ones are Franc Villa, Batatico, Monteleone, Vallelonga, Francia, Mileto, Soriano, Areta, Roſſano, Palma, Cinquefronde, Sinopoli, St. Euphemia, Scilla, Reggio, Beva, Meſſina, Oppido, Bagnara, Cozenza, Catanzara, Maide, Caſtiglione, &c. The face of the whole country became entirely changed; the courſes of many ſprings and rivers were either totally abſorbed, or turned into new directions; and ſeveral water-mills were left dry, without the leaſt veſtiges of the channels by which they had been driven. A conſiderable

tract of country was entirely ſwallowed up by the ſea; and that which was before covered with water became dry land. Whole flocks of ſheep and herds of cattle were ſwallowed up as they were grazing; the earth opened and ſhut, exhibiting chaſms of the moſt horrible depth, vomiting forth ſulphureous flame and vapour. Upwards of twenty-ſix thouſand ſouls were either precipitated into the bowels of the earth, or mangled by the fall of buildings, and buried in the ruins! By this no leſs fatal than recent example of the phenomena of earthquakes, it ſhould ſeem that the cauſe or ſeat of them lies far below the ſurface of the earth or depths of the ocean.

Of the TIDES.

The Tides are two periodical motions of the waters of the ſea, called alſo the flux and reflux, or the ebb and flow. When the Moon is in the firſt and third quarter, i. e. when ſhe is new and full, the tides are high and ſwift, and are called *ſpring-tides*—when ſhe is in the ſecond and laſt quarter, the tides are lower and ſlower, and are called *neap-tides*.

In the phenomena of the tides, the ſea is obſerved to flow, for certain hours, from ſouth towards north; in which motion, or flux, which laſts about ſix hours, the ſea gradually ſwells; ſo that, entering the mouths of rivers, it drives back the river-waters toward their heads, or ſprings. After a continual flux of ſix hours, the ſea ſeems to reſt for about a quarter of an hour; after which it begins to ebb, or retire back again from north to ſouth, for ſix hours more; in which time, the water ſinking, the rivers reſume their natural courſe. Then, after a ſeeming pauſe of a quarter of an hour, the ſea again begins to flow, as before; and thus alternately. Thus does the ſea ebb twice a-day, and flow as often; but not in the ſame hours thereof. The period of a flux and reflux is twelve hours forty-eight minutes, ſo that the tides return later and later each day, by forty-eight minutes, or three quarters of an hour and three minutes. Now twelve hours forty-eight minutes is a lunar day; i. e. the Moon paſſes the earth's meridian later and later each day by forty-eight minutes. So that the ſea flows as often as the Moon paſſes the two meridians of the world, namely, that above and that below the horizon; and ebbs as often as ſhe paſſes the horizon, both the eaſtern and weſtern points thereof. This farther agreement we likewiſe obſerve between the Moon and the ſea, that the tides, though conſtant, are not equal, but are greateſt when the Moon is in conjunction or oppoſition, and leaſt when in quartile, thereto. But thoſe tides are the greateſt which happen in the new and full Moon, at the time

of the equinoxes. And theſe ſame effects are obſervable throughout moſt of the coaſts of Europe; only that the tides are ſo much the leſs, and happen later, as the coaſts are the more northerly.

Theſe phenomena of the tides are admirably accounted for, from the principles of gravitation. All that is requiſite to their ſolution is, that the Earth and Moon, and every particle thereof, mutually gravitate towards each other; the reaſonableneſs of which aſſumption is every way apparent. Indeed the ſagacious Kepler, long ago, conjectured this to be the cauſe of the tides. "If," ſays he, "the earth ceaſed to attract its waters towards itſelf, all the water in the ocean would riſe and flow into the Moon; the ſphere of the Moon's attraction extends to our earth, and draws up the water." Thus thought Kepler, in his Introd. ad Theor. Mart. This ſurmiſe, for it was then no more, is now abundantly verified in the theory firſt amply deduced by Dr. Halley, from the Newtonian principles. However, we may obſerve with M. de la Lande, (Aſtronomie, vol. iv. Paris, 1781.) that ſeveral of the ancients, and among others, Pliny, Ptolomy, and Macrobius, were acquainted with the influence of the Sun and Moon upon the tides. And Pliny ſays expeſsly, that the cauſe of the ebb and flow is in the Sun, which attracts the waters of the ocean; and adds, that the waters riſe in proportion to the proximity of the Moon to the Earth.

To illuſtrate the foregoing obſervations, let N E S Q, in the annexed plate, *fig.* 1. repreſent the earth, covered over with water A B D F; N S the axis of the earth, E Q the equator, T R the tropic of Cancer, *t r* the tropic of Capricorn, M the Moon in her orbit, S the Sun in his. Now, ſince all bodies are endued with an attracting virtue, the Moon will attract all the water in the neareſt hemiſphere F A B with degrees of force which are inverſely as the ſquares of the diſtances from all parts; and therefore with the ſtrongeſt force where the diſtance is leaſt, viz. in the point A, directly under her: and this attraction being in this hemiſphere contrary to that of the earth, the water in all parts from B to F towards A will have its gravity decreaſing, and be higheſt of all at the part A; and conſequently muſt there ſtand higher than at the point F, where, being more attracted by the Earth, it muſt be heavier and nearer to the center, as is evident from the laws of hydroſtatics. Again, in the hemiſphere F D B, the attraction of the Moon conſpires with that of the earth; but, decreaſing as the ſquares of the diſtances increaſe, the joint force of attraction will every where decreaſe from F and B towards D, the point oppoſite to the Moon; where, again, the waters will be lighteſt, and therefore ſtand higheſt to preſerve the equilibrium. Whence it appears, that,

by

by this ſum and difference of the Moon's and Earth's attraction, there will neceſſarily enſue a protuberance or ſwelling of the waters, which we call tides of flood, in the two points A and D directly under the Moon. Alſo in the two points F and B, as the waters are there moſt attracted, ſo they will be heavieſt, and conſequently riſe to the leaſt height from the earth's ſurface, whence they are called tides of ebb, or the ebbing of the water. If to the power of the Moon we add that of the Sun, we ſhall have the tides conſiderably augmented at the conjunction in S, or oppoſition in H, that is, at the new and full Moons, which are called the ſpring-tides; as thoſe which happen when the Sun is at O or P are called neap-tides, the waters at A and D being then loweſt, becauſe the attraction of the Moon is then counterbalanced by that of the Sun. It is farther to be obſerved, that of the two tides of flood, at A and D, that at A is greateſt to any place T in the northern latitude, when the Moon is in the northern ſigns, and above the horizon: for the point A is then nearer the zenith of the place G than the oppoſite point D is to the ſame place at R twelve hours afterwards; and conſequently, the height of the tide T G is greater than that of the oppoſite tide R *g*. The contrary of this happens when the Moon is in the ſouthern ſigns.

That there are two tides of flood, and two of ebb, ſucceeding each other alternately at about the interval of ſix hours, is obvious from the figure: and that they happen later each day near an hour, is owing to their exact correſpondence to the motion of the Moon, which daily culminates ſo much later. That they happen not when the Moon is in the meridian, but, about three hours after, is owing to the force of the Moon being then greater than when in the meridian of any place; as the heat of the day is greater at three o'clock than at twelve; and the heat of the ſummer is greater in Auguſt, than at the 21ſt of June. Laſtly, that the greateſt ſpring-tides happen not at the 21ſt of March and 23d of September, but in February and October, is becauſe the Sun being neareſt the earth in December, his influence is then ſtrongeſt, and ſo muſt quicken the time of the greateſt vernal tides; and, being weakeſt in June, the time of the autumnal tides will neceſſarily be retarded. The ſum of what has been ſaid is this: if N O P Q, *fig.* 2. be the ſurface of the earth, T its center, I F K G L H C E a circle repreſenting the ſpherical ſurface of the waters covering the earth, and affected only by the attractive power of the earth: upon placing an attracting body at S, the waters will no longer continue their ſpherical figure, but be immediately drawn into the ſpheroidical figure A C B D, in ſuch manner as to be depreſſed at C and D to M and K, and elevated from L and I to A

and B; and the elevation A L or B I is double the depreſſion C M or D K. That, if S be the Sun, then A P—O K=A L+K D= 25 inches; or 11½ feet, if S be the Moon. That, at the points E, F, G, H, (which are called the octants,) the water is neither elevated nor depreſſed. That, if any other body be placed at O, as the Moon, in the ſame right line T S; then, by the joint influence of both S and O, the elevation at A and B will be increaſed, and the depreſſion at C and D likewiſe. Laſtly, if S be in the ſituation *S*, or vertical to the point D, it is plain its action to raiſe the water D will be directly contrary to that of the Moon in depreſſing it there; wherefore the depreſſion will not be ſo great as before; for the ſame reaſon the elevation at A and B will be diminiſhed, being now only as the difference of the two forces, whereas before they were as the ſum.

We ſhall now conſider the phenomena of the tides which remain; and firſt, it is evident, that, if P N be the axis of the earth, and Q O the diameter of the equator, then the Moon ſituated at O, over one of the poles, would accumulate the water over each pole, and the ſpheroid would be ſo poſited as to have its longeſt axis A B coinciding with the axis of the earth P N. In this poſition of the ſpheroid, it is plain, there could be no ſuch thing as a tide in any part of the ocean over all the earth; for every ſection of the ſpheroid, parallel to the equator, would be a circle; conſequently, in any parallel of latitude, the water would be at an equal diſtance from the earth's ſurface every moment of the diurnal revolution, or natural day. Suppoſe the Moon were removed from the direction of the earth's axis, and poſited at S, *fig.* 3, then will the axis of the aqueous ſpheroid A B be turned towards S, and make an angle with the earth's axis, as A T P or B T N. Then we obſerve, that ſince C, D, are the places of loweſt water, that parallel I K which paſſes through the point I on one ſide the equator, and L M which paſſes through M on the other, will divide the earth into three zones, in two of which, viz. E N K and L M P, there will be but one tide each day of the ſame kind; for inſtance, in the parallel E F, a perſon at F will have high water, and at E low water for twelve hours after. Again, in all the zone I K M L, there will be two tides of the ſame kind each day, as is evident from the figure. Theſe limits, or the arch Q I or O M, is the complement of the Moon's declination from the equator. If the Moon at S, *fig.* 4. be over the equator, the longer axis of the ſpheroid A B will now coincide with the plane of the equator Q O, and the ſhorter axis C D with the axis of the earth N P. Here it is obvious, that, in this ſituation of the ſpheroid, the waters in the parts A B, with reſpect to thoſe at C D, will give the greateſt difference of high and low water poſſible to all parts of the

the earth; and that there is no place but thoſe two at the poles N, P, but what has two tides of flood and two of ebb every twenty-four hours. And this difference of the flux and reflux will decreaſe from the equator to the poles.

It has been already obſerved, that the greateſt elevation of the waters is not when the luminary is in the meridian, but about three hours after, becauſe the motion communicated to the waters during the arrival of the meridian is not immediately deſtroyed, but remains for ſome time, and receives a farther augmentation from that which is impreſſed for about three hours after. For the ſame reaſon, we obſerve, the greateſt and leaſt tides happen not on the day of the ſyzygy, or quadrature, but on the third or fourth after; the ſum or difference of the forces of the luminaries not being till then at a maximum. Let S F E G, *fig.* 5. be the orbit of the Moon about the earth Q N O P; but, as this is not circular but elliptical, the center of the earth T will not be always at an equal diſtance from the Moon; but the Moon will be ſometimes neareſt the earth, as when at S, and ſometimes fartheſt off, as at E. The point S is called the perigæum, or perigee; and the point E the apogæum, or apogee. The power of the Moon in her perigee is to that in the apogee nearly as TE^3 to TS^3; and conſequently the greateſt tides will be on the day of the perigee, or rather a few days after, for the reaſons above mentioned.

Such would the tides regularly be, if the earth were all over covered with ſea very deep, ſo that the water might follow the influence of the Sun and Moon; but, by reaſon of the ſhoalneſs of ſome places, and the narrowneſs of the ſtreights in others, by which the tides are propagated, there ariſes a great diverſity in the effect, not to be accounted for without an exact knowledge of all the circumſtances of the ſeveral places where they happen; as the poſition of the land, the breadth and depth of the channels, direction of the winds, &c.

For a very ſlow and imperceptible motion of the whole body of water, where it is (for example) two miles deep, will ſuffice to raiſe its ſurface ten or twelve feet in a tide's time; whereas, if the ſame quantity of water were to be conveyed through a channel forty fathom deep, it would require a very great ſtream to effect it in ſo large inlets as are the channel of England and the German ocean; whence the tide is found to ſet ſtrongeſt in thoſe places where the ſea grows narroweſt, the ſame quantity of water being, in that caſe, to paſs through a ſmaller paſſage. This is moſt evident in the ſtreights between Portland and Cape la Hogue in

Normandy, where the tide runs like a ſluice; and would be yet more between Dover and Calais, if the tide coming round the iſland did not check it. This force, being once impreſſed upon the water, continues to carry it above the level of the ordinary height in the ocean, particularly where the water meets a direct obſtacle, as it does in St. Maloes; and where it enters into a long channel, which, running far into the land, grows very ſtraight at its extremity, as it does into the Severn ſea at Chepſtow and Briſtol. This ſhoalneſs of the ſea, and the intercurrent continents, are the reaſons that in the open ocean the tides riſe but to very ſmall heights in proportion to what they do in wide-mouthed rivers, opening in the direction of the ſtream of the tide, as it is obſerved upon all the weſtern coaſts of Europe and Africa, from Ireland to the Cape of Good Hope; in all which a ſouth-weſt Moon makes high water; and the ſame is reported to hold in the weſt of America. So that tides happen to different places at all diſtances of the Moon from the meridian, and conſequently at all hours of the lunar day.

It is to be conſidered that, in order to allow the tides their full motion, the ocean, in which they are produced, ought to be extended from eaſt to weſt ninety degrees at leaſt. Becauſe the places, where the Moon raiſes moſt and moſt depreſſes the water, are at that diſtance from each other. Hence it appears, that it is only in the great oceans that ſuch tides can be produced, and why in the larger Pacific ocean they exceed thoſe in the Atlantic ocean. Hence alſo it is obvious, why the tides are not ſo great in the torrid zone, between Africa and America, where the ocean is narrower, as in the temperate zones on either ſide; and we may hence alſo underſtand, why the tides are ſo ſmall in iſlands that are very far diſtant from the ſhores. It is manifeſt that, in the Atlantic ocean, the water cannot riſe on one ſhore but by deſcending on the other; ſo that, at the intermediate diſtant iſlands, it muſt continue at a mean height betwixt its elevation on one and on the other ſhore. But when tides paſs over ſhoals, and through ſtraits into bays of the ſea, their motion becomes more various and complicated, and their height depends on many circumſtances.

The tide that is produced on the weſtern coaſts of Europe, in the Atlantic, correſponds to the ſituation of the Moon already deſcribed. Thus it is high water on the coaſts of Spain, Portugal, and the weſt of Ireland, about the third hour after the Moon has paſſed the meridian; from thence it flows into the adjacent channels, as it finds the eaſieſt paſſage. One current from it, for example, runs up by the ſouth of England, another comes in by the north of Scotland; they take a conſiderable time to move

move all this way, and it is high water ſooneſt at thoſe places to which they firſt come, and it begins to fall at thoſe places while they are ſtill going on to others that are farther in their courſe. As they return, they are not able to raiſe the tide, becauſe the water runs faſter off than it returns, till, by a new tide propagated from the open ocean, the return of the current is ſtopped, and the water begins to riſe again. The tide, propagated by the Moon, in the German ocean, when ſhe is three hours paſt the meridian, takes twelve hours to come from thence to London-bridge; ſo that, when it is high water there, a new tide is already come to its height in the ocean; and, in ſome intermediate place, it muſt be low-water at the ſame time. Conſequently, when the Moon has north declination, and we ſhould expect the tide at London to be the greateſt when the Moon is above the horizon, we find it is leaſt: and the contrary when ſhe has ſouth declination. At ſeveral places it is high water three hours before the Moon comes to the meridian; but that tide which the Moon puſhes, as it were, before her, is only the tide oppoſite to that which was raiſed by her when ſhe was nine hours paſt the meridian.

It would be endleſs to recount all the particular ſolutions which are eaſy corollaries from this doctrine; as, why the lakes and ſeas, ſuch as the Caſpian ſea and the Mediterranean ſea, the Black ſea and Baltic, have no ſenſible tides: for lakes are generally ſo ſmall, that when the Moon is vertical ſhe attracts every part of them alike, and therefore no part of the water can be raiſed higher than another: and, having no communication with the ocean, it can neither increaſe nor diminiſh their water, in order to riſe or fall; and ſeas, that communicate by ſuch narrow inlets, and are of ſo immenſe an extent, cannot, in a few hours time, receive and empty water enough to raiſe or ſink their ſurface any thing ſenſibly. To demonſtrate the excellency of this doctrine, the example of the tides in the port of Batſha, in the kingdom of Tonquin in the Eaſt Indies, in 20 degrees 50 minutes north latitude, which are ſo extraordinary and different from all others we have yet heard of, may ſuffice. The day in which the Moon paſſes the equinoctial, the water ſtagnates there without any motion; as the Moon removes from the equinoctial, the water begins to riſe and fall once a day; and it is high-water at the ſetting of the Moon, and low-water at her riſing. This daily tide increaſes for about ſeven or eight days, and then decreaſes for as many days by the ſame degrees, till this motion ceaſes, when the Moon has returned to the equinoctial. When ſhe has paſſed the equinoctial, and declines toward the ſouth pole, the water riſes and falls again as before; but it is high water now at the riſing, and low water at the ſetting, of the Moon. Sir Iſaac Newton, in order to account for this extraordinary tide, conſi-

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ders that there are two inlets to this port of Batſha, one from the Chineſe ocean, betwixt the continent and the Manillas, the other from the Indian ocean, betwixt the continent and Borneo. This leads him to propoſe, as a ſolution of this phenomenon, that a tide may arrive at Batſha, through one of theſe inlets, at the third hour of the Moon, and another through the other inlet, ſix hours after, at the ninth hour of the Moon. For, while the tides are equal, the one flowing in as the other ebbs out, the water muſt ſtagnate; now they are equal when the Moon is in the equinoctial; but, as ſoon as the Moon begins to decline on the ſame ſide of the equator with Batſha, it has been ſhewn that the diurnal tide muſt exceed the nocturnal, ſo that two greater and two leſs tides muſt arrive at Batſha by turns. The difference of theſe will produce an agitation of the water, which will riſe to its greateſt height at the mean time betwixt the two greateſt tides, and fall loweſt at a mean time betwixt the two leaſt tides; ſo that it will be high water about the ſixth hour at the ſetting of the Moon, and low water at her riſing. When the Moon has got to the other ſide of the equinoctial, the nocturnal tide will exceed the diurnal; and, therefore, the high water will be at the riſing, and low water at the ſetting, of the Moon. The ſame principles will ſerve to account for other extraordinary tides, which, we are told, are obſerved in places whoſe ſituation expoſes them to ſuch irregularities, and which appear to admit of no other ſolution.

When the time of high water at any place is, in general, mentioned, it is to be underſtood on the days of the ſyzygies, or days of new and full Moon; when the Sun and Moon paſs the meridian of the place at the ſame time. Among pilots, it is cuſtomary to reckon the time of flood, or high water, by the point of the compaſs the Moon bears on, allowing three quarters of an hour for each point, at that time; thus, on the full and change days, in places where it is flood at noon, the tide is ſaid to flow north and ſouth, or at twelve o'clock; in other places, on the ſame days, where the Moon bears 1, 2, 3, 4, or more, points to the eaſt or weſt of the meridian, when it is high water, the tide is ſaid to flow on ſuch point; thus, if the Moon bears S. E. at flood, it is ſaid to flow S. E. and N. W. or three hours *before* the meridian, that is, at nine o'clock: if it bears S. W. it flows S. W. and N. E. or at three hours *after* the meridian; and in like manner for other times of the Moon's bearing. The times of high water in any place fall about the ſame hours after a period of about fifteen days, or between one ſpring-tide and another; but, during that period, the times of high water fall each day later by about forty-eight minutes. From theſe calculations, aſſiſted by the obſervations of a number of different perſons, there have been collected,

on moſt of the ſea-coaſts of Europe, and many other places, the times when it is high water, on the days of the new and full Moon; of which the following exhibits a correct and uſeful Table.

		H.	M.
Abbrevrak, in France -	Engliſh Channel -	4	30
Aberdeen, Scotland -	German ocean -	0	45
Aldborough, England -	Ditto - -	9	45
Iſle of Alderney, ditto -	Engliſh Channel -	12	0
River Amazon's mouth, America	Atlantic ocean -	6	0
Iſle of Ameyland, Dutchland -	German ocean -	7	30
Amſterdam, ditto - -	Ditto -	3	0
St. Andrew's, Scotland -	Ditto -	2	15
Iſle of Anholt, Denmark -	Sound -	0	0
Antwerp, Flanders, -	River Schelde -	6	0
Archangel, Ruſſia, -	White ſea -	6	0
Iſle of Arran, Ireland -	St. George's channel -	11	0
R. Aſhley, Carolina -	Atlantic ocean -	0	45
St. Auguſtine, Florida -	Ditto -	4	30
Baltimore, Ireland -	Weſtern ocean -	4	30
Cape Barfleur, France -	Engliſh channel -	7	30
Iſle de Bas, ditto -	Ditto -	3	45
Bayonne, ditto - -	Bay of Biſcay -	3	30
Beachy Head, England -	Engliſh channel -	0	0
North Bear, South Bear, } Labrador -	Hudſon's Bay -	12	0
Belfaſt, Ireland -	Iriſh ſea -	10	0
Belliſle, France - -	Bay of Biſcay -	3	30
Iſle Bermudas, Bahama Iſles -	Atlantic ocean -	7	0
Berwick, England -	German ocean -	2	30
Iſle du Bic, Acadia -	River St. Lawrence -	2	0
Blackney, England -	German ocean -	6	0
Cape Blanco, Negroland -	Atlantic ocean -	9	45
Blanchart Race, France -	Engliſh channel -	0	0
Port Louis, ditto -	Bay of Biſcay -	3	0
Cape Bojador, Negroland -	Atlantic ocean -	0	0
Bourdeaux, France -	Bay of Biſcay - -	3	0
Boulogne, ditto -	Engliſh channel -	10	30
Bremen, Germany -	River Weſer -	6	0
Breeſound, Dutchland -	German ocean -	4	30
Breſt, France -	Bay of Biſcay -	3	45
Bridlington Bay, England -	German ocean -	3	45
Brill, Dutchland -	Ditto -	1	30

Briſtol, England	-	St. George's channel	6	45
Buchanneſs, Scotland	-	German ocean	3	0
Button's Iſles, North Britain	-	Hudſon's ſtraits	6	50
Cadiz, Spain	-	Atlantic ocean	4	30
Caen, France	-	Engliſh channel	9	0
Calais, ditto	-	Ditto	11	30
Iſle of Caldy, England	-	St. George's channel	5	15
Camfer, Dutchland	-	German ocean	1	30
Iſle of Canaria, Canaries	-	Atlantic ocean	3	0
Cape Cantin, Barbary	-	Ditto	0	0
Caſkets, Iſle of Guernſey	-	Engliſh channel	8	15
Caithneſs point, Scotland	-	Weſtern ocean	9	0
Charles town, Carolina	-	Aſhley river	3	0
Iſle of Charles, Labrador	-	Hudſon's ſtraits	10	15
Chignectow, Nova Scotia	-	Bay of Fundy	0	45
Cherbourg, France	-	Engliſh channel	7	30
Cape and R. Churchill, N. Wales		Hudſon's bay	7	20
Cape Clear, Ireland	-	Weſtern ocean	4	30
Concarneau, France	-	Bay of Biſcay	3	0
Conquet, ditto	-	Engliſh channel	2	15
Iſle of Coquet, England	-	German ocean	3	0
Corke, Ireland	-	St. George's channel	6	30
Cape Corſe, Guinea	-	Ethiopian ſea	3	30
Cromer, England	-	German ocean	7	0
Dartmouth, ditto	-	Engliſh channel	6	30
St. David's Head, Wales	-	St. George's channel	6	0
Dieppe, France	-	Engliſh channel	10	30
Dort, Dutchland	-	German ocean	3	0
Dover, England	-	Engliſh channel	11	30
Downs, ditto	-	German ocean	1	15
Dublin, Ireland	-	Iriſh ſea	9	15
Dunbar, Scotland	-	German ocean	2	30
Dundee, ditto	-	Ditto	2	15
Dungarvan, Ireland	-	Atlantic ocean	4	30
Dungeneſs, England	-	Engliſh channel	9	45
Dunkirk, France	-	German ocean	0	0
Dunnoſe, Iſle of Wight	-	Engliſh channel	9	45
Edinburgh, Scotland	-	German ocean	4	30
Eddyſtone, England	-	Engliſh channel	5	30
R. Elbe mouth, Germany	-	German ocean	0	0
Embden, ditto	-	Ditto	0	0
Enchuyſen, Dutchland	-	Zuyder ſea	0	0

Eſtaples, France -	Engliſh channel -	11	0
Falmouth, England -	Ditto -	5	30
Flamborough Head, ditto -	German ocean -	4	0
Florida Cape, Florida -	Gulf of Mexico -	7	30
Fluſhing, Dutchland -	German ocean	0	45
Fly Iſle of, ditto -	Ditto -	7	30
Foreland North, England -	Ditto -	9	45
Foreland South, ditto -	Engliſh channel -	9	45
Foulneſs, ditto -	German ocean -	6	45
Foye, ditto -	Engliſh channel -	5	15
Garonne River, France -	Bay of Biſcay -	3	0
Gaſpey bay, Arcadia -	Gulf of St. Lawrence -	1	30
Gibraltar, Spain -	Mediterranean ſea -	0	0
Good Hope Cape of, Caffers -	Indian ocean -	3	0
Granville, France -	Engliſh channel -	7	0
Graveline, ditto -	Ditto -	0	0
Graveſend, England -	River Thames -	1	30
Groine, or Cape Corunna, Spain	Bay of Biſcay -	3	0
Guernſey Iſle of, England -	Engliſh Channel -	1	30
Hallifax, Nova Scotia -	Weſtern ocean -	7	30
Hamburgh, Germany -	River Elbe -	6	0
Haarlem, Dutchland -	German ocean -	9	0
Hartlepool, England -	Ditto -	3	0
Harwich, ditto -	Ditto -	11	15
Havre de Grace, France -	Engliſh channel -	9	0
Henry Cape, Virginia -	Atlantic ocean -	11	15
Holyhead, Wales -	Iriſh ſea -	1	30
Honfleur, France -	River Seine -	9	0
Hull, England -	River Humber -	6	0
Humber River, entrance, ditto	German ocean -	5	13
Ice Cove, North Main -	Hudſon's Straits -	10	0
John's Fort St. Newfoundland	Atlantic ocean -	6	0
John de Luz St. France -	Bay of Biſcay -	3	30
Julian Port St. Patagonia -	South Atlantic ocean -	4	45
Kentiſh Knock, England -	German ocean -	0	0
Kilduin Iſle of, Lapland -	North ocean -	7	30
Kinſale, Ireland -	Atlantic ocean -	5	15
Land's End, England -	St. George's channel -	7	30
Leith, Scotland -	German ocean -	4	30
Leoſtoffe, England -	Ditto -	9	45
Liverpool, ditto -	Iriſh ſea -	11	15
Lewis Iſle of, North Port, Scotland	Weſtern ocean -	6	30

Lime, England	-	Engliſh channel	-	7 0
Liſbon, Portugal	-	River Tagus	-	2 15
Lizard, England	-	Engliſh channel	-	7 30
London, ditto	- -	River Thames	-	3 0
North London, New England	-	Weſtern ocean	-	1 30
Long Iſland, ditto	- -	Ditto	-	3 0
Longſand-Head, England	-	German ocean	-	10 30
Lundy Iſle of, ditto	- -	St. George's channel	-	5 15
Lynn, ditto	- -	German ocean	-	6 0
Madeira Iſle of, Canaries	-	Atlantic ocean	-	12 4
Maes Mouth, Dutchland	-	German ocean	-	1 30
Maloe's St. France	-	Engliſh channel	-	6 0
Man Iſle of, weſt end of England		Iriſh ſea	-	9 0
Margate, ditto	-	Engliſh channel	-	11 15
Milford, Wales	-	St. George's channel	-	5 15
Mount's Bay, England	-	Engliſh channel	-	4 30
Nantes, France	-	Bay of Biſcay	-	3 0
Naze, Norway	-	Weſtern ocean	-	11 15
Needles, England	-	Engliſh channel	-	10 15
Newcaſtle, ditto	-	German ocean	-	3 15
Nieuport, Flanders	-	Ditto	-	12 0
Nore, England	-	River Thames	-	0 0
North Cape, Lapland	-	Northern ocean	-	3 0
Orfordneſs, England	-	German ocean	-	9 45
Orkney Iſles, limits of Scotland		Weſtern ocean	-	3 0
Oſtend, Flanders	-	German ocean	-	12 0
Placentia, Newfoundland	-	Atlantic ocean	-	9 0
Plymouth, England	-	Engliſh channel	-	6 0
Portland, ditto	-	Ditto	-	8 15
Portſmouth, ditto	-	Ditto	-	11 15
Quebec, Canada	-	River St. Lawrence	-	7 30
Rhee Iſle of, France	-	Bay of Biſcay	-	3 0
Rochefort, ditto	-	Ditto	-	4 15
Rochelle, ditto	-	Ditto	-	3 45
Rocheſter, England	-	River Medway		0 45
Rotterdam, Dutchland	-	German ocean	-	3 0
Rouen, France	-	River Seine	-	1 15
Rye, England	-	Engliſh channel	-	11 15
Sandwich, England	-	Downs	-	11 30
Scarborough-Head, ditto	-	German ocean	-	3 45
Scilly Iſles, ditto	-	St. George's channel	-	3 45
Senegal River, Negroland	-	Atlantic ocean	-	10 30

Severn, R. England -	St. George's channel -	6	0
Seine, R. France -	Engliſh channel -	9	0
Sheerneſs, England -	R. Thames - -	0	0
Sierra Leona, Guinea. -	Atlantic ocean -	8	15
Shoreham, England -	Engliſh channel -	10	30
Iſle of Shetland, limits, Scotland	Weſtern ocean -	3	0
Iſle of Sky, ditto -	Ditto - -	5	30
Southampton, England -	Engliſh channel -	0	0
Spurn, England -	German ocean -	5	15
Start-Point, ditto -	Engliſh channel -	6	45
Stockton, ditto -	German ocean -	5	15
Strongford Bay, Ireland -	Iriſh ſea - -	10	30
Sunderland, England -	German ocean -	3	30
Swin, ditto - -	Entrance of the Thames	12	0
Samarin Town, Sokotra -	Indian ocean -	9	0
R. Tees, mouth, England -	German ocean -	3	0
Iſle of Teneriffe, Canaries -	Atlantic ocean -	3	0
Iſle of Texel, Dutchland -	German ocean -	7	30
R. Thames, mouth, England -	Ditto - -	1	30
Tinmouth, ditto -	German ocean -	3	0
Topſham, ditto - -	Engliſh channel -	6	0
Torbay, ditto - -	Ditto - -	5	15
Iſle of Torey, Ireland -	Weſtern ocean -	5	30
St. Valery, France -	Engliſh channel -	10	30
Vannes, ditto - -	Bay of Biſcay -	3	45
Iſle of Uſhant, France -	Engliſh channel -	3	30
Waterford, Ireland -	St. George's channel -	6	30
Weymouth, England -	Engliſh channel -	7	0
Whitby, ditto - -	German ocean -	3	0
Iſle of Wight, N. S. E. & W. end	Engliſh channel -	0	0
Winchelſea, England -	Ditto - -	0	45
Wintertonneſs, ditto -	German ocean -	9	0
Yarmouth, ditto - -	Ditto - -	9	45
York Fort, New Wales -	Hudſon's bay -	9	10
New York, America -	Atlantic ocean -	3	0
Youghall, Ireland -	St. George's channel -	4	30

By the foregoing Table, the times of high water at all the places contained in it may be found for ever. The firſt columns contain the names of all the places reſpectively; the ſecond, the coaſts of the ſea by which they are bounded; and the figure-column the hour and minute when it is *high water* at each of thoſe places on the days of every New

and Full Moon, which will happen conſtantly the ſame for ever, becauſe the Moon *ſouths*, or comes to the meridian of the ſame places, every firſt and ſixteenth day, i. e. at every firſt and third quarter, when ſhe is new and full, and conſequently the tides muſt return at the ſame intervals of time; therefore, to know the time of high water on any given day, find the time of the Moon's ſouthing, and then add the time which the Moon has paſſed the meridian at the full and change days, to make high water at that place; and the ſum will be the time of high water on the given day. For example, at what time was it high water at Portſmouth, on the 21ſt of October, 1789? Moon ſouths at 2h. 39m. to which add 3; and the ſum 5h. 39m. ſhews that it was high water at thirty-nine minutes paſt five o'clock in the afternoon. And ſo for any other place in the Table.

This theory of tides has been extended ſo far, as to eſtimate the tides, or elevations of the waters of the Moon, produced by the attraction of the earth: thus, let us ſuppoſe the quantity of matter (Q) in the earth to be to that in the Moon (q) as forty to one, that is, Q: q: : 40: 1; and let us firſt ſuppoſe the earth and Moon of equal bulk, and repreſented by A I K, *fig.* 6. and B D E, and the force (F) of the earth, at the ſurface of the Moon B, will be to the force (f) of the Moon at the ſurface of the earth A, directly as the maſſes of matter in each (becauſe of the equal diſtances T B and L A); that is, F: f: : Q: q: : 40: 1. Again, let L B be to L C as the diameter of the earth to that of the Moon, which is as 365 to 100, then will the force at B be to the force at C as L B to L C, which let be as F to f, then F: f: : 365: 100, whence $F=\frac{365f}{100}$; and above we have F=40 f, therefore 4000 f=365 f; and ſo f: f: : 365: 4000: : 1: 11 nearly; that is, the power of the Earth to raiſe the water at the Moon C is to that of the Moon at the Earth A as eleven to one, very nearly. If the Moon can raiſe the water here 10 feet, the Earth can raiſe the water there to the height of 110 feet; but, becauſe the Moon always turns about her axis in the ſame time as ſhe revolves about the Earth, the waters (if any there be) will be raiſed on this and the oppoſite ſide, and always continue over the ſame part of the Moon's ſurface, ſo that there can be no different heights of water there, and conſequently no tides, except what ſmall ones may happen on account of the Sun's attraction, and her various inequalities of motion, and diſtance from the Earth.

Of

Of the WINDS.

The Wind, *ventus*, is a ſenſible agitation of the air, whereby a large quantity thereof flows in a current or ſtream out of one place, or region, into another. The winds are divided into *perennial*, *ſtated*, and *variable*. They are alſo divided into *general* and *particular*. Winds perennial, or conſtant, are ſuch as always blow the ſame way: of theſe we have a very notable one between the two tropics, blowing conſtantly from eaſt to weſt, called the *general trade wind*. Winds *ſtated*, or *periodical*, are ſuch as conſtantly return at certain times: ſuch are the ſea and land breezes, blowing from ſea to land in the evening and from land to ſea in the morning; ſuch alſo are the *ſhifting* or particular *trade-winds*, which, for certain months of the year blow one way, and the reſt of the year the contrary way. Winds *variable*, or *erratic*, are ſuch as blow now this now that way; and are now up, now huſhed, without any rule or regularity either as to time or place: ſuch are all the winds obſerved in the inland parts of England, &c. though ſeveral of theſe claim their certain times of the day; thus, the weſt wind is moſt frequent about noon; the ſouth wind in the night; the north in the morning, &c. Wind *general*, is ſuch a one, as at the ſame time blows the ſame way, over a very large tract of ground, almoſt all the year: ſuch only is the general trade wind. But even this has its interruptions; for at land it is ſcarce ſenſible at all, as being broken by the interpoſition of mountains, valleys, &c. at ſea, near the ſhore, it is diſturbed by vapours, exhalations, and particular winds blowing from landward; ſo that it is chiefly conſidered as general only at mid-ſea; and even there it is liable to be diſturbed by clouds driving from other quarters. Winds *particular*, include all others, excepting the general trade-winds. Thoſe peculiar to one little canton, or part, are called *topical* or *provincial winds:* ſuch is the north wind on the weſtern ſide of the Alps, which does not blow above one or two leagues lengthwiſe, and much leſs in breadth: ſuch alſo is the ponſtias in France, &c.

Some philoſophers, as Des Cartes, Rohault, &c. account for the general wind from the diurnal rotation of the earth; and from this general wind derive all the particular ones. The atmoſphere, ſay they, inveſting the earth, and moving round it, that part will perform its circuit ſooneſt, which has the ſmalleſt circle to deſcribe: the air, therefore, near the equator, will require a ſomewhat longer time to perform its courſe in, from weſt to eaſt, than that nearer the poles. Thus, as the earth turns eaſtward, the particles of the air near the equinoctial, being ex-

ceedingly light, are left behind; ſo that, in reſpect of the earth's ſurface, they move eaſtward, and become a conſtant eaſterly wind. This opinion ſeems confirmed by this, that theſe winds are found only between the tropics, in thoſe parallels of latitude where the diurnal motion is ſwifteſt. But the conſtant calms in the Atlantic ſea, near the equator, the weſterly winds near the coaſt of Guinea, and the periodical weſterly monſoons under the equator in the Indian ſeas, declare the inſufficiency of this hypotheſis. Beſides, the air, being kept cloſe to the earth by the principle of gravity, would, in time, acquire the ſame degree of velocity that the earth's ſurface moves with, as well in reſpect of the diurnal rotation as of the annual about the Sun, which is about thirty times ſwifter. Dr. Halley, therefore, ſubſtitutes another cauſe, capable of producing a like conſtant effect, not liable to the ſame objections, but agreeable to the known properties of the elements of water and air, and the laws of the motion of fluid bodies. Such a one is the action of the Sun's beams upon the air and water, as he paſſes every day over the ocean, conſidered together with the quality of the ſoil and the ſituation of the adjoining continents.

According to the laws of ſtatics, the air which is leſs rarefied, or expanded by heat, and conſequently is more ponderous, muſt have a motion towards thoſe parts thereof which are more rarefied, and leſs ponderous, to bring it to an equilibrium; alſo, the preſence of the Sun continually ſhifting to the weſtward, that part to which the air tends, by reaſon of the rarefaction made by his greateſt meridian heat, is, with him, carried weſtward; and, conſequently, the tendency of the whole body of the lower air is that way. Thus a general eaſterly wind is formed, which, being impreſſed on the air of a vaſt ocean, the parts impel one the other, and ſo keep moving till the next return of the Sun, whereby ſo much of the motion as was loſt is again reſtored; and thus the eaſterly wind is made perpetual. From the ſame principle it follows, that this eaſterly wind ſhould, on the north ſide of the equator, be to the northward of the eaſt, and in ſouth latitudes to the ſouthward thereof; for near the line the air is much more rarefied than at a greater diſtance from it, becauſe the Sun is twice in a year vertical there, and at no time diſtant above twenty-three degrees and a half; at which diſtance the heat, being as the ſine of the angle of incidence, is but little ſhort of that of the perpendicular ray; whereas, under the tropics, though the Sun ſtays longer vertical, yet he is a long time forty-ſeven degrees off, which is a kind of winter, wherein the air ſo cools, as that the ſummer heat cannot warm it to the ſame degree with that under the equator. Wherefore, the air towards the north and ſouth being leſs rarefied than that in the middle, it follows, that from both ſides it ought to tend towards the equator.

This

This motion, compounded with the former eaſterly wind, accounts for all the phenomena of the general trade-winds, which, if the whole ſurface of the globe were ſea, would undoubtedly blow quite round the world, as they are found to do in the Atlantic and the Ethopic oceans, But, ſeeing that ſo great continents do interpoſe, and break the continuity of the ocean, regard muſt be had to the nature of the ſoil, and the poſition of the high mountains, which are the two principal cauſes of the variations of the wind from the former general rule; for, if a country lying near the Sun prove to be flat, ſandy, and low land, ſuch as the deſarts of Lybia are uſually reported to be, the heat occaſioned by the reflection of the Sun's beams, and the retention thereof in the ſand, is incredible to thoſe who have not felt it; whereby the air being extremely rarefied, it is neceſſary that the cooler and more denſe air ſhould run thitherwards to reſtore the equilibrium. This is ſuppoſed to be the cauſe why, near the coaſt of Guinea, the wind always ſets in upon the land, blowing weſterly, inſtead of eaſterly, there being ſufficient reaſon to believe, that the inland parts of Africa are prodigiouſly hot, ſince the northern borders thereof were ſo very intemperate, as to give the ancients cauſe to conclude, that all beyond the tropics was uninhabitable by exceſs of heat.

Mr. Clare, in his Motion of Fluids, p. 302. mentions a familiar experiment, that ſerves to illuſtrate this matter, as well as the alternate courſe of land and ſea breezes. Fill a large diſh with cold water, and in the middle of it place a water-plate filled with warm water: the firſt will repreſent the ocean, the other an iſland, rarefying the air above it. Then, holding a wax-candle over the cold water, blow it out, and the ſmoke will be ſeen, in a ſtill place, to move toward the warm plate, and, riſing over, it will point the courſe of the air, and alſo of vapour, from ſea or land. And, if the ambient water be warmed, and the plate filled with cold water, and the ſmoking wick of a candle held over the plate, the contrary will happen.

From the ſame cauſe it happens, that there are ſo conſtant calms in that ſame part of the ocean, called the *rains*; for this tract being placed in the middle, between the weſterly winds blowing on the coaſt of Guinea, and the eaſterly trade-winds blowing to the weſtward thereof, the tendency of the air here is indifferent to either, and ſo ſtands in equilibrio between both; and the weight of the incumbent atmoſphere being diminiſhed by the continual contrary winds blowing from hence, is the reaſon that the air here holds not the copious vapour it receives, but lets it fall in ſo frequent rains. But, as the cold and denſe air, by reaſon

of its greater gravity, preſſes upon the hot and rarefied, it is demonſtrable, that this latter muſt aſcend in a continued ſtream, as faſt as it rarefies; and that, being aſcended, it muſt diſperſe itſelf, to preſerve the equilibrium; that is, by a contrary current, the upper air muſt move from thoſe parts where the greateſt heat is; ſo, by a kind of circulation, the north-eaſt trade-wind below will be attended with a ſouth-weſterly wind above; and the ſouth-eaſt with a north-weſt wind above.

That this is more than a bare conjecture, the almoſt inſtantaneous change of the wind to the oppoſite point, which is frequently found in paſſing the limits of the trade winds, ſeems ſtrongly to aſſure us; but that which above all confirms this hypotheſis, is the phenomenon of the monſoons, by this means moſt eaſily ſolved, and without it hardly explicable. Suppoſing, therefore, ſuch a circulation as above, it is to be conſidered that to the northward of the Indian ocean there is every where land, within the uſual limits of the latitude 30°; viz. Arabia, Perſia, India, &c. which, for the ſame reaſon as the Mediterranean parts of Africa, are ſubject to inſufferable heats, when the Sun is to the north, paſſing nearly vertical; but yet are temperate enough when the Sun is removed towards the other tropic, becauſe of a ridge of mountains at ſome diſtance within the land, ſaid to be frequently, in winter, covered with ſnow, over which the air, as it paſſes, muſt needs be much chilled. Hence it happens, that the air coming, according to the general rule, out of the north-eaſt, to the Indian ſea, is ſometimes hotter, ſometimes colder, than that which, by this circulation, is returned out of the ſouth-weſt; and, by conſequence, ſometimes the under current, or wind, is from the north-eaſt, ſometimes from the ſouth-weſt. That this has no other cauſe, is clear from the times wherein theſe winds ſet, viz. in April: when the Sun begins to warm theſe countries to the north, the ſouth-weſt monſoons begin and blow, during the heats, till October, when the Sun being retired, and all things growing cooler northward, and the heat increaſing to the ſouth, the north-eaſt winds enter, and blow all the winter, till April again. And it is, undoubtedly, from the ſame principle, that, to the ſouthward of the equator, in part of the Indian ocean, the north-weſt winds ſucceed the ſouth-eaſt, when the Sun draws near the tropic of Capricorn. Phil. Tranſact. No. 183, or Abridg. vol. ii. page 139.

Some philoſophers, diſſatisfied with Dr. Halley's theory above recited, or not thinking it ſufficient for explaining the various phenomena of the wind, have had recourſe to another cauſe, viz. the gravitation of the earth and its atmoſphere towards the Sun and Moon. They alledge that, though we

we cannot diſcover aerial tides, of ebb or flow, by means of the barometer, becauſe columns of air of unequal height, but different denſity, may have the ſame preſſure or weight; yet the protuberance in the atmoſphere, which is continually following the Moon, muſt, they ſay, of courſe produce a motion in all parts, and ſo produce a wind more or leſs to every place, which, conſpiring with, or counteracted by, the winds ariſing from other cauſes, makes them greater or leſs. Several diſſertations to this purpoſe were publiſhed, on occaſion of the ſubject propoſed by the Academy of Sciences at Berlin for the year 1746. M. Muſchenbroeck, however, will not allow that the attraction of the Moon is the cauſe of the general wind; becauſe the eaſt wind does not follow the motion of the Moon about the earth; for, in that caſe, there would be more than twenty-four changes, to which it would be ſubject in the courſe of a year, inſtead of two. Mr. Henry Eeles, apprehending that the Sun's rarefying of the air cannot ſimply be the cauſe of all the regular and irregular motions which we find in the atmoſphere, aſcribes them to another cauſe, viz. the aſcent and deſcent of vapour and exhalation, attended by the electrical fire or fluid; and on this principle he has endeavoured to explain at large the general phenomena of the weather and barometer.

The induſtry of the above-mentioned, and that of ſome of the later writers, have brought the theory of the production and motion of winds to ſomewhat of a mathematical demonſtration, which is thus defined: if the ſpring of the air be weakened in any place more than in the adjoining places, a wind will blow through the place where the diminution is. For, ſince the air endeavours, by its elaſtic force, to expand itſelf every way; if that force be leſs in one place than in another, the effort of the more againſt the leſs elaſtic will be greater than the effort of the latter againſt the former. The leſs elaſtic air, therefore, will reſiſt with leſs force than it is urged by the more elaſtic; conſequently, the leſs elaſtic will be driven out of its place, and the more elaſtic will ſucceed. If, now, the exceſs of the ſpring of the more elaſtic above that of the leſs elaſtic air, be ſuch as to occaſion a little alteration in the baroſcope; the motion both of the air expelled, and that which ſucceeds it, will become ſenſible, i. e. there will be a wind. Hence, ſince the ſpring of the air increaſes, as the compreſſing weight increaſes, and compreſſed air is denſer than air leſs compreſſed; all winds blow into rarer air, out of a place filled with a denſer. Wherefore, ſince a denſer air is ſpecifically heavier than a rarer, an extraordinary lightleſs of the air in any place muſt be attended with extraordinary winds, or ſtorms.

Now,

Now, an extraordinary fall of the Mercury in the barometer ſhewing an extraordinary lightneſs of the atmoſphere, it is no wonder if that foretels ſtorms. For, if the air be ſuddenly condenſed in any place, its ſpring will be ſuddenly diminiſhed: hence, if this diminution be great enough to affect the barometer, there will a wind blow through the condenſed air. But, ſince the air cannot be ſuddenly condenſed, unleſs it have before been much rarefied, there will a wind blow through the air, as it cools, after having been violently heated. In like manner, if air be ſuddenly rarefied, its ſpring is ſuddenly increaſed: wherefore, it will flow through the contiguous air, not acted on by the rarefying force. A wind, therefore, will blow out of a place, in which the air is ſuddenly rarefied; and on this princi'e, in all probability, it is, that, ſince the Sun's power in rarefying the air is notorious, it muſt neceſſarily have a great influence on the generation of winds; which likewiſe penetrate the very bowels of the earth, ſince moſt caves and chaſms are found to emit wind, either more or leſs. M. Muſchenbroeck has enumerated a variety of cauſes that produce winds, exiſting in the bowels of the earth, on its ſurface, in the atmoſphere, and above it. See Intr. ad Phil. Nat. vol. ii. page 1116, &c.

The riſing and changing of the winds are determined experimentally, by means of weather-cocks, placed on the tops of houſes, &c. But theſe only indicate what paſſes about their own height, or near the ſurface of the earth: Wolfius aſſures us, from obſervations of ſeveral years, that the higher winds, which drive the clouds, are different from the lower ones, which move the weather-cocks. And Dr. Derham obſerves ſomething not unlike this: Phyſ. Theol. lib. i. cap. 2. This author alſo relates, upon comparing ſeveral ſeries of obſervations made of the winds in divers countries, viz. England, Ireland, Switzerland, Italy, France, New England, &c. that the winds in thoſe ſeveral places ſeldom agree; but, when they do, it is commonly when they are ſtrong, and of long continuance in the ſame quarter; and more, he thinks, in the northerly and eaſterly than in any other points. Alſo, that a ſtrong wind in one place is oftentimes a weak one in another, or moderate, according as the places are nearer or more remote. Phil. Tranſ. No. 267 and 321.

Philoſophers have uſed various methods for determining the velocity of the wind, which is very different at different times. The method uſed by Dr. Derham was that of letting light downy feathers fly in the wind, and accurately obſerving the diſtance to which they were carried in any number of half-ſeconds. This method he preferred to that of Dr. Hooke's mola alata, or pneumatica, (ſee Phil. Tranſ. No. 24. and Birch's Hiſtory of the Royal Society, vol. iv. page 225.) He tells us, that he

thus meaſured the velocity of the wind in the great ſtorm of Auguſt, 1705, and by many experiments, found that it moved at the rate of thirty-three feet per half ſecond, or of forty-five miles per hour: whence he concludes, that the moſt vehement wind (as that of November, 1703) does not fly at the rate of above fifty or ſixty miles per hour, and that at a medium the velocity of wind is at the rate of twelve or fifteen miles per hour. Phil. Tranſ. No. 313. or Abr. vol. iv. page 411. Mr. Brice obſerves, that experiments with feathers are ſubject to uncertainty; as they ſeldom or ever deſcribe a ſtraight line, but deſcribe a ſort of ſpirals, moving to the right and left, and riſing to very different altitudes in their progreſs. He therefore conſiders the motion of a cloud, or its ſhadow, over the ſurface of the earth, as a much more accurate meaſure of the velocity of the wind. In this way he found, that the wind, in a conſiderable ſtorm, moved at the rate of 62.9 miles per hour; and that, when it blew a freſh gale, it moved in the ſame time about twenty-one miles; and that, in a ſmall breeze, the wind moved at the rate of 9.9 miles per hour. Phil. Tranſ. vol. lvi. page 226.

A TABLE of the different Velocities and Forces of the WINDS.

Velocity of the Wind.		Perpendicular force on one ſquare foot in avoirdupois pounds.	Common appellations of the forces of winds.
Miles in one Hour.	= feet in one ſecond.		
1	1.47	.005	Hardly perceptible.
2	2.93	.020	Juſt perceptible.
3	4.40	.044	
4	5.87	.079	Gentle pleaſant wind.
5	7.33	.123	
10	14.67	.492	Pleaſant briſk gale.
15	22.00	1.107	
20	29.34	1.968	Very briſk.
25	36.67	3.075	
30	44.01	4.429	High wind.
35	51.34	6 027	
40	58.68	7.873	Very high.
45	66.01	9.963	
50	75.35	12.300	A ſtorm or tempeſt.
60	88.02	17.715	A great ſtorm.
80	117.36	31.490	A hurricane.
100	146.70	49.200	A hurricane that tears up trees, and carries buildings, &c. before it.

The force of the wind is as the ſquare of its velocity; as Mr. Ferguſon has ſhewn by experiments on the whirling table; and in moderate velocities this will hold very nearly. It is obſerved, with regard to this table, that the evidence for thoſe nūmbers, where the velocity of the wind exceeds fifty miles an hour, does not ſeem of equal authority with that of thoſe of fifty miles or under: Phil. Tranſ. vol. li. page 165. Dr. Hales found (Statical Eſſ. vol. ii. page 326.) that the air ruſhed out of a pair of ſmith's bellows at the rate of 68.73 feet in a ſecond of time, when compreſſed with a force equal to the weight of one inch perpendicular depth of mercury, lying on the whole upper ſurface of the bellows. The velocity of the air, as it paſſed out of the trunk of his ventilators, was found to be at the rate of three thouſand feet in a minute; which is at the rate of thirty-four miles in an hour. Dr. Hales ſays, that the velocity with which impelled air paſſes out at any orifice, may be determined by hanging a light valve over the noſe of a bellows, by pliant leather hinges, which will be much agitated and lifted up from a perpendicular to a more than horizontal poſition by the force of the ruſhing air. There is another more accurate way, he ſays, of eſtimating the velocity of air, viz. by holding the orifice of an inverted glaſs ſiphon full of water, oppoſite to the ſtream of air, whereby the water will be depreſſed in one leg, and raiſed in the other, in proportion to the force with which the water is impelled by the air.

As to the qualities and effects of the wind, it is to be obſerved, that a wind blowing from the ſea is always moiſt: in ſummer, it is cold; and in winter, warm, unleſs the ſea be frozen up. This is demonſtrated thus: there is a vapour continually riſing out of all water, (as appears even hence, that a quantity of water, being left a little while in an open veſſel, is found ſenſibly diminiſhed,) but eſpecially if it be expoſed to the Sun's rays; in which caſe the evaporation is beyond all expectation. By this means, the air incumbent on the ſea becomes impregnated with a quantity of vapours. But the winds, blowing from off the ſea, ſweep theſe vapours along with them; and conſequently they are always moiſt. Again, water in ſummer, &c. conceives leſs heat than terreſtrial bodies, expoſed to the ſame rays of the Sun, do; but, in winter, ſea-water is warmer than the earth covered with froſt and ſnow, &c. Wherefore, as the air contiguous to any body is found to partake of its heat and cold, the air contiguous to ſea-water will be warmer in winter, and colder in ſummer, than that contiguous to the earth. Or thus; vapours raiſed from water by the Sun's warmth in winter, are warmer than the air they riſe in, (as appears from the vapours condenſing, and becoming viſible, almoſt as ſoon as they are got out into air.) Freſh quantities of vapours, therefore,

therefore, continually warming the atmoſphere over the ſea, will raiſe its heat beyond that of air over the land. Again, the Sun's rays reflected from the earth into the air, in ſummer, are much more than thoſe from the water into air: the air, therefore, over the earth, warmed by the reflection of more rays than that over water, is warmer. Hence, ſea-winds make thick, cloudy, hazy, weather.

Winds blowing from the continent are always dry; in ſummer, warm; and cold in winter. For there is much leſs vapour ariſing from the earth than from water; and therefore the air over the continent will be impregnated with much fewer vapours. Add, that the vapours, or exhalations, raiſed by a great degree of heat out of the earth, are much finer, and leſs ſenſible, than thoſe from water. The wind, therefore, blowing over the continent, carries but little vapour with it, and is therefore dry. Farther, the earth in ſummer is warmer than water expoſed to the ſame rays of the Sun. Hence, as the air partakes of the heat of contiguous bodies, that over the earth in ſummer will be warmer than that over the water. After the like manner it is ſhewn, that the land winds are cold in winter. Hence, we ſee why land winds make clear, cold, weather. Our northerly and ſoutherly winds, however, which are commonly eſteemed the cauſes of cold and warm weather, Dr. Derham obſerves, are really rather the effect of the cold or warmth of the atmoſphere. Hence it is, that we frequently ſee a warm ſoutherly wind, on a ſudden, changed to the north, by the fall of ſnow or hail; and, that in a cold, froſty, morning, we ſee the wind north, which afterwards wheels about toward the ſoutherly quarter, when the Sun has well warmed the air; and again, in the cold evening, turns northerly or eaſterly.

The utility of winds has been univerſally acknowledged. The ancient Perſians, Phœnicians, Greeks, and Romans, ſacrificed and erected temples to the winds; as we learned from Voſſius, Theolog. Gentil. lib. iii. part i. cap. 1. Beſides their uſe in moving bellows, mills, and other machines, applied in various ways to the ſervice of mankind, and the benefits reſulting from them to navigation and trade, they ſerve to purify and refreſh the air, to convey the heat or cold of one region to another, to produce a regular circulation of vapours from the ocean to countries remote from it, and to ſupply, by wafting them in their progreſs againſt hills, &c. ſprings and rivers.

Wind has been, by many authors, made the baſis of many different diſeaſes: among others, Dr. Reyn has given it as his opinion, in a Treatiſe on the Gout (De Arthritid.) that flatuſes, or wind incloſed be-

tween the perioſteum and the bone, are the true cauſe of that diſeaſe, and accordingly, that all the methods of cure ought to tend to the expelling of that wind. He ſuppoſes this wind to be of a dry, cold, and malignant, nature, conveyed by the arteries to the place affected, where, forcibly ſeparating that ſenſible membrane, the perioſteum, and diſtending it, the pain muſt needs be very great. He is alſo of opinion, that head-achs, palpitations of the heart, tooth-ach, pleuriſy, convulſions, cholics, and many other diſeaſes, are originally owing to the ſame cauſe, and only differ in regard to the place affected, and to the various motions and determinations of the wind. The moveableneſs of the pain in gouty perſons from one part to another, he looks upon as a proof of this, and thinks that the curing of the gout by burning moxa, or the cotton of the mugwort leaves, upon it, is owing to its giving way to the wind in the part to evaporate itſelf. That theſe winds are cold appears from the ſhivering fits which generally precede a paroxyſm of the gout; and, that the ſhiverings in the beginning of fevers, and before all fits of agues, are owing to the ſame cauſe, is ſuppoſed by this author a natural concluſion from the former obſervations.

The winds, according to this author and Fienus, are a ſort of halituous ſpirits, raiſed by the improper degree of our native heat, or out of our meat and drink; or, finally, out of an abundance of black choler. Their differences, he ſays, principally proceed from the various ferments, producing in us a variety of humours; which, acting upon one another, do in their effervеſcences create winds of various effects, and denominate diſeaſes from the places which are the ſcenes of their action. It is on this account that the acupunctura, or pricking with long needles, among the Chineſe, is of uſe: the Japoneſe, and other neighbouring nations, having no other cure for moſt diſeaſes than the pricking with the needle, and the burning of the moxa on the part.

The huſbandman often ſuffers extremely by high winds, in many different reſpects. Plantations of trees, at a ſmall diſtance from the barns and houſes, are the beſt ſafeguard againſt their ſuffering by winds; but they muſt not be planted ſo near as that their fall, if it ſhould happen, would endanger them. Yews grow very ſlowly, otherwiſe they are the beſt of all trees for this defenſive plantation. Trees ſuffer by winds, being either broken or blown down by them; but this may be in a great meaſure prevented by cutting off part of the heads and branches of them in places where they ſtand moſt expoſed. Hops are the moſt ſubject to be injured by winds of any crop; but this may be in a great meaſure prevented by a high pale or very thick thorn-hedge; this will both keep off the

the ſpring wind, which nips the young buds, and be a great ſafeguard againſt other winds that would tear the plants from their poles. The poles ſhould always be very firm in the ground; and the beſt ſecurity to be added to this is a row of tall trees all round the ground. Winds attended with rain do great injury to the corn, by laying it flat to the ground. The beſt method of preventing this, is to keep up good encloſures; and, if the accident happens, the corn ſhould be cut immediately, for it never grows at all afterwards. It ſhould be left on the ground, in this caſe, ſome time after the cutting, to harden the grain in the ear.

Many valuable obſervations on the winds, as they relate to navigation, have been made by ſkilful ſeamen, and particularly by Dr. Halley. It is found, that between the limits of 60 degrees, viz. from 30 degrees of north latitude to 30 degrees of ſouth latitude, there is a conſtant eaſt wind through the year, blowing in the Atlantic and Pacific oceans, called the trade-wind. Theſe trade-winds, near their northern limits, blow between the north and eaſt; and, near their ſouthern limits, they blow between the ſouth and eaſt; but their general motions are diſturbed on the continents and near their coaſts. In ſome parts of the Indian ocean there are periodical winds, which are called monſoons.

In the Atlantic ocean, near the coaſts of Africa, at about a hundred leagues from the ſhore, between the latitude of 28 degrees and 10 degrees north, ſeamen conſtantly meet with a freſh gale of wind blowing from the N. E. Thoſe bound to the Caribbee iſlands, acroſs the Atlantic ocean, find, as they approach the American ſide, that the ſaid N. E. wind becomes eaſterly; or, ſeldom blows more than a point from the eaſt, either to the northward or ſouthward. Theſe trade-winds, on the American ſide, are extended to 30, 31, or even to 32, degrees of N. latitude; which is about 4 degrees farther than they extend to on the African ſide: alſo, to the ſouthward of the equator, the trade-winds extend three or four degrees farther to the coaſt of Braſil, on the American ſide, than they do near the Cape of Good Hope on the African ſide.

Between the latitudes of 4 degrees N. and 4 degrees S. the wind always blows between the ſouth and eaſt: on the African ſide the winds are neareſt the ſouth; and, on the American ſide, neareſt the eaſt. In theſe ſeas, Dr. Halley obſerved, that, when the wind was eaſtward, the weather was gloomy, dark, and rainy, with hard gales of wind; but, when the wind veered to the ſouthward, the weather generally became ſerene, with gentle breezes, next to a calm. Theſe winds are ſomewhat changed

by the ſeaſons of the year; for, when the Sun is far northward, the Braſil S. E. wind gets to the ſouth, and the N. E. wind to the eaſt; and, when the Sun is far ſouth, the S. E. wind gets to the eaſt, and the N. E. winds on this ſide of the equator veer more to the north.

Along the coaſt of Guinea, from Sierra Leona to the iſland of St. Thomas, under the equator, which is above five hundred leagues, the ſoutherly and ſouth-weſt winds blow perpetually; for, the S. E. trade-wind, having paſſed the equator, and approaching the Guinea coaſt within eighty or a hundred leagues, inclines toward the ſhore, and becomes ſouth, then S. E. and by degrees, as it comes near the land, it veers about to ſouth, S. S. W. and in with the land it is S. W. and ſometimes W. S. W. This tract is troubled with frequent calms, and violent ſudden guſts of wind, called tornadoes, blowing from all points of the horizon.

Between the fourth and tenth degrees of north latitude, and between the longitudes of Cape-Verd, and the eaſternmoſt of the Cape-Verd iſles, there is a tract of ſea ſubject to perpetual calms, attended with frequent thunder and lightning, and rains: ſhips, in ſailing theſe ſix degrees, are ſaid to have been ſometimes detained whole months.

The three laſt obſervations account for two circumſtances which mariners experience in ſailing from Europe to India, and in the Guinea trade. The firſt is, the difficulty which ſhips, in going to the ſouthward, eſpecially in the months of July and Auguſt, find in paſſing between the coaſts of Guinea and Braſil, although the breadth of this ſea is more than five hundred leagues. This happens, becauſe the S. E. winds at that time of the year commonly extend ſome degrees beyond the ordinary limits of four degrees N. latitude; and, beſides, coming ſo much ſoutherly, as to be ſometimes ſouth, ſometimes a point or two to the weſt; it then only remains to ply to windward: and if, on the one ſide, they ſteer W. S. W. they get a wind more and more eaſterly; but then there is a danger of falling in with the Braſilian coaſt, or ſhoals; and, if they ſteer E. S. E. they fall into the neighbourhood of the coaſt of Guinea, from whence they cannot depart without running eaſterly as far as the iſland of St. Thomas; and, this is the conſtant practice of all the Guinea ſhips. Scondly, all ſhips departing from Guinea for Europe, their direct courſe is northward; but on this courſe they cannot go, becauſe, the coaſt bending nearly eaſt and weſt, the land is to the northward: therefore, as the winds on this coaſt are generally between the S. and W. S. W. they are obliged to ſteer S. S. E. or ſouth, and with theſe courſes they run off the ſhore; but, in ſo doing, they always find the winds more and more con-

trary; ſo that, when near the ſhore, they can lie ſouth; at a greater diſtance they can make no better than S. E. and afterwards E. S. E. with which courſes they commonly fetch the iſland of St. Thomas and Cape Lopez, where, finding the winds to the eaſtward of the ſouth, they ſail weſterly with it, till coming to the latitude of four degrees ſouth, where they find the S. E. winds blowing perpetually. On account of theſe general winds, all thoſe that uſe the Weſt-India trade, even thoſe bound to Virginia, reckon it their beſt courſe to get as ſoon as they can to the ſouthward, that ſo they may be certain of a fair and freſh gale to run before it to the weſtward: and, for the ſame reaſon, thoſe homeward-bound from America endeavour to gain the latitude of thirty degrees, where they firſt find the winds begin to be variable; though the moſt ordinary winds in the north Atlantic ocean come from between the ſouth and weſt.

Between the ſouthern latitudes of ten and thirty degrees, in the Indian ocean, the general trade-wind, about the S. E. by S. is found to blow all the year long in the ſame manner as in the like latitude in the Ethiopic ocean; and, during the ſix months from May to December, theſe winds reach to within two degrees of the equator; but, during the other ſix months, from November to June, a N. W. wind blows in the tract lying between the third and tenth degrees of ſouthern latitude, in the meridian of the north end of Madagaſcar; and, between the ſecond and twelfth degrees of ſouth latitude, near the longitude of Sumatra and Java.

In the tract between Sumatra and the African coaſt, and from three degrees of ſouth latitude quite northward to the Aſiatic coaſts, including the Arabian ſea and the gulf of Bengal, the moonſoons blow from September to April on the N. E. and from March to October on the S. W. In the former half-year the wind is more ſteady and gentle, and weather clearer, than in the latter ſix months; and the wind is more ſtrong and ſteady in the Arabian ſea than in the gulph of Bengal.

Between the iſland of Madagaſcar and the coaſt of Africa, and thence northward as far as the equator, there is a tract, wherein from April to October there is a conſtant freſh ſouth-ſouth-weſt wind; which to the northward changes into the weſt-ſouth-weſt wind; blowing at that time in the Arabian ſea.

To the eaſtward of Sumatra and Malacca on the north of the equator, and along the coaſts of Cambodia and China, quite through the Philippines as far as Japan, the monſoons blow northerly and ſoutherly; the northern

northern ſetting in about October or November, and the ſouthern about May: the winds are not quite ſo certain as thoſe in the Arabian ſeas.

Between Sumatra and Java to the weſt, and New Guinea to the eaſt, the ſame northerly and ſoutherly winds are obſerved, but the firſt half-year monſoon inclines to the N. W. and the latter to the S. E. Theſe winds begin a month or ſix weeks after thoſe in the Chineſe ſeas ſet in, and are quite as variable. Theſe contrary winds do not ſhift from one point to its oppoſite all at once; in ſome places the time of the change is attended with calms, in others by variable winds; and it often happens, on the ſhores of Coromandel and China, towards the end of the monſoons, that there are moſt violent ſtorms, greatly reſembling the hurricanes in the Weſt-Indies; wherein the wind is ſo very ſtrong, that hardly any thing can reſiſt its force. All navigation in the Indian ocean muſt neceſſarily be regulated by theſe winds; for, if mariners ſhould delay their voyages till the contrary monſoon begins, they muſt either ſail back, or go into harbour, and wait for the return of the trade-wind. See Phil. Tranſ. No. 183, or Abr. vol. ii. page 133, &c. Robertſon's Elem. of Nav. book vi. ſect. 6.

The winds are divided, with reſpect to the points of the horizon from which they blow, into *cardinal* and *collateral*. Winds *cardinal*, are thoſe blowing from the four cardinal points; eaſt, weſt, north, and ſouth. Winds *collateral* are the intermediate winds between any two cardinal winds; the number of theſe is infinite, as the points from which they blow are; but only a few of them are conſidered in practice, i. e. only a few of them have their diſtinguiſhing names. The ancient Greeks, at firſt, only uſed the four cardinal ones; at length they took in four more. Vitruvius gives us a table of twenty, beſides the cardinals, which were in uſe among the Romans. The moderns, as their navigation is much more perfect than that of the ancients, have given names to twenty-eight collateral winds; which they range into *primary* and *ſecondary*; and the ſecondary they ſubdivide into thoſe of the *firſt* and *ſecond* order. The Engliſh names of the primary collateral winds and points are compounded of the names of the cardinal ones, north and ſouth being ſtill prefixed. The names of the ſecondary collateral winds of the firſt order are compounded of the names of the cardinals and the adjacent primary one. Thoſe of the ſecond order are compounded of the names of the cardinal or the next adjacent primary and the next cardinal with the addition of the word *by*. The Latins have diſtinct names for each; all which are expreſſed in the following table.

NAMES

Names of the Winds, and Points of the COMPASS.		Distances of the Points, &c. from the North.	
Engliſh.	Latin and Greek.		
1. *NORTH.*	*Septentrio, or Boreas.*	0°	0′
2. North-by-eaſt.	Hyperboreas. Hypaquilo. Gallicus.	11	15
3. North-north-eaſt.	Aquilo.	22	30
4. North-eaſt by north.	Meſoboreas. Meſaquilo. Supernas.	33	45
5. North-eaſt.	*Arctapeliotes.* *Borapeliotes.* *Græcus.*	45	
6. North-eaſt by eaſt.	Hypocæſias.	56	15
7. Eaſt-north-eaſt.	Cæſias, Helleſpontius.	67	30
8. Eaſt-by-north.	Meſocæſias. Carbas.	78	45
9. *EAST.*	*Solanus, ſubſolanus, opelites.*	From the Eaſt. 0°	0′
10. Eaſt-by-ſouth.	Hypeurus, or hyper-eurus.	11	15
11. Eaſt-ſouth-eaſt.	Eurus, or volturnus.	22	30
12. South-eaſt-by-eaſt.	Meſeurus.	33	45
13. South-eaſt.	*Notapeliotes, euraſter.*	45	
14. South-eaſt by ſouth.	Hypophœnix.	56	15
15. South-ſouth-eaſt.	Phœnix, phœnicias, leuco-notus, gangeticus.	67	30
16. South-by-eaſt.	Meſophœnix.	78	45

NAMES of the WINDS, and POINTS of the COMPASS.		Distances of the Points, &c. from the South.	
Engliſh.	Latin and Greek.		
17. *SOUTH.*	*Auſter, notus, meridies.*	0°	0′
18. South-by-weſt.	Hypolibonotus, alſa-nus.	11	15
19. South-ſouth-weſt.	Libonotus, notoliby-cus, auſtro-africus.	22	30
20. South-weſt by ſouth.	Meſolibonotus.	33	45
21. *South-weſt.*	*Noto-zephyrus.* *Noto-libycus.* *Africus.*	45	
22. South-weſt by weſt.	Hypolibs. Hypafricus. Subveſperus.	56	15
23. Weſt-ſouth-weſt.	Libs.	67	30
24. Weſt-by-ſouth.	Meſolibs. Meſozephyrus.	78	45
		From the Weſt.	
25. *WEST.*	*Zephyrus, favonius, oc-cidens.*	0°	0′
26. Weſt-by-north.	Hypargeſtes: Hypocorus.	11	15
27. Weſt-north-weſt.	Argeſtes. Caurus, corus, iapix.	22	30
28. North-weſt by weſt.	Meſargeſtes. Meſocorus.	33	45
29. North-weſt.	*Zephyro-boreas, borolibycus, olympias.*	45	
30. North-weſt by north.	Hypocircius. Hypothraſcias. Scirem.	56	15
31. North-north-weſt.	Circius, thraſcias.	67	30
32. North-by-weſt.	Meſocircius.	78	45

APPLI-

APPLICATION of all the foregoing PHENOMENA in NATURAL and METEOROLOGICAL ASTROLOGY.

Having deſcribed the nature and properties of meteorolic appearances, and explained the phenomena of eclipſes, comets, &c. with the motions and attractions of the Earth, Moon, and Sun, as they affect the tides, winds, and atmoſphere, we ſhall now conſider their influence, jointly with that of the other planets and ſtars, in producing the continual changes and mutations in the general affairs of ſtates and empires; and in the variations and changes of the weather, whereby plagues and peſtilences, droughts and inundations, and the conſequent calamities of ſickly and diſtreſsful times, are ſought out and predicted; for, all having the ſame primitive cauſe, namely, the attractive power and influence of the planetary ſyſtem upon the elementary and terreſtrial matter, they are alike definable from a contemplation of the occult properties of that celeſtial influx, which this department of the aſtrologic ſcience has in all ages been found to teach.

From what has been premiſed concerning the foregoing phenomena, it becomes evident, that, whatever affects the ſtate of the air or atmoſphere, muſt neceſſarily, in an adequate proportion, alter the ſtate of the weather; and that, by how much the more the elements are impregnated or charged with electrical matter, or that the motions of the winds are increaſed or diminiſhed, or, that the clouds are ſurcharged with moiſt and diſcordant vapours, by ſo much the more will ſtormy, tempeſtuous, and unſettled, weather, be produced. So likewiſe, it is equally demonſtrable, that, as the temperature of the air, and the ſtate of the ambient and elementary matter, is from time to time varied and changed, or ſurcharged to a greater or leſs exceſs with any particular quality, ſo in a proportionate degree will the animal functions and ſpirits of men be raiſed or depreſſed, their minds agitated, and their paſſions inflamed; whence ariſe putrid and malignant complaints throughout whole provinces, and diſcord and malevolence among the different governments and orders of ſociety. And, ſeeing theſe things are ſo, that their cauſes are brought about by the attractions and mutations of the Sun, Moon, and Stars, in their different motions and poſitions, and in their conjunctions and oppoſitions, and various configurations among themſelves and with the earth; and, ſince we have ſeen that theſe motions and poſitions of the planets, and all their different aſpects, can be aſcertained for any ſeries of years to come; ſo, it is manifeſt, that, by knowing their influences and effects upon the air, earth, winds, and elements, and upon the conſti-

conſtitutions and paſſions of men; a preſage of times and ſeaſons, of famines, peſtilences, inundations, and of all great and univerſal calamities ariſing therefrom, is ſought out, and indiſputably eſtabliſhed.

This ſpeculation is therefore defined to be, the art of prognoſtication by the rules of *aſtronomy*. It is divided into two principal or diſtinct parts; the one whereof is called *general*, or *univerſal*, becauſe it relates to whole empires, nations, or provinces; and the other *local*, or *particular*, ſince it relates only to the *weather* applicable to particular and diſtinct climates; which, from the foregoing theory of eclipſes, tides, and winds, it is manifeſt, might be aſcertained with very great degrees of exactneſs.

In theſe conſiderations, two things are to be regarded, as the principal ground-work of the whole, namely, the *tendency* and *familiarity* of the twelve ſigns of the zodiac, and the planets and ſtars, to the temperature of the different *climates*; and the qualities produced in certain ſeaſons by the ecliptical conjunctions of the Sun and Moon, and by the revolutions and tranſits of the planets, with their riſings and ſtations. The firſt and greater cauſe hath reſpect unto whole regions, and ſheweth the uncertainty of national glory and perfection, ſo liable to be diſturbed by wars and inteſtine broils, or deſtroyed by famine, peſtilence, earthquakes, or inundations. The ſecondary or inferior cauſe is produced in certain times, as in the contrariety of ſeaſons, and their mutations more or leſs in their different quarters; as heats or winds more vehement or remiſs, out of their proper and accuſtomed times, whereby plenty or ſcarcity, or diſeaſes, are produced, as the cauſe and quality ſhall happen to be. Hence are diſcovered the ſympathies exiſting between the motions and configurations of the planets, and between the mutations and varieties of weather obſervable in the ſame ſeaſons of the year; and of the general good or evil attendant on mankind; all which are here accounted for according to the principles of natural reaſon. For it is an undeniable fact, that every diſtinct property will have its diſtinct effect; and that the knowledge of theſe effects point out the property, whether it be good or evil. Thus we know that the property of the planets ruling particular ſeaſons, as the Moon does the tides, will conſtantly produce the ſame effect, when unimpeded with the property or influence of other attractive bodies; for then the effective property is changed, and can only be determined by contemplating the proper force and mixture of the different planets, according to their co-operation and power, or places in the zodiac.

In this ſpeculation, likewiſe, not only the natures and mixtures of the planets amongſt themſelves are to be obſerved, but alſo the mixtures of

thoſe qualities which communicate their properties to the planets and ſigns: ſuch as the more powerful influences of the Sun and Moon, and the parallels of attraction made with the earth. But, when any of the planets act diſtinctly of themſelves, regard muſt ſolely be had to their own proper government and quality. Therefore, if the ſtar of Saturn rules alone, he cauſeth corruptions by cold, conſpiracies in ſtates, with diſcontents and ſedition. But the influx which properly ſeizeth men, engendering cold and crude matter, produces chronical diſeaſes and conſumptions, colloquations, rheumatiſms, cold moiſt diſtempers, agues, epidemic fevers, defluxions, &c. which will be the general or prevailing complaints in thoſe countries over which this planet bears rule, and where his parallels or aſpects *in mundo* are viſibly made. With reſpect to the political government of thoſe countries, it ſtirs up diſſentions amongſt kings and princes, begets violence and contention betwixt magiſtrates and rulers, and anarchy and confuſion amongſt the people; it forebodes war, ſorrow, and deſolation, and often terminates in the overthrow of ſtates, and in the death of princes. Among irrational animals, it moſtly ſeizeth thoſe of the domeſtic kind, producing the diſtemper in horſes and dogs, the rot in ſheep, and the murrain amongſt horned cattle. Its effect upon the atmoſphere will produce miſty, dark, cloſe, humid, lowering, corruſcuous, weather; or elſe turbulent, and violently intemperate; or extremely intenſe cold, durable froſts, and ſnow, as the clime and ſeaſon of the year ſhall chance to be. Hence will ariſe inundations of waters, ſhipwrecks, and diſtreſs at ſea, and drowning, or freezing to death on land. The fruits of the earth will be diminiſhed, and chiefly thoſe which are moſt needful for the ſuſtenance of man will totally fail, being ſtruck with blight, ſmut, blaſt, and mildew, or overcome with floods, rain, hail, ſnow, or froſts, ſo that the evil begets a paucity of the neceſſaries of life, and proceeds to famine.

If Jupiter *alone* be lord of the year, he influences all things to the greateſt good. Amongſt men will be a time of bleſſedneſs, vigour, and uninterrupted health; of long and happy days of tranquillity and peace. Thoſe things which are neceſſary for man's uſe and benefit are nouriſhed and augmented, and all nature tends both to mental and corporeal good. In political events, thoſe countries more immediately under his dominion and influx will be the moſt happy and proſperous, the affairs of ſtate will tend to the promotion of national wealth, magnanimity, and honour; the government will be mild, and the laws diſpenſed with juſtice and moderation; there will be mutual agreement between kings and princes, and an univerſal diſpoſition to peace; alliances will be formed for the proſperity of the people, and trade and commerce will flouriſh under

them. The increaſe amongſt irrational animals, of the domeſtic and uſeful kind, will be great, and men will be enriched thereby, particularly ſuch as deal in ſheep and black cattle. The conſtitution of the air will be mild and healthful, tempered with gentle winds and refreſhing ſhowers, whereby the fruits of the earth will be repleniſhed, and ſeed-time and harveſt, and heat and cold, ſucceed each other in their proper and accuſtomed ſeaſons. The elements, participating in a more equal mixture of their qualities, will be leſs diſturbed; lakes and rivers ſwell only to a moderate height, ſo as to encreaſe fertility and vegetation.—The reſtleſs ocean, now unaſſailed by turbid ſtorms and winds, affords ſafe paſſage to the richly-freighted ſhips from every quarter of the globe. In ſhort, under the unimpeded influence of this benign ſtar, the productions of the earth will be poured forth in abundance, and all things contribute their ſtore for the health and proſperity of man.

Mars, having *alone* the dominion of the year, produces thoſe evils reſulting ſpontaneouſly from his nature, which are intemperate heat and drought. Mankind will hence be ſeized with violent corruptions of the blood, apoplexies, and ſudden deaths. Spotted and ſcarlet fevers will abound principally in thoſe countries over which he preſides, and where his mundane aſpects moſt forcibly pervade the earth; for, there will his noxious influence prove moſt fatal. Political affairs, under this influx, are marked with violence and oppreſſion. Wars break out between contending princes, and fire and ſword deſolate the country, and level all before them. Inteſtine broils, inſurrections, treaſon, and murder, ſtain the land with innocent blood, and complete the ſad catalogue of human misfortunes. The brute-creation, and particularly thoſe appropriated for the food and ſervice of man, will be grievouſly afflicted; epidemic diſorders will break out amongſt them, and the heat and drought will prove extremely fatal to horſes. The fruits of the earth will be burnt up, fodder and graſs for cattle every where deſtroyed, and all vegetation in a manner ſuſpended. Rivers, lakes, and ponds, will be dried up, the ſprings of the earth exhauſted; and, at the riſing of the *dog-ſtar*, nature, as it were, will ſicken, and reſpiration be difficult and faint; dogs will run mad, and epidemic contagion ſpread throughout whole empires. The ſea, in a manner ſtagnated with calms, will put navigation and commerce almoſt to a ſtand, whereby a dearth of corn, and other neceſſaries of life, will be felt in many countries, and pave the way to the ſevereſt ravages of peſtilence and plague.

The *ſole* rule and government of Venus will draw our attention from this waſte and barren wild to a ſcene more grateful and pleaſing. Under her

her mild and gentle ſway, all nature inclines to moderation and delight. The influx which ſeizeth men will diſpoſe them to cultivate the bleſſings of peace, and conciliate the jarring intereſts of contending ſtates. Fruitfulneſs and fecundity will bleſs the land; the minds of men will be ſoftened by the all-ſubduing charms of the ſmiling fair, whoſe benignant influences harmonize ſociety, and preſage the golden æra of felicitous and happy marriages, harbingers of joy, of children, and delight. Political affairs will now grow mild and peaceful; and the minds of monarchs more inclined to negociations for family-alliances, and the chains of wedlock, than to enforce the ſavage rage of war, and painful ſhackles of impriſonment or ſlavery. All animated nature will increaſe and multiply, and the creatures which do not fly the dominion of man will be healthful and profitable. The ſtate of the air will be prolific and ſerene, tempered with refreſhing ſhowers and ſalubrious winds, producing heavy and luxuriant crops of all the fruits of the earth. Ships ſail briſkly and ſafely at ſea, and the produce of different climes are wafted from ſhore to ſhore, trebling their value. The ſprings and rivers murmur through the groves, pouring over their moſſy banks the beverage of fatneſs on the verdant plains, ſmiling in all the variegated dreſs of blooming ſpring. The alternate ſeaſons will ſucceed, without turbulent or violent exceſs; and the delicious fruits and ripened corn, gathered into the garner in plenty and perfection, will influence the minds of men, while ſitting in ſafety and peace under their own vine and their own fig-tree, to pour out, to a bountiful and gracious PROVIDENCE, the unbounded effuſions of pious and grateful hearts.

When Mercury hath alone the dominion, and not allured to the quality of other bodies by the force of attraction, or the mutability of his own nature, he quickens the minds of men, and diſpoſes to induſtry and invention. The conſtitution of the air under him will be active and unſettled, frequently changing in the ſpace only of a few hours; and, by reaſon of his proximity to the Sun, when in his ſwifteſt motion, he occaſions drought, and diſturbs the ambient by generating winds and vapours, thunder, lightning, corruſcations, and dark lowering clouds; and on this account he induceth corruption in animals and plants, particularly ſuch as are moſt uſeful and profitable to man. In matters of ſtate-policy and government, he infuſes artifice and cunning into the conduct of princes, gives ſagacity to miniſters and diſpatch to the deliberations of council; he promotes the liberal arts, and forwards the improvement of ſcience, diſpoſing all men to ſobriety, perſeverance, and labour. In voyages and navigation, the influx of this planet is not very propitious, ſince it occaſions ſudden and violent ſtorms, and perpetual changes of the wind.

wind. Lakes and rivers, under this dominion, ſwell on a ſudden to immoderate heights; break down their banks, and carry away their bridges; inundate the country for miles round, and lay whole towns under water; theſe again, as ſuddenly ſubſide, and droughts frequently enſue. Hence the diſeaſes engendered will be quotidian agues, violent colds and coughs, eruptions of blood, aſthmas, and conſumptions. In the occidental quadrants he diminiſheth the waters, and in the oriental he increaſeth them. Under this influence, therefore, when it acts alone, men will experience a mediocrity of good and evil; the fruits of the earth will in general be ſufficient, but vary much in quality and value, according to the mutation of the weather, and as the blights and rains ſhall have been more or leſs general or partial. Peace will for the moſt part prevail under this governance; ſince the animoſities of princes will be more likely to cool by negociation, than be inflamed or exhauſted by the devaſtations of war.

Thus each planet, according to its nature, quality, and force, produceth theſe things, when left to its own proper action and effect, unmixed with the influx of other bodies, and the beams and copulations of the luminaries unoppoſing or correſponding thereto. But, when one ſtar is mixed with another by aſpect, or by familiarity in ſigns, then the effect will happen according to the mixture and temperament ariſing from the communication of thoſe mixtures, which being as it were manifold and infinite, from the number and diverſities of other ſtars and aſpects, they can only be aſcertained by attentive calculations, founded on mathematical precepts. And, in our judgment of events which appertain to certain diſtricts, we ought moſt attentively to weigh the *familiarities* of thoſe planets which bring up the event; for, if the planets are benefics, and conformed to the region upon which the effect falls, and are not overcome by contraries, they more powerfully produce the benefit according to their proper nature; as, on the contrary, they are of leſs advantage, if any impediment happens in the familiarity, or their influence be overcome by oppoſing aſpects. So again, if the ruling ſtars of the events are malefics, and have familiarity with the regions on which the accident falls, or are overcome by contraries, they do leſs harm; but, if they have no familiarity with thoſe countries, nor are overcome by them that have familiarity therewith, they do much greater harm. As to their effects upon the diſeaſes of men, they are ſeized by more univerſal affections, having the ſeeds thereof in their nativities, and receive, by ſympathy in their conſtitutions, the more ſenſible operation of theſe general accidents. Theſe conſiderations form the grand outline of this department of aſtrology; from which particulars are alone deducible.

Seeing, therefore, that this ſpeculation comprizes two different and diſtinct ſubjects, namely, the general ſtate of the weather; and, ſecondly, the mutations and revolutions of Countries and Empires: it will be proper to conſider them upon the baſis already laid down, under their reſpective and particular heads; and, firſt,

Of the WEATHER.

As it is in the air or atmoſphere that all plants and animals live and breathe, and as that appears to be the great principle of moſt animal and vegetable productions, alterations, &c. there does not ſeem any thing, in all philoſophy, of more immediate concernment to us, than the ſtate of the *weather*. In effect, all living things are only aſſemblages or bundles of veſſels, whoſe juices are kept moving by the preſſure of the atmoſphere; and which, by that motion, maintain life. So that any alterations in the rarity or denſity, the heat, purity, &c. of that, muſt neceſſarily be attended with proportionable ones in theſe. What great, yet regular, alterations, a little change of weather makes in a tube filled with mercury, or ſpirit of wine, or in a piece of ſtring, &c. every body knows, in the common inſtance of barometers, thermometers, hygrometers, &c. and, it is owing partly to our inattention, and partly to our unequal intemperate courſe of living, that we do not feel as great and as regular ones in the tubes, chords, and fibres, of our own bodies. It is certain, a great part of the brute creation have a ſenſibility, and ſagacity, this way, beyond mankind; and yet, without any means or diſpoſition thereto, more than we; except that their veſſels, fibres, &c. being, in other reſpects, in one equable habitude, the ſame or a proportionable cauſe from without has always a like or proportionable effect on them; that is, their veſſels are regular barometers, &c. affected only from one external principle, viz. the diſpoſition of the atmoſphere; whereas ours are acted on by divers from within, as well as without: ſome of which check, impede, and prevent, the action of others. But to aſcertain the limits of theſe various affections requires a theory of the weather founded on aſtrological and mechanical principles.

To obtain a proper knowledge of the weather for any given year, it is requiſite exactly to obſerve the ingreſs of the Sun into the firſt point of Aries, Cancer, Libra, and Capricorn, at the change or commencement of the four different quarters of the year; together with the conjunctions or oppoſitions of the luminaries next preceding the ſame ingreſſes. Then to the time of the ingreſs erect the ſcheme of heaven, and obſerve whether the places of the luminaries, at the time of their conjunc-

tion or oppoſition, happen in a moiſt, dry, or cold, manſion; and of what planets they are aſpected, and likewiſe if the ruling planets be conjoined in ſuch a manſion with the lord of the ſign of that conjunction or oppoſition, and the lord of the aſcendant; as alſo the *almuten*, or general lord of the figure, not neglecting the fixed ſtars of the firſt, ſecond, and third, magnitude, their riſing, ſetting, and culminating, with planets of the ſame nature, or having conveniency of aſpect or radiation. Alſo, diligently conſider the lord of the eclipſe, or ruling planet of the great conjunction next preceding, if any do immediately precede; which, being truly noted, obſerve carefully what planet or fixed ſtar he ſhall be corporally conjoined with, or apply to, next after the conjunction or oppoſition of the Sun and Moon; for, according to the nature thereof will the ſeaſon generally be inclined. If Saturn therefore be well diſpoſed in an angle, and in a moiſt aſteriſm, without impediment, or applying to another planet at the time of the Sun's ingreſs, it preſages temperate and ſeaſonable ſhowers, and filleth the heaven with obſcure clouds, eſpecially in that lunation wherein he hath the chief dominion. But if, on the contrary, he be impedited, or evilly diſpoſed, it portends turbulent ſtorms of wind and rain, and cold, denſe, and thick, clouds, eſpecially if Venus or Mercury be in moiſt ſigns, and behold him from an angle: for, in that caſe, there will be much rain. Jupiter, in ſuch a poſition, produceth winds and rain, with reddiſh clouds; Mars engenders yellow clouds, thunder, corruſcations, and rain, eſpecially in thoſe times and places proper and convenient, and the rather if Jupiter and Mercury give any teſtimony thereto. The Sun, irradiated in that manner, produces red clouds and a great deal of wet. The Moon, applying to Venus, and aſſuming the above prerogatives, brings gentle rain; but, if the Moon applies to Mercury, or if Mercury be lord and ruler of the figure with Jupiter, it portends ſhowers and violent winds, and cloudy air; yet ſometimes more violent, and ſometimes more remiſs, according to the ſigns, aſteriſm, manſions of the Moon, and the conjunctions of the other ſtars, either fixed or erratic. And here note, that, if the ruling planet be oriental, his effects will appear in the end; if occidental, in the beginning, whether it be in a revolution, ſolar ingreſs, or a lunation.

A ſcheme of the heavens, erected for the Sun's entrance into the firſt ſcruple of Aries, will, with the help of the Moon's principal aſpects and configurations with the Sun and other planets at her ſeveral changes, determine the general ſtate of the weather for that quarter. But, in this ſpecies of prediction, we muſt never loſe ſight of the influence and attraction of the earth, nor of the force and peculiarity of each climate reſpectively, as heretofore laid down in our conſideration of tides, winds,

earthquakes, &c. becauſe theſe peculiarities ariſe entirely from the particular ſituations of different climates or countries with reſpect to the Sun, and would have their weather fixed and certain, the ſame as their increaſe or decreaſe of day or night, were it not for the attractive and expulſive force of the other celeſtial bodies, which are inceſſantly varying that of the Sun, and of one another, according to their different poſitions and aſpects. Hence it is neceſſary, before we attempt to give judgment of the weather in any particular country or climate, to be well informed of its particular ſituation with reſpect to land and ſea, mountains and vallies, iſlands and continents, caverns and lakes, as well as of its geographical poſition, with reſpect to the tropics, equinoctial, ecliptic, &c. for, as every different climate is differently affected by the Sun's influence upon it, as well as by the quality of its own proper ſoil or component parts, ſo will the action of the other celeſtial bodies thereupon be more powerful or remiſs, as their nature and quality ſhall be found to agree with or oppoſe the ſtate and temperature of thoſe climates, and the Sun's influence at thoſe times upon them. Hence we ſee clearly the extreme difficulty of calculating the weather for England, Ireland, or any of the iſlands, which, being ſurrounded by the ſea, are ſubject to much greater variations of weather than any of the continents or great oceans. The cauſe is apparent. In England, we find almoſt every ſlight configuration of the Sun and Moon, and the riſing and ſetting of particular ſtars, will change the ſtate of the atmoſphere almoſt inſtantaneouſly; and, from the proximity of the ſea every way round us, and the conſequent moiſt vapours inceſſantly drawn up into the air by the attraction of theſe bodies, we become ſubject to wet, cloudy, corruſcuous, weather, which extends not to any of the ſurrounding coaſts, but is peculiar only to the iſland over which theſe vapours are engendered. And, hence it is we ſo often ſee ſhowers, which, though accompanied with violent thunder, lightning, wind, and hail, are frequently not heard of at a few miles diſtance; and that when, in one county, there has been a drought, and the land and corn almoſt dried and parched up, in the next adjoining county they ſhall be viſited with frequent ſhowers, and the fruits of the earth be luxuriant and flouriſhing. This fact muſt be within every man's obſervation who reſides in England, and the cauſe is entirely peculiar to the country. The moiſt vapours of the contiguous ocean are drawn up into the clouds one hour; and, by the oppoſing influence of ſome planet or ſtar then riſing or culminating, are driven down the next; whence it is obvious, that all attempts to foretel ſuch mutations and changes as theſe are abſurd and futile. The object of this part of Aſtrology means only to aſcertain thoſe great and powerful operations of the ſtars, which ſhall be felt generally throughout whole provinces; that, having their cauſe in the principal con-

conjunctions, oppoſitions, or quadratures, of the ſuperior bodies, will raiſe tempeſts over a whole continent; pervade the bowels of the earth in porous and ſubterraneous countries, and produce earthquakes; that ſhall clothe the whole face of nature with fleecy ſnow or hoary froſt; or, from humidity and heat, ſhall either parch the land, while its fainting inhabitants gaſp for breath, or putrify its air with peſtilential qualities, which ſends them by thouſands to the grave.

The next thing to be conſidered in relation to the weather, is the conjunctions and aſpects of the planets. The conjunction of Saturn and Jupiter, which ought accurately to be obſerved, produces its effects in the mutation of the air many days before and after, in regard of the tardineſs of their motions. This conjunction happening in hot and dry manſions, or with fixed ſtars of that nature, generally produces drineſs; increaſeth heat in ſummer, and mitigates the cold in winter; but in moiſt ſigns it portends rain and inundations. Yet this is diligently to be noted, that the effects produced by this conjunction will be of the nature of the ruling planet; for, if Saturn claims principal dominion in the place of the conjunction, and is elevated above Jupiter in reſpect of latitude, it denotes many diſeaſes, and much evil in general; but the contrary, if Jupiter prevails. So likewiſe theſe two ponderous planets being in oppoſition, quartile, trine, or ſextile, is a ſign of continuance of ſeaſons; but for the moſt part they bring forth impetuous ſtorms of rain and hail; particularly happening in the ſpring time, in moiſt aſteriſms, they produce turbulent air; in ſummer, hail and thunder; in autumn, winds and wet; in winter, obſcure and thick clouds, and dark air. Saturn and Mars in conjunction, quartile, or oppoſition, and Jupiter giving teſtimony, uſually preſage winds and rain, hail, thunder, lightnings, and corruſcations, according to the ſeaſons of the year; for, in the ſpring it portends wind, rain, and thunder; in ſummer, hail and thunder; in autumn, violent rain; and in winter, diminution of cold; but above all, obſerve the ruling planet, and, according to his nature judge. Saturn and the Sun in conjunction, quartile, or oppoſition, is *apertio potarum*, eſpecially if it happens in a moiſt conſtellation; for then, in the ſpring time, it threatens dark and heavy clouds; in ſummer, hail, thunder, and remiſſion of heat; in autumn, rain and cold; in winter, froſt, ſnow, and cloudy weather. Saturn and Venus in conjunction, quartile, or oppoſition, generally produce cold rain and ſhowers; in ſpring, they bring forth rain and cold; in ſummer, ſudden and haſty ſhowers; in autumn, cold rain (as, in ſpring or winter, ſnow or cold rain.) Saturn and Mercury in conjunction, quartile, or oppoſition, in dry ſigns and manſions, bring forth drineſs; in moiſt ſigns, rain; in the airy, winds; in the earthy,

cold

cold air and drineſs; particularly in the ſpring, it produces wind and rain; in ſummer, wind and ſhowers; in autumn, wind and clouds; and, in winter, wind and ſnow. Saturn and the Moon, in conjunction, quartile, or oppoſition, affect the air according to that part of the aſteriſm wherein they are conjoined or aſpected. In the moiſt ſigns, it portends clouds and coldneſs; in the airy, and in Sagittarius and Capricorn, it increaſeth cold, eſpecially when the Moon is of full light; and, when ſhe is void of courſe, it brings forth drineſs; but, in dry ſigns, it begetteth ſharp air; and a froſty ſeaſon, if it be in winter; generally the Moon and Saturn ſtir up thick clouds and gentle ſhowers. In the ſpring it is a ſign of a turbid and moiſt air; in ſummer, moiſture, with remiſſion of heat, and ſometimes hail, if there be any aſpect of Mars or Mercury; in autumn, it preſages a cloudy air; in winter, clouds and ſnow, with vehement cold.

Jupiter and Mars, in conjunction, quartile, or oppoſition, change the quality of the air, according to the nature of the ſigns and ſtars to which they are conjoined or otherwiſe aſpected. In hot and dry manſions, it cauſeth great heat; in the moiſt ſigns, thunder and rain; but, particularly in the ſpring time, it produceth winds and turbulent air; in ſummer, heat, and thunder and lightning; in autumn, tempeſtuous and windy air; and, in winter, remiſſion of cold and temperature of air. But, in this conjunction, we muſt obſerve the ruling planet; for, if Jupiter ſhall rule and be elevated above Mars, it ſignifies much good and felicity, plenty of fruit, and ſuch things as ſerve for the ſuſtenance of mankind, according to his benevolent nature; but, Mars ruling, produceth many diſeaſes, drineſs, houſe-burnings, and the like. Alſo, Jupiter and Mars, with tempeſtuous ſtars, as Arcturus, the Eagle, tail of the Dolphin, light ſtar of the Crown, &c. ſtir up wind and hail, and in ſummer alſo thunder; in winter, he inclineth the air to warmth, eſpecially if Jupiter be then ſtationary. Jupiter and the Sun, in conjunction, quartile, or oppoſition, bring forth wholeſome winds and ſerenity; particularly, in ſpring and autumn, they ſignify winds; in ſummer, thunder, and, in winter, remiſſion of cold. Jupiter and Venus, in conjunction, quartile, or oppoſition, do generally produce ſerenity and temperature of air; in the moiſt ſigns they promiſe gentle ſhowers; in other ſigns, fair weather, wholeſome winds, and fertility of all things. Jupiter and Mercury, in conjunction, quartile, or oppoſition, ſtir up the winds, and ſometimes there is *apertio portarum* to winds and rain; in the fiery ſigns they bring drineſs and warm winds; in the airy ſigns, fair weather, but winds in all ſeaſons of the year; particularly, in the ſpring and autumn, they portend hail, and in winter ſnow. Jupiter and the Moon, in conjunction, quartile, or oppo-

ſition, produce gentle winds, ſerenity, and temperature of the air; yet they alter the weather, according to the quality of the ſign and aſteriſm which they poſſeſs; but at all times they generally denote a mild and temperate ſeaſon.

Mars and the Sun, in conjunction, quartile, or oppoſition, in the fiery ſigns, portend heat and drineſs; in the watery, hail, thunder, and lightning; in the airy, clouds; and, in the earthy, violent winds; in the ſpring and autumn, they excite dry winds; in ſummer, great heat, lightning, and thunder; and, in winter, remiſſion of cold. Mars and Venus, in conjunction, quartile, or oppoſition, are *apertio portarum* to much rain, if it happen in moiſt ſigns, eſpecially in ſpring and autumn; in ſummer it engendereth ſhowers; in winter, remiſſion of cold, yet oftentimes ſnow when Saturn beholds them. Mars and Mercury, in conjunction, quartile, or oppoſition, in winter and ſpring, foretel ſnow; in ſummer, thunder and hail; in autumn, hail and great winds; and, in fiery and dry ſigns, they preſage warmth and exceſſive drineſs. Mars and the Moon, in conjunction, quartile, or oppoſition, in moiſt ſigns, demonſtrate rain; in fiery, drineſs, red clouds, and ſometimes rain; in ſummer, lightning, hail, and corruſcations. Mars, entering new ſigns, very often changeth the air, ſo Mars, paſſing by *Suculæ*, or *Hyades*, cauſeth clouds and moiſture. Mars in Cancer, with north latitude, in autumn and winter, bringeth warm weather, with wind and rain, and ſharp diſeaſes, if Mars ſhall aſpect Saturn, Venus, or Mercury. Mars paſſing by the Pleiades maketh a cloudy ſeaſon, and, being accompanied with ſtars of a tempeſtuous nature, as Arcturus, the Eagle, bright ſtar of the Crown, Bull's eye, Tail of the Dolphin, Procyon, Fidicula, Scorpion's Heart, Virgin's Spike, &c. riſing or ſetting with them, ſignifies a turbulent, windy, and oftentimes a ſultry and unwholeſome, air.

The Sun and Venus in conjunction commonly produce moiſture; in ſpring and autumn, rain; in ſummer, ſhowers and thunder; in winter, rain. The Sun and Mercury in conjunction, in the airy ſigns produce winds, in the watery ſigns rain, in the fiery drineſs and warm winds, (hurtful to mankind.) The Sun and Moon, in conjunction, quartile, or oppoſition, in moiſt ſigns, portend rain; in fiery ſigns, fair weather, but generally it alters the air according to the nature of the ruling planet and the nature of the ſeaſon. The conjunction, ſemi-ſextile, and ſextile, of Venus and Mercury, infer ſtore of winds, and wet; and, in winter, ſnow; provided they be almoſt equal in motion; Venus in the firſt decade of Cancer preſageth rain: alſo, her being with the *Pleiades*, *Hyades*, and the *Aſſelli*, prenotes a moiſt ſeaſon.

In

In the revolution of the year, if Mars ſhall be in his own ſign, it portends much rain; if he be in the houſe of Saturn, it ſhews but little; in others, but a mediocrity. In the revolution of the year, when Venus, Mercury, and the Moon, are found in moiſt manſions, it portends much rain. At the ingreſs of the Sun in tropical ſigns, if Venus ſhall aſpect the Moon from a moiſt place, it is a token of much rain, or, if Mars from Scorpio ſhall aſpect Venus, it portends likewiſe rain. When the Sun is in Aries or Taurus, if Venus be then retrograde, the ſpring will be moiſt. The Sun in the terms of Mars increaſeth the heat in ſummer, and drineſs of the ſprings in winter. In the conjunction or oppoſition preceding the entrance of the Sun into Aries, and alſo in the ingreſs itſelf, if the Moon behold Saturn, and both be in moiſt ſigns, it is the preſage of thick clouds, or ſoft and gentle ſhowers continuing long; but, if Venus or Mercury behold Saturn, then the rain will be more vehement, and of long continuance.

If, in the autumnal quarter, more retrograde planets be with the Sun than in the other ſeaſons, which in the winter following will become direct, it is a ſign of great drineſs. When the Sun enters the eighteenth degree of Scorpio, if Mercury be in a moiſt place, it is a ſign of rain; and obſerve alſo the planet that is then *almuten* of the figure erected for that moment, and pronounce judgment according to his nature and poſition. Venus in winter, direct and oriental of the Sun, ſignifies but little rain in the beginning of winter, and more ſtore towards the end. When Venus applies to Mars in Scorpio, it brings rain immediately. When the Sun, Moon, Venus, and Mercury, are all conjoined together, it argues continual ſhowers that day, if the Moon beholds them from ſome other place, or if ſhe be in oppoſition to them. When, at the time of the conjunction or oppoſition of the luminaries, Venus ſhall be in an angle, it is a certain ſign of rain; the lord of the aſcendant in a watery ſign begetteth rain.

To determine judgment of the particular ſtate of the air, we muſt conſider theſe ſix things: firſt, at the time of the conjunction, quartile, or oppoſition, of the luminaries, to obſerve the planet that is lord or *almuten*; for, according to his quality and nature, will the ſeaſon be inclined. Secondly, to conſider the ſign which the ſaid lord poſſeſſeth, with his nature and quality. Thirdly, to obſerve the ſign aſcending, the nature, and of what manſion of the Moon it is in. Fourthly, the places of the planets, both in the zodiac and the celeſtial houſes, whether they be in angles or elſewhere. Fifthly, to obſerve, next after the conjunction, oppoſition, or quartile, what planet the Moon is firſt conjoined with in aſpect.

aſpect. And, laſtly, to conſider to which of the planets, or fixed ſtars, the lord is firſt joined, or of whom he is beheld. Theſe things being well conſidered, judgment may be given as follows; namely, if the lord of the conjunction, quartile, or oppoſition, be of a moiſt nature, and the planets in moiſt places, and the ſaid lord alſo be joined to ſtars or planets of a moiſt nature, and the Moon after ſeparation ſhall conjoin or have aſpect with a moiſt planet, the nature of the time will be wet and rainy; if all incline to drineſs, it will be dry; if to warmth, pronounce hot weather; if to cold, cold weather. The nature of the time will then chiefly be moved, when the Moon, after conjunction, quartile, or oppoſition, ſhall be conjoined by body or any ſtrong aſpect to the ſignificator. And, when the Moon comes to the ſign aſcending of the conjunction, quartile, or oppoſition, the time will be changed according to the quality and nature of the ſign and aſteriſm.

Daily experience ſhews, that the weather is much varied by the ſituation of the winds; for, according to their different bearing is the ſeaſon much inclined, ſometimes to hail, rain, and ſnow, and again to fair weather; wherefore I ſhall ſtate thoſe aſpects which are found to attract, raiſe, vary, or alter, the poſition of the winds, as they alternately riſe or ſet in parallels to the different bearings of the earth. Beſides theſe, there are the lateral and collateral winds, blowing between theſe points, which partake more or leſs of the quality of the foregoing, as they approach or recede from them. In the figure of the Sun's ingreſs into any of the cardinal ſigns, or conjunction or oppoſition of the luminaries preceding, or monthly lunation, obſerve carefully what planet is predominant in the figure; and their poſitions one to another mutually, as before ſtated, will give a near conjecture of the wind.

Saturn is the mover of the eaſtern winds, Jupiter of the northern, Mars of the weſt and ſouth, Venus of the ſouthern, and Mercury according as he ſhall be conjoined with others; the Sun and Moon of the weſtern winds. The quality of the winds, and their bearing, is alſo known from their poſitions in the figure; for, the planets with latitude and ſouth declination, from the mid-heaven, move the ſouthern winds to blow. From the *imum cæli*, with latitude and northern declination, the northern winds; the oriental planets move the eaſtern winds, but the occidental the weſtern winds; and, when they are weak, they attract or cauſe the intermediate winds to blow.

Alſo the ſituation and quality of the winds are gathered from the latitude of the Moon, as ſhe inclines to the north or ſouth; ſo the ſigns do

alſo demonſtrate the winds: for Aries, Leo, and Sagittary, excite the northweſt winds; Taurus, Virgo, and Capricorn, the ſouth-eaſt; Gemini, Libra, and Aquaries, the north-eaſt; Cancer, Scorpio, and Piſces, the ſouth-weſt. Likewiſe, from the application of Mercury to the other planets, we may in ſome meaſure prognoſticate the quality of the winds; for, if Mercury apply to Saturn, it produces great winds, clouds, and rain; if to Jupiter, mild winds; if to Mars, warm winds; if to Mars and the Sun, warm and hurtful winds; if to Venus, cold winds.

Alſo the riſing, culminating, and ſetting, of the fixed ſtars, with the Sun, Moon, and other planets, alter the ſtate of the winds in the following manner: *Regulus*, or the *Lion's Heart*, ſetting with the Sun, excites the weſt winds to blow many days together. The riſing of *Pleiades* with the Sun moveth the eaſt wind. The ſetting of *Arcturus* ſtirreth up the ſouthern winds. The ſetting of *Pleiades* with the Sun excites the north-eaſt wind. The riſing of the *Dolphin* with the Sun alſo produceth wind. The riſing or ſetting of *Arcturus*, (the head of the former twin,) the ſouthern belly of *Piſces*, the ſtar of the *Triangle*, with the Sun, Saturn, Jupiter, Mars, or Mercury, begetteth winds. The ſetting of *Hyades* troubleth both ſea and land, eſpecially when Mars and Mercury give teſtimony. If, at the time of the matutine ſetting of the *Dolphin*, there be ſhowers, there will be none at the riſing of *Arcturus*. The riſing of the *Haedi* produces rain. The matutine riſing of the greater *Dog* begetteth heat, troubleth the ſeas, and changeth all things.

The great Ptolomy, from many years obſervation, deduced the following effects from the fixed ſtars riſing with the Sun. *Orion's Girdle*, riſing with the Sun, maketh a turbid air. The ſetting of the *Crown* preſageth tempeſts. *Syrius* and *Aquilo*, riſing in the evening, produce tempeſts. The ſetting of *Regulus* cauſeth the north wind, and ſometimes alſo rain. The ſetting of the *Dolphin* produces wind and ſnow. The ſetting of *Vindemiator* moveth the north-eaſt wind. The riſing of the *Ram's-Horn* brings forth rain and ſnow. The veſpertine riſing of *Arcturus* portends tempeſts. The riſing of the *Pleiades* maketh the weſt wind to blow. The veſpertine ſetting of *Syrius* produceth the ſouth and north-north-eaſt winds. The matutine ſetting of the *Hyades* preſageth rain and the ſouth wind. The veſpertine ſetting of the *Pleiades* moves the ſouth wind, terminating in the weſt. The riſing of the *Succulæ* brings rain. The riſing of *Orion* maketh the weſt wind to blow. The matutine ſetting of *Arcturus* promiſeth good weather. The matutine ſetting of the *Eagle* cauſeth great heat and the ſouth wind. The matutine riſing of *Regulus* moveth *Aquilo*. The matutine ſetting of

Arcturus preſageth ſhowers. The matutine ſetting of the *Succulæ* begetteth rain, ſnow, and winds.

The Sun, riſing with the *Aſſelli*, troubles the air with thunder, lightning, ſhowers, and the like. The Sun riſing with the *Eagle* produceth ſnow, as alſo with the tail of the *Goat* and head of *Meduſa*. His riſing with *Aldebaran* and the ſtars of *Orion* moveth wind, rain, thunder, and lightning. When he riſeth with the cloudy ſtars in Leo, with *Orion*, with the tail of *Leo*, the light ſtar of *Hydra*, the *Crown*, or the ſtars in the forehead of the *Scorpion*, it portends a cloudy ſeaſon. The Sun ſetting with the *Harp* preſageth a cold and moiſt time; with the *Pleiades*, it begets wind and rain; with *Regulus*, ſhowers, thunder, and lightning; with the *Greater Dog*, a fair warm time, with thunder and lightning; with *Orion* and *Aldebaran*, a turbid, windy, and wet, air; with *Acarnar* and the ſtars of Jupiter, a ſerene and temperate ſeaſon; with the ſtars of the nature of Saturn, he produceth cold rain or ſnow; with the ſtars of Venus, rain and moiſture; with the ſtars of Mars, thunder and lightning. Saturn, with the *Head* of *Meduſa*, begetteth cold and moiſture; with the *Pleiades*, he troubleth the air, and engenders clouds, rain, and ſnow; with the ſtars of *Orion* he produceth wind and ſhowers; with *Arcturus*, wind and rain; with the *Virgin's Spike*, ſhowers and thunder; with the *Dolphin*, bright ſtar of the *Crown*, *Goat's Tail*, or the *Harp*, it cauſeth a moiſt and cloudy time, ſometimes ſnow and rain; with *Preſepe*, and the *Hyades*, it begetteth winds, clouds, rain, and thunder; with the *Lion's Heart*, it produceth thunder and rain, and inſtability of weather; with the *Greater Dog*, it ſignifies winds, rain, thunder, and lightning.

Jupiter, riſing with *Regulus*, brings fair weather in winter, and mitigates the cold, and increaſeth the heat in ſummer; with the *Neck* of the *Lion* it raiſeth the winds, and with *Acarnar* it promiſeth ſerenity. Mars riſing with the *Goat's Tail* foretelleth a moiſt time; with the ſtars in the *Scorpion's Forehead* it denotes cold rain or ſnow; with *Arcturus*, vehement winds, rain, thunder, and lightning; with the *Eagle*, rain, ſnow, and great coldneſs; with the ſtars of *Orion*, *Hyades*, *Regulus*, and the *Dogs*, it ſignifies great heat. Mercury with the *Pleiades* begetteth winds and rain; with the *Eagle*, ſnow or rain; with the ſtars of *Orion*, *Hyades*, *Regulus*, and the *Dogs*, it produceth winds, ſhowers, thunder, and lightning; with the *Goat's Tail*, cold winds, ſnow, or ſhowers; with the back and neck of the *Lion*, moiſtneſs with winds; with the *Lion's Tail*, *Spica Virgo*, the *Harp*, &c. it portends a ſudden change to wind and rain.

The riſing and ſetting of theſe ſtars and conſtellations might be known, and their effects in ſome degree pre-determined, by the ſudden alterations and changes we perceive in the atmoſphere; from which, by diligent obſervation, and repeated experience, we may derive pretty accurate rules how to judge of the weather, ſo as to regulate our conduct in the proſecution of journeys, or the management of buſineſs, particularly ſuch as relates to gardening and huſbandry.

The air, in which we breathe, being co-mixt with inflammable vapours, at which time it is hotter than ordinary, and unapt for reſpiration, ſhews the approach of thunder and lightning.—When the ringing of bells, or other ſounds, are heard loud and faint, with diſcordant particles, and by intervals, it ſhews the air to be dilated and diſturbed, preſages either wind or rain, and ſometimes both.—A ſharp and cold wind after rain foreſhews more to come, the exhalation or vapour not being ſpent in the former ſhower.—Winds, that continue long in any one of the cardinal points, will cauſe the weather to continue the ſame, whether it be fair or foul; but, if it ſhifts often in changing its place, it preſageth rain quickly after to enſue; but, in times of froſt, it is a ſign that the weather is about to break.—Whirlwinds predict approaching ſtorms of rain and hail; theſe winds are known by raiſing the duſt or any light materials, and they are oftentimes forerunners of great tempeſts, for it is a windy exhalation driven obliquely upon the horizontal plane, and forced down by the coldneſs or moiſture of the lower region; this repercuſſion of the air cauſeth chimneys to ſmoke which do not at other times, and foreſhews great winds.—Sometimes whirlwinds are cauſed by the meeting of one another, and ſo, raiſing light particles of matter, as it were in contention with each other, hurls them to and fro at the pleaſure of the prevailing power; and ſuch as theſe uſually preſage tempeſts, and may be known by the clouds moving ſeveral ways at once, from the ſame cauſe above as below.—When the air is dilated or rarefied, it is a ſign of much heat, or elſe produces rain, which might be known by the ſtench of ſewers, foul places, or things corrupted, which are more offenſive than at other times.—When the clouds be dark, deep, and lowering, it is a ſign of rain, and ſometimes of tempeſtuous weather, or of violent ſtorms of thunder and lightning.—If there be more thunder than lightning, it argues a ſtreſs of wind from that part whence it thundered, and alſo of rain.—When it lightens and no clap of thunder ſucceeds, it is a ſign in ſummer of much heat, and ſometimes of rain.—When it lightens only from the north-weſt, it betokens rain the next day.—Lightning from the north preſages winds, and oftentimes great tempeſts.—If from the ſouth or weſt it lightens, expect both wind and rain from thoſe parts.

—Morning

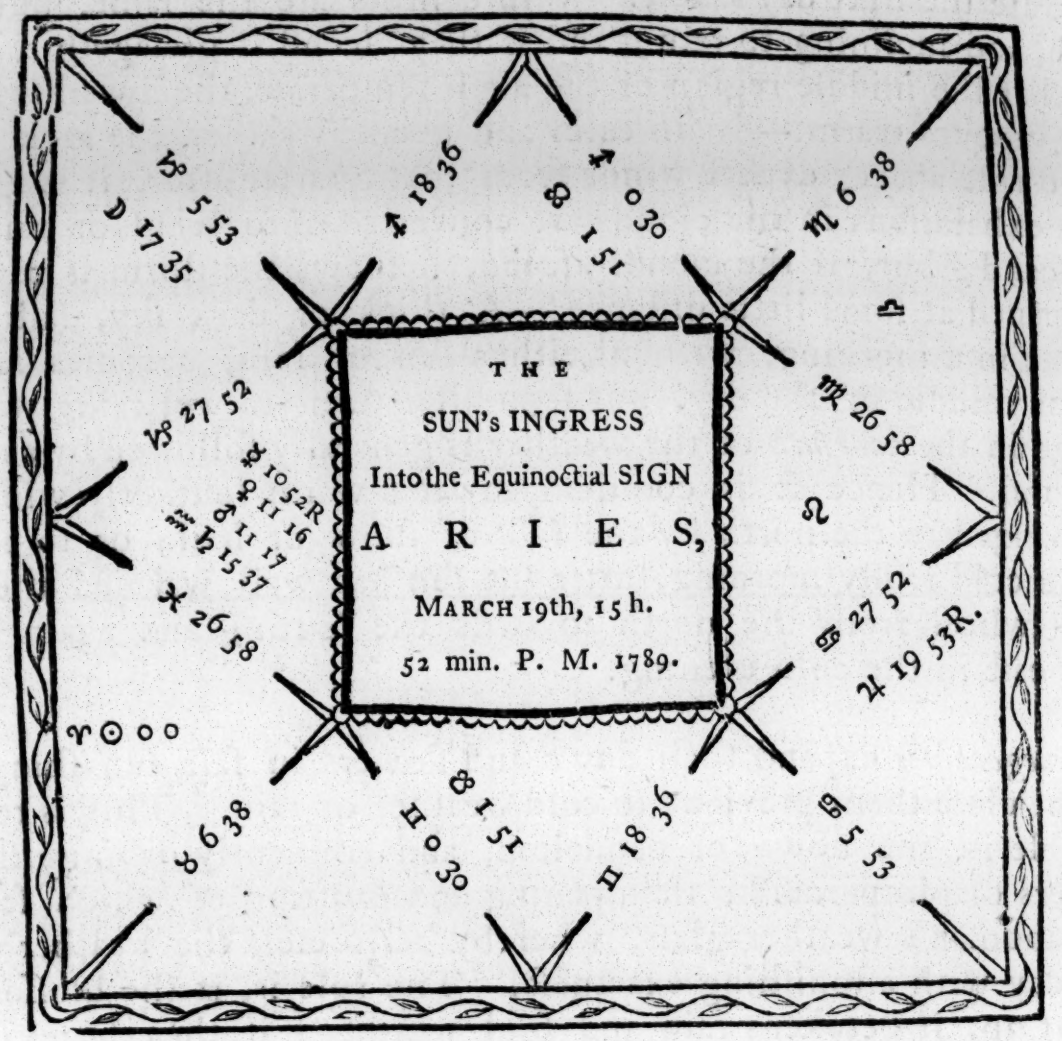
—Morning thunder produces winds; but mid-day, or in the evening, ſtorms of rain and wind.—If the lightning appears very pale, it argues the air to be full of electric fluid; if red or fiery, it foreſhews winds and tempeſts.—When the flaſhes of lightning continue long before they vaniſh, they denote the ſtorm to be general throughout a whole province.—Thunder and lightning in winter in hot climates is uſual, and hath the ſame effects; but in theſe northern climates it is held ominous, and ſeldom occurs without being the forerunners of much miſchief.—Many ſcattering clouds wandering in the air, and moving ſwiftly, argue wind or rain; if from the north or ſouth, it denotes an approaching ſtorm; but, if the rack rides both ways, it foreſhews a tempeſt.—If the rack in the forenoon rides in the air from the eaſtward, it argues rain at night; but, if from the weſt, it foreſhews a cloudy morning, and rain; and at any time of the day, when the ſun-beans and wind meet, it may cauſe the ſame effect by virtue of his rays.—When the clouds ſeem piled upon heaps like fleeces of wool, it preſages wet weather to be near at hand.—If the clouds fly low in ſummer, it is a ſign of rain; and in winter it foreſhews ſnow and cold weather will enſue.—When the clouds ſeem white and jagged, as if rent aſunder, gathering together in a body, their forces uniting, they foretel a ſtorm; the nature of the exhalation is apparently turbulent by the form and colour.—Hollow and murmuring winds preſage ſtormy weather, for it ſhews the air to be moiſt and dilated, and cannot find paſſage, but is oppoſed or hindred in its motion by hills, trees, and hollow places, which it gets into, and then evacuates with a roaring noiſe.—The air, being a ſubtile body, infuſes itſelf into the pores of timber, boards, &c. and denotes rain, by being converted into drops of water, or a moiſture on the ſurface, which makes doors and boards ſwell, wainſcots crack, &c. for ſome time before the rain comes on.—Paper againſt wet weather will grow weak, damp, and ſwell; the reaſon is the ſame with the laſt; but, in writing paper it will ſooneſt be perceived, and more certainly predict the weather, becauſe it is ſized with a thin ſubſtance of a gummy nature, which, with the wateriſhneſs of the air, diſſolves and grows moiſt, giving way for the ink to ſoak into the paper, which the ſize in dry weather will not permit.—When the clouds ſeem overcharged, and collect in white ſpirals or towers, expect then rain, hail, or ſnow, according to the ſeaſon of the year.—After a ſtorm of hail, expect froſt to follow the next day.—Miſts deſcending from the tops of hills, and ſettling in the valleys, is a ſign of a fair day, eſpecially in ſummer time, and is then an argument of heat; for, they are exhalations raiſed by the fervour of the Sun, which by the air in the evening are converted into miſts and dews, as a neceſſary proviſion for nature to cool the earth, and refreſh her fruits, whereby to enable them that they may

may endure the next day's heat. White miſts are the ſame, but more wateriſh, and inclining to rain; and if they aſcend it preſageth rain, and argues that the middle region of the air is temperate, the loweſt wateriſh, and the vapours warm.—If in calm and ſerene weather the rack be obſerved to ride apace, expect winds from that quarter; for, it is evident, that the exhalations in the clouds are converted into wind or rain, and will deſcend; but, if the clouds aſcend, it ſhews the ſtorm is paſt, and has happened at ſome little diſtance.—A thick or dark ſky, laſting for ſome time in a morning, without either ſun or rain, becomes fair towards the middle of the day, but ſoon after turns to wet rainy weather. A change in the *warmth* of the weather is generally followed by a change in the wind. Hence it is common to ſee a warm ſoutherly wind ſuddenly changed to the north by the fall of ſnow or hail; or to ſee the wind in a cold froſty morning, after the ſun has well warmed the earth and air, wheel from the north towards the ſouth; and again to the north or eaſt in the cold evening.

Moſt *vegetables* expand their down and flowers in fair ſun-ſhiny weather; but cloſe them previous to cold weather or rain. This is remarkably viſible in the down of dandelion, and eminently diſtinguiſhed in the flowers of pimpernel*; the opening and ſhutting of which ſerve as the huſbandman's weather-glaſs, whereby he foretels the weather of the enſuing day with aſtoniſhing exactneſs. The rule is, if the bloſſoms are cloſe ſhut up, it betokens rain and foul weather; if they be expanded and ſpread abroad, the weather will be ſettled and ſerene. The ſtalks of trefoil ſwell againſt rain, and become more upright and erect; and the ſame may be obſerved, though not ſo ſenſibly, in the ſtalks of almoſt every other plant.

Now, by way of example to the reader, I ſhall here give the figure of the Sun's ingreſs into the equinoctial ſign Aries, which commenced the vernal or ſpring quarter in the year 1789, together with the aſpects of the Sun, Moon, and planets, throughout that quarter; which will be ſufficient to enable any attentive reader to perform this part of the ſcience with ſatisfaction and pleaſure for any length of time to come.

* See theſe curious properties, amongſt a thouſand others peculiar to the herbary creation, more particularly deſcribed in my Notes and Illuſtrations to the improved Edition of Culpeper's Engliſh Phyſician and Complete Herbal, now publiſhing in 4to. with upwards of four hundred engravings of the different Britiſh plants, coloured to nature.



Such was the poſition of the heavens at the time of the Sun's entrance into the firſt point of Aries, being the commencement of the ſpring or vernal quarter of 1789, which happened that year on the 19th of March, at 15 h. 52 m. or, according to civil time, at fifty-two minutes paſt three o'clock in the morning of the 20th day, for which the above ſcheme is accurately calculated.

In drawing judgment of the ſtate and temperature of the weather from this figure, we muſt not only conſider the aſpects and configurations of the luminaries and planets, but note the quality of the ſigns and triplicities wherein they are poſited, and what will be the chief or predominant influence of the ſuperiors. After which, the aſpects muſt be regularly ſet down in ſucceſſion till the commencement of the next enſuing quarter, when a figure of that ingreſs muſt alſo be calculated, and conſidered in the ſame manner as the preceding, together with the place of the Sun and quality of the ſeaſon; by which means we ſhall find the

weather will be pretty accurately aſcertained, for any length of time that the calculation is made.

At the commencement of the ſpring quarter, we find the cold ponderous planet Saturn juſt departed from an almoſt abſolute rule and government in the watery ſign Piſces, and in no aſpect either with Jupiter or the Sun. This is a demonſtrable proof of the intenſe coldneſs of the preceding quarter; for, ſince Saturn is of a hardening aſtringent nature, the waters muſt be congealed, and a cold durable froſt evidently diſtinguiſhed the commencement of the year 1789. But the caſe was materially different towards the approach of the vernal equinox, when the Sun entered into the ſign Aries; at which time the cold influence of Saturn was mitigated by a trine aſpect of Jupiter, and by the encreaſing ſtrength of the beams of Sol. Nevertheleſs, ſince there are five planets configurated in watery ſigns, and the influx of Saturn not entirely abated, and alſo, ſince we find the preceding provential Full Moon in a watery ſign, we ſafely concluded that the ſpring quarter muſt for the firſt part be cold and wet; the wind, leaning moſtly to the north and eaſt, occaſioned ſleet, and ſnow or hail intermingled with rain; towards the middle, weſterly gales of wind, and ſtorms of rain and hail; but moderate towards the end, with the wind moſtly down to the ſouthern point of the compaſs. The following aſpects, particularly of the Sun and Moon, will ſhew the preciſe variations and general inclinations of the weather on each of thoſe days.

ASPECTS of the PLANETS operating on the WEATHER, from the 17th of March to the 29th of June, 1789.

The Moon's laſt aſpect, previous to the following, was co-mixt with Saturn, a cold aſtringent planet, in a watery ſign.

March									
17,	□	☽	♄	Moon	in	♐	Saturn	in	♓
18,	□	☉	☽	Sun	in	♓	Moon	in	♐
19,	☌	♂	♀	Mars	in	♓	Venus	in	♓
	☌	♂	☿	Mars	in	♓	Mercury	in	♓
	☌	♀	☿	Venus	in	♓	Mercury	in	♓
	✱	☽	♀	Moon	in	♍	Venus	in	♓
	✱	☽	♂	Moon	in	♍	Mars	in	♓
	✱	☽	☿	Moon	in	♍	Mercury	in	♓
20,	☍	☽	♃	Moon	in	♍	Jupiter	in	♋
21,	✱	☉	☽	Moon	in	♒	Sun	in	♈

Theſe quartiles will produce cold and moiſt weather, ſnow, ſleet, and rain.

Mars having ſo great rule in theſe conjunctions, which, though made in a watery ſign, yet he will abate the watery element, and make the day particularly fine, but cold.

23, ☿

March

23,	☿	Stationary							*Cold and cloudy.*
24,	☌ ♄ ♀	Saturn	in	♓	Venus	in	♓	}	*Cold ſharp winds, and thick atmoſphere.*
	☌ ☽ ♂	Moon	in	♓	Mars	in	♓	}	
	♂ in perihelion								
	☿ in ♉								
25,	☌ ☽ ♄	Moon	in	♓	Saturn	in	♓	}	*Thick dark clouds, with wind and ſnow.*
	☌ ☽ ♀	Moon	in	♓	Venus	in	♓	}	
	△ ☽ ♃	Moon	in	♓	Jupiter	in	♋	}	
26,	☌ ♄ ♂		in	♓				}	*Condenſed air, but no rain.*
	☌ ☉ ☽		in	♈				}	
27,	△ ♃ ♀	Jupiter	in	♋	Venus	in	♓	}	*Cold weather with winds and ſhowers.*
	□ ☽ ♃	Moon	in	♈	Jupiter	in	♋	}	
29,	✱ ☽ ☿	Moon	in	♉	Mercury	in	♓		*Cold and cloudy.*
30,	☽ in apogee								
	✱ ☽ ♃	Moon	in	♉	Jupiter	in	♋	}	*Pleaſant and fine weather for the ſeaſon.*
	✱ ☽ ♂	Moon	in	♉	Mars	in	♓	}	
	✱ ☽ ♀	Moon	in	♉	Venus	in	♓	}	
	✱ ☽ ♄	Moon	in	♉	Saturn	in	♓	}	
31,	△ ♃ ♂	Jupiter	in	♋	Mars	in	♓	}	*Unſettled, but for the moſt part fine.*
	✱ ☉ ☽	Sun	in	♈	Moon	in	♊	}	

April

1,	□ ☽ ☿	Moon	in	♊	Mercury	in	♓	}	*Wind and turbulent air, with haſty ſhowers of rain.*
	□ ☽ ♄	Moon	in	♊	Saturn	in	♓	}	
	□ ☽ ♂	Moon	in	♊	Mars	in	♓	}	
	△ ♃ ♂	Jupiter	in	♋	Mars	in	♓	}	
2,	□ ☽ ♀	Moon	in	♊	Venus	in	♓	}	
3,	△ ☽ ♄	Moon	in	♋	Saturn	in	♓	}	
	△ ☽ ☿	Moon	in	♋	Mercury	in	♓	}	*According to the mixture of theſe ſtars, there will be dark clouds and ſleet.*
	☌ ☽ ♃	Moon	in	♋	Jupiter	in	♋	}	
	△ ☽ ♂	Moon	in	♋	Mars	in	♓	}	
	□ ☉ ☽	Sun	in	♈	Moon	in	♋	}	
4,	△ ☽ ♀	Moon	in	♋	Venus	in	♓	}	*Some rain and wind.*
	☌ ♄ ☿	Saturn	in	♓	Mercury	in	♓	}	
5,	△ ☉ ☽	Sun	in	♈	Moon	in	♌		*Fine dry rarefied air.*
7,	☍ ☽ ♄	Moon	in	♍	Saturn	in	♓	}	*Turbulent cold winds, with rain.*
	△ ♃ ☿	Jupiter	in	♋	Mercury	in	♓	}	
	✱ ☽ ♃	Moon	in	♍	Jupiter	in	♋	}	
	☍ ☽ ☿	Moon	in	♍	Mercury	in	♓	}	
8,	☍ ☽ ♂	Moon	in	♍	Mars	in	♓		*Gentle ſhowers,*
9,	☍ ☉ ☽	Sun	in	♈	Moon	in	♎	}	*Fine pleaſant weather*
	☍ ☽ ♀	Moon	in	♎	Venus	in	♈	}	
	□ ☽ ♃	Moon	in	♎	Jupiter	in	♋	}	

April									
11,	△	☽	♄	Moon	in ♏	Saturn	in ♐	*Cold rain.*
12,	△	☽	♃	Moon	in ♏	Jupiter	in ♋	*Much rain.*
	△	☽	☿	Moon	in ♏	Mercury	in ♐	
	△	☽	♂	Moon	in ♏	Mars	in ♐	
		☽		in Perigee				
13,	△	☽	♀	Moon	in ♎	Venus	in ♈	*Fine day.*
14,	△	☉	☽	Moon	in ♎	Sun	in ♈	*Warm breezes.*
	□	☽	♄	Moon	in ♎	Saturn	in ♐	
15,	□	☽	♂	Moon	in ♎	Mars	in ♐	*Pleasant weather.*
	□	☽	☿	Moon	in ♎	Mercury	in ♐	
16,	✱	☽	♄	Moon	in ♍	Saturn	in ♐	*Some dark clouds, but no rain.*
	☌	☽	♃	Moon	in ♍	Jupiter	in ♋	
	□	☽	♀	Moon	in ♍	Venus	in ♈	
17,	□	☉	☽	Sun	in ♈	Moon	in ♍	*Good weather for the season.*
	☍	♂	☿	Mars	in ♌	Mercury	in ♐	
	✱	☽	♂	Moon	in ♍	Mars	in ♐	
	✱	☽	☿	Moon	in ♍	Mercury	in ♐	
18,	✱	☽	♀	Moon	in ♒	Venus	in ♈	*Clear sky.*
19,	✱	☉	☽	Sun	in ♈	Moon	in ♒	*Warm weather.*
21,	☍	☽	♄	Moon	in ♐	Saturn	in ♐	*Some dark clouds, with showers.*
	△	☽	♃	Moon	in ♐	Jupiter	in ♋	
	□	♃	♀	Jupiter	in ♋	Venus	in ♈	
23,	☍	☽	♂	Moon	in ♈	Mars	in ♈	*A clear and pleasant day.*
	☍	☽	☿	Moon	in ♈	Mercury	in ♈	
24,	☍	☽	♀	Moon	in ♈	Venus	in ♈	*Gentle showers.*
	□	☽	♃	Moon	in ♈	Jupiter	in ♋	
25,	☍	☉	☽	Sun	in ♉	Moon	in ♉	*A pleasant day.*
26,	✱	☽	♄	Moon	in ♉	Saturn	in ♐	*Some dark clouds.*
		☽		in apogee				
	✱	☽	♃	Moon	in ♉	Jupiter	in ♋	
28,	□	☽	♄	Moon	in ♊	Saturn	in ♐	*Dull morning, but pleasant afternoon.*
	✱	☽	♂	Moon	in ♊	Mars	in ♈	
	✱	☽	☿	Moon	in ♊	Mercury	in ♈	
29,	□	♃	☿	Jupiter	in ♋	Mercury	in ♈	*Pleasant day.*
30,	✱	☉	☽	Sun	in ♉	Moon	in ♎	*Open free air.*
	✱	☽	♀	Moon	in ♋	Venus	in ♉	
May									
1,	△	☽	♄	Moon	in ♋	Saturn	in ♐	*Some showers.*
	☍	☽	♃	☽	and ♃	♊	in ♋	
	□	☽	☿	Moon	in ♎	Mercury	in ♈	

May

2,	□	☉	☽	Sun	in	♉	Moon	in	♌
	△	☽	♂	Moon	in	♌	Venus	in	♈
	□	☽	♀	Moon	in	♌	Venus	in	♉
4,	△	☉	☽	Sun	in	♉	Moon	in	♍
	△	☽	♀	Moon	in	♍	Venus	in	♉
	△	☽	☿	Moon	in	♍	Mercury	in	♉
5,	☌	☽	♄	Moon	in	♍	Saturn	in	♐
	*	☽	♃	Moon	in	♍	Jupiter	in	♋
7,	□	☽	♃	Moon	in	♎	Jupiter	in	♋
	☌	☽	♂	Moon	in	♎	Mars	in	♈
8,	☌	☽	☿	Moon	in	♏	Mercury	in	♉
	☌	☽	♀	Moon	in	♏	Venus	in	♉
9,	☌	☉	☽	Moon	in	♏	Sun	in	♉
		☽		in perigee					
	△	☽	♄	Moon	in	♏	Saturn	in	♐
	△	☽	♃	Moon	in	♏	Jupiter	in	♋
	♂	♀	☿	Venus	in	♉	Mercury	in	♉
10,	*	☉	♄	Sun	in	♉	Saturn	in	♐
11,	□	☽	♄	Moon	in	♐	Saturn	in	♐
13,	△	☽	♀	Moon	in	♒	Venus	in	♉
	△	☽	☿	Moon	in	♒	Mercury	in	♉
14,	△	☉	☽	Sun	in	♉	Moon	in	♒
	*	☽	♄	Moon	in	♒	Saturn	in	♐
	☌	☽	♃	Moon	in	♒	Jupiter	in	♋
	*	☽	♂	Moon	in	♓	Mars	in	♈
16,	□	♃	♂	Jupiter	in	♋	Mars	in	♈
	*	♃	☿	Jupiter	in	♋	Mercury	in	♉
	*	☉	♃	Sun	in	♉	Jupiter	in	♋
	*	♄	♀	Saturn	in	♐	Venus	in	♉
	♂	☉	☿	Sun and	☿			in	♉
19,	♂	☽	♄	Moon	in	♐	Saturn	in	♐
	△	☽	♃	Moon	in	♐	Jupiter	in	♋
	*	☽	♀	Moon	in	♐	Venus	in	♉
	*	☉	☽	Sun	in	♉	Moon	in	♐
20,	*	☽	☿	Moon	in	♐	Mercury	in	♉
22,	♂	☽	♂	Moon	in	♈	Mars	in	♈
	□	☽	♃	Moon	in	♈	Jupiter	in	♋
24,	*	☽	♄	Moon	in	♉	Saturn	in	♐
	*	☽	♃	Moon	in	♉	Jupiter	in	♋
25,	♂	☽	☿	Moon and	☿			in	♉
	♂	☽	♀	Moon and	♀			in	♉
	♂	☉	☽	Sun and Moon both				in	♉

Warm and pleaſant weather.

Serene and pleaſant weather.

Some dark clouds.

Warm ſhowers.

Many ſhowers.

Windy and Wet.

Dark clouds with ſhowers.

Dull day.

Condenſed air.

Some clouds but no rain.

Fine ſpring weather.

According to the mixture of theſe rays, fine ſpring weather may be expected.

Many ſhowers.

Turbulent winds.

Fine warm weather.

Fine ſerene weather.

May									
26,	□	☽	♄	Moon	in ♊	Saturn	in ♓	*Some clouds.*
27,	*	☽	♄	Moon	in ♊	Mars	in ♈	*Fine day.*
28,	△	☽	♄	Moon	in ♋	Saturn	in ♓	*Some ſhowers.*
	☌	☽	♃	Moon	in ♋	Jupiter	in ♋	
29,	*	☉	☽	Sun	in ♊	Moon	in ♌	*Warm weather, but unſettled, and perhaps thunder.*
	□	☽	♂	Moon	in ♌	Mars	in ♉	
	*	☽	♀	Moon	in ♌	Venus	in ♊	
30,	*	☽	☿	Moon	in ♌	Mercury	in ♊	*Pleaſant day.*
31,	☌	☉	♀	Sun	in ♊	Venus	in ♊	*Very fine pleaſant weather.*
	△	☽	♂	Moon	in ♌	Mars	in ♈	
	□	☽	♀	Moon	in ♍	Venus	in ♊	
	□	☉	☽	Sun	in ♊	Moon	in ♍	
June									
1,	☍	☽	♄	Moon	in ♍	Saturn	in ♓	*Some clouds, but mild and fair.*
	*	☽	♃	Moon	in ♍	Jupiter	in ♋	
	□	☽	☿	Moon	in ♍	Mercury	in ♊	
2,	△	☉	☽	Sun	in ♊	Moon	in ♎	*Pleaſant warm weather.*
	△	☽	♀	Moon	in ♎	Venus	in ♊	
3,	□	☽	♃	Moon	in ♎	Jupiter	in ♋	*A good day.*
4,	☍	☽	♂	Moon	in ♏	Mars	in ♉	*Some thunder, with ſtorms of rain.*
	△	♃	☿	Moon	in ♏	Mercury	in ♋	
5,		☽	in perigee					*Dark clouds with rain.*
	△	☽	♄	Moon	in ♏	Saturn	in ♓	
6,	△	☽	♃	Moon	in ♏	Jupiter	in ♋	*Gentle ſhowers.*
7,	☍	☉	☽	Sun	in ♊	Moon	in ♐	*Pleaſant weather.*
	☍	☽	♀	Moon	in ♐	Venus	in ♊	
8,	□	☽	♃	Moon	in ♐	Saturn	in ♓	*Fine day.*
9,	△	☽	♂	Moon	in ♑	Mars	in ♓	*Warm day.*
	☍	☽	☿	Moon	in ♑	Mercury	in ♋	
10,	*	☽	♄	Moon	in ♑	Saturn	in ♓	*Gentle breezes with ſome clouds.*
	☍	☽	♃	Moon	in ♑	Jupiter	in ♋	
	□	♄	☿	Saturn	in ♓	Mercury	in ♋	
11,	*	☽	☿	Mars	in ♉	Mercury	in ♋	
12,	△	☉	☽	Sun	in ♊	Moon	in ♒	*Very pleaſant weather.*
	□	☽	♂	Moon	in ♒	Mars	in ♉	
	△	☽	♀	Moon	in ♒	Venus	in ♊	
13,	□	☉	♄	Sun	in ♊	Saturn	in ♓	*Some clouds.*
14,	*	☽	♂	Moon	in ♓	Mars	in ♉	*Some gentle ſhowers.*
	△	☽	☿	Moon	in ♓	Mercury	in ♋	

15, □

June									
15,	□	☉	☽	Sun	in	♊	Moon	in	♐
	☌	☽	♄	Moon	in	♐	Saturn	in	♐
	△	☽	♃	Moon	in	♌	Jupiter	in	♌
17,	□	☽	☿	Moon	in	♈	Mercury	in	♌
18,	△	♄	☿	Saturn	in	♐	Mercury	in	♌
	*	☉	☽	Sun	in	♊	Moon	in	♈
	□	♃	☽	Moon	in	♈	Jupiter	in	♌
	*	☽	♀	Moon	in	♈	Venus	in	♊
20,	☌	☽	♂	Moon	in	♉	Mars	in	♉
		☽		in apogee					
	*	☽	♄	Moon	in	♉	Saturn	in	♐
	*	☽	♃	Moon	in	♉	Jupiter	in	♌
	*	☽	☿	Moon	in	♉	Mercury	in	♌
22,	*	♄	♂	Saturn	in	♐	Mars	in	♉
	□	☽	♄	Moon	in	♊	Saturn	in	♐
23,	☌	☉	☽	Sun	in	♊	Moon	in	♐
	☌	♀	☿	Venus	in	♍	Mercury	in	♍
24,	△	☽	♄	Moon	in	♎	Saturn	in	♐
	*	☽	♂	Moon	in	♌	Mars	in	♉
25,	☌	☽	♃	Moon	in	♍	Jupiter	in	♌
	☌	☽	☿	Moon	in	♍	Mercury	in	♌
26,	□	☽	♂	Moon	in	♑	Mars	in	♉
27,	*	☉	☽	Sun	in	♊	Moon	in	♑
	*	☽	♀	Moon	in	♑	Venus	in	♊
28,	☍	☽	♄	Moon	in	♏	Saturn	in	♐
	△	☽	♂	Moon	in	♏	Mars	in	♉
	*	☽	☿	Moon	in	♏	Mercury	in	♍
29,		☉		in aphelio					
	□	☉	☽	Sun	in	♍	Moon	in	♒
	*	☽	♃	Moon	in	♏	Jupiter	in	♎
30,	□	☽	♀	Moon	in	♎	Venus	in	♍
	*	♂	☿	Mars	in	♉	Mercury	in	♍
		☿		in aphelio					

Some rain with dark clouds.

Fine day.

Dull mornings, but fine days.

Some dark clouds, with ſtorms of thunder and lightning.

Some gentle breezes, with clouds.

Fine morning, with much dew in the evening.

Some gentle ſhowers.

Some thunder and rain.

Fine weather.

Some dark clouds.

Pleaſant weather.

Warm and pleaſant weather.

By continuing theſe aſpects, the diſpoſition of the weather will be found throughout the year; paying due attention to the place and power of the Sun, and the aſpects of the Moon, which, are the principal regulators of the weather; the Sun for dry, ſettled, and ſerene; and the Moon for moiſt, wet, and ſhowery. And as the aſpects of the luminaries are on this account the moſt eſſential to be known, I ſhall here inſert the following ſhort but infallible rule how to find them for ever.

Having

Having the time given of the *firſt* New Moon in January, all other Aſpects of the Sun and Moon may be collected throughout the year, by adding to

	D.	h.	min.	ſec.
Jan. 1. the Moon being New or Full, her Age	00	00	00	00
For the Sextile Aſpect take	4	22	7	20
For the firſt Quartile	7	9	11	1
For the Trine Aſpect	9	20	14	41
Full Moon or Oppoſition	14	18	22	2
Full Moon's laſt Triangle	19	18	22	2
Second Quartile	22	3	33	2
Second Sextile Aſpect	24	14	26	42
For the next New or Full Moon	29	12	44	3

By theſe additions, all the aſpects the Sun and Moon make with each other may be found at any time, or for any number of years; and cannot fail to be extremely uſeful in all calculations of the weather; in doing which, let particular attention be paid to the qualities and affections of the ſigns wherein theſe aſpects are made, and judge of them according to the following rules, which, from obſervation and experience, are found pretty correct.

The ſign Aries always inclines to thunder and hail, becauſe of its equinoxial preſence; but the diviſions thereof cauſe ſomething more or leſs, according to the nature of fixed ſtars that are in Aries; for its fore-parts move ſhowers and winds; the middle parts are temperate; the latter parts are hot and peſtilential. Moreover, the northern parts are hot and corruptive; the ſouthern, freezing and cold. Taurus participates of both tempers, and is ſomewhat warm: the fore-parts, and chiefly about the Pleiades, produce earthquakes, clouds, and winds; the middle parts moiſter and cooler; the latter parts and about the Hyades are fiery, and cauſe lightning and thunder. Further, its northern parts are temperate; the ſouthern, diſorderly and moveable. Gemini is generally temperate: the firſt parts moiſt and hurtful, the middle parts temperate, the latter parts are mixed and diſorderly. Moreover the northern parts create earthquakes and wind; the ſouthern are dry and burning. Cancer is gentle and warm: the firſt parts and about the Præſepe are ſuffocating; the middle parts temperate; the laſt parts windy: the northern and ſouthern parts are each of them fiery and burning. Leo is wholly burning, ſuffocating, and peſtilential: the middle parts temperate, the laſt parts moiſt and hurtful: the northern parts are moveable and burning: the ſouth parts moiſt. Virgo is moiſt, and cauſeth thunder: the firſt

parts are more hot and hurtful, the middle parts temperate, the laſt parts watery. Moreover, the north parts move winds, but the ſouth are temperate. Libra is generally variable and mutable: the fore and middle parts are temperate, the latter parts are watery: the north parts are windy, and ſouth parts moiſt and plentiful. Scorpio cauſeth thunder, and is fiery: the fore-parts produce ſnow; the middle parts are temperate; and the laſt parts cauſe earthquakes: its north parts are hot; the ſouth parts moiſt. Sagittary produces winds; the fore-parts are moiſt, the middle temperate, the laſt parts cauſe earthquakes. The north parts are windy, the ſouth parts cauſe variety and moiſture. Capricorn is wholly moiſt: the fore-parts are burning and hurtful, the middle temperate, and the laſt ſtir up ſhowers: the north and ſouth parts are moiſt and hurtful. Aquaries is cold and watery: the firſt parts are moiſt, the middle temperate, and the laſt windy: the north parts are heating, and the ſouth cauſe ſnow. Piſces is moiſt and a cauſer of winds: the fore-parts are temperate, the middle moiſt, the laſt parts burning: the north parts ſtir up wind, and the ſouth parts are watery.

Of the REVOLUTIONS of KINGDOMS and STATES.

The ſignificators which take precedence in this department of the occult ſcience, and the governing aſpects, having already been amply explained, it will in this place be only neceſſary to lay down the general ground of its theory, and to offer ſome recent examples in juſtification of its practice, and in proof of its utility.

After the impreſſive influx of the planetary configurations, the univerſal and particular effects of comets, eclipſes, and great conjunctions, are next to be conſidered in this ſpeculation. Comets, indeed, rarely appear; but, whenever they do, ſome great and ſignal event has always been remarked to follow, and of the nature and quality of thoſe ſigns and manſions of the heavens where they form perfect aſpects with the earth; but which is moſt ſenſibly felt in thoſe countries or ſtates to which the nucleus or tail of the comet is at thoſe times apparently directed. There the particular effect becomes univerſal, and overſpreads that whole region with deſolation, diſorder, or famine, according to the ſtate and quality of the comet, and its poſition with regard to the Sun. The manifeſtation of its effect will be in proportion to its proximity to the earth; and the revolution or event will immediately follow. Hence we have ſeen recorded the unhappy deſolation of whole provinces, either deluged by inundations of water, engendered and ſent forth from the nucleus

nucleus of the comet; or burnt up by its intemperate heat, in its receſs from its perihelion, whereby the ambient becomes unapt for reſpiration, radical moiſture is dried up, and all nature, as it were, ſickens under it. Hence the depopulation of ſtates, the extirpation of whole families, of diſcontents and inſurrections amongſt the people, and finally a change in the politics and government of the country.

The influence of Eclipſes upon mundane affairs hath been much queſtioned by ſome modern authors of no ſmall weight in the literary ſcale; but I beg leave to remark, that the moſt perfect of human beings are at beſt but imperfect, and conſequently ſubject to be ſwayed by prejudice, and to adopt falſe notions of whatever doctrines they oppoſe.—That ſuch is the caſe with thoſe authors who deny the force of eclipſes, requires nothing more than unprejudiced enquiry and experimental obſervation to prove. The preciſion with which they are foretold, and the familiarity of their phenomenæ, ſeems to leſſen their importance, and to take off from their external awfulneſs and grandeur; but their effect upon the ambient, and conſequently upon the affairs of the world, will be ever found to remain the ſame.

The effects of eclipſes ariſe not merely from the obſcuration of light, but from their poſition, the quality of the ſigns wherein they fall, and of the ſignificators with which they are conjoined. Hence their conſideration is diverſe; of which one is *local*, and by it we know over what countries eclipſes will happen, and the ſtations of the impulſive planets acting with them, which will be either Saturn, Jupiter, or Mars, when ſtationary; for then they are ſignificative. Another conſideration is *temporal*, by which we know the time when the event preſaged will happen, and how long its effect will continue. Another is *general*, as in what kind or quality the event will be comprehended. And laſtly, *ſpecial*, by which is foreknown what the event will be that ſhall happen. To digeſt theſe ſeveral ſpeculations, we muſt carefully conſider the ecliptical place of the zodiac, and the countries or ſtates, which, according to that place, have familiarity with the Trigon; for thoſe will unqueſtionably be moſt ſenſibly affected.

Thoſe cities and countries which ſympathize with the ſign of the eclipſe, either becauſe the ſame horoſcope correſponds to the time of their building and incorporating, or the irradiation of the luminaries in both caſes to the ſame place; or the midheaven comes by direction to the ſame point of the geniture of the king, prince, or governor; then, whatever city or country be found in theſe familiarities, they will be firſt

ſeized

ſeized by the accident; and with greater or leſs violence, in proportion to the *quantity* of digits eclipſed over each place reſpectively. For eclipſes have no influence where they are inviſible, and act with the greateſt force where they are central and total; and therefore ſubterranean eclipſes have no effect or influence whatever, notwithſtanding what hath been written to the contrary by common aſtrologers, almanac-makers, and the like.

The ſecond conſideration is temporal, by which we know the time when the events ſhall happen, and how long they will continue. This we ſurvey after the following manner. In eclipſes which are made at the ſame time, ſeeing they do not fall every where alike, nor ſuſtain univerſally the ſame degrees of obſcuration, nor continue alike in point of time at any two given places, it is neceſſary to erect a figure under the elevation of the pole of that particular place for which its effect is to be calculated. By means of this, we exactly ſee the beginning, middle, and end, of the eclipſe, and the content of its duration; by which the time is known when the portended event will begin to happen. If the eclipſe be of the Sun, ſo many years are allowed for the event as the obſcuration meaſured hours; but, if an eclipſe of the Moon, inſtead of years ſo many months are to be accounted; becauſe of her proximity to the earth, and quicker influence. The beginning of the event and the general intention are known from the ſituation of the eclipſe with reſpect to the ecliptical line, and the angles of the figure. If the middle time of a ſolar eclipſe falls in or near the aſcending horizon, its effect will begin to appear, in that country over which it is elevated, in the firſt four months after its appearance; but its greateſt effect will happen in the firſt third-part of that given time. Should the middle time of the Sun's eclipſe fall in or near the midheaven, the event will not begin till the ſecond four-months; and the intention or grand effect will not take place till the ſecond third-part of the time given. And ſo likewiſe, if the middle of the eclipſe happens in or near the weſtern horizon, the effect will take place in the third four-months after, and its intention or greater force in the laſt third-part thereof. But, in eclipſes of the Moon, the time is equated differently; for, if they happen in or near the eaſtern horizon, their effect will fall upon the place over which they are elevated almoſt immediately; and, if in or near the meridian, within a week or ten days; or, if in or near the weſtern horizon, then their influence will be felt within a fortnight or twenty days after; and the general intention or moſt viſible influence will in each caſe almoſt inſtantaneouſly ſucceed.

From theſe conſiderations it will by conſequence follow, that the nearer any planet or ſtar, aſpect or familiarity, congreſs or conjunction,

happens to the ecliptic line, the more forcibly will this influence and effect be found to operate. So likewiſe the planets or ſtars, concerned in the influence of eclipſes or other configurations, happening in an oriental quarter, bring a more immediate appearance of its effect; while an occidental poſition retards and keeps it off. After the ſame manner, by obſerving the ecliptical new and full Moons, and their quartile aſpects, and how they unite with or behold the principal place or medium of the eclipſe, the particular times in which the effects of eclipſes will increaſe or diminiſh are ſought out and diſcovered. According to which we find, that, when ſtars emerge, or are relieved from the obſcuration of the Sunbeams, and increaſe in light and motion, their influence and power increaſes; but, when a planet is ſtationary, and ſlow of motion, they cauſe the greater intention of the accident. And hence it is that Saturn and Jupiter, being ſlower of motion than the reſt of the planets, have much more influence and power upon the particles floating in the ambient, and conſequently upon the minds and paſſions of men.

The third conſideration is to define what kind or ſpecies will ſuffer under the effects; and this is judged from the form of the ſigns and their property; and from the quality of the ſtars, both fixed and wandering, that are poſited in the ſign where the eclipſe happens, or in the angle preceding. The Almuten, or lord of the eclipſe, is thus to be conſidered, and may be thus taken; of the wandering ſtars, which ever hath moſt affinity to the place of the eclipſe and angles of the figure, and applies or recedes, according to vicinity and appearance; hath more reſpect to thoſe that have familiarity of aſpect, and is either lord of the houſes, trigons, exaltations, or terms; ſuch alone is to be conſtituted lord of the eclipſe. But, if ſeveral planets are found nearly equal and alike in power, we elect him to the dominion which is moſt angular, or that hath greater familiarity of action. So far it is the rule with the planets. But, of the fixed ſtars, we chuſe the brighteſt of the firſt magnitude, which, at the time of the eclipſe hath commerce with the preceding angles, and is neareſt to the ecliptical conjunction. We alſo prefer that which at the ecliptic hour is in a viſible ſituation, either riſing with, or culminating upon, the angle ſucceeding to the place of the eclipſe. —By the quality of theſe, and the ſigns wherein they fall, are for the moſt part judged the kind and quality of the accident portended. If they fall in ſigns of human ſhape, the effects will fall on the human ſpecies; but, if they are not of human ſhape, but of terreſtrial, or four-footed, it is evident the misfortune will fall upon that ſpecies of animals. If the ſtars and conſtellations partake of their nature, which fly the dominion of man, evil will occur by their means; but, if the affinity be by

thoſe which are ſubſervient to man's uſe, it argues the evil will ariſe through them, as a murrain, rot, or epidemic diſeaſe. Moreover, if the ruling places fall in or near the Eagle, or ſimilar conſtellations, the evil will fall on volatiles, and ſuch chiefly as are apt for the food and ſuſtenance of man; but, if they fall in or near the Dolphin, the effects will happen at ſea, and deſtruction is portended to the fleets and navies of that country over which the influence bears the greateſt rule. If they happen in tropical or equinoctial ſigns, the evil comes by intemperate ſeaſons, and by inundations of many waters. If in the midheaven, they threaten evil to the reigning powers of that country over which they preſide; and a viſible alteration either in its government or laws commonly happens. But the quantity or importance of the event is known from the greatneſs of the obſcuration, conſidered with regard to the ſignificators or ruling planets which have dominion with the eclipſe. For occidental configurations made to ſolar eclipſes, or oriental to lunar, diminiſh the effects; whereas, on the contrary, oriental aſpects made with ſolar eclipſes, and occidental with lunar, greatly augment them.

The fourth and laſt conſideration is, the knowledge and preſcience of the effect, whether good or evil; and this we know, from the virtue of the ſtars ruling or claiming dominion over the principal places of the figure; and, from the mixture which they have with each other, and with the influences of the eclipſes over which they have dominion. For the Sun and Moon, as it were, rule and govern the ſtars; becauſe they have a certain power and dominion over them. And the ſpeculation of the mixture of the ſtars, as they are ſubordinate to each other, manifeſts the quality of their effect; and hence it is that the effective power is deduced, whether good or bad, from the temperature of thoſe ſignificators which hold the dominion and produce the effect, agreeable to their own proper nature and quality, as hath been heretofore abundantly ſhewn.

To reduce what has been ſaid into practical obſervation, we will revert back to the foregoing ſcheme or figure of the heavens, erected for the Sun's entrance into Aries, in the ſpring of the year 1789. The ſigns and ſignificators in this horoſcope are to be conſidered in the ſame manner, and with the ſame quality and influence, as in a nativity; only their properties, inſtead of being applied to the faculties of an individual, are to be conſidered as the repreſentatives of Princes and States, and holding the reſpective influences over them, by virtue of their peculiar quality and affinity to thoſe quadrants and parts of the terreſtrial globe, as hath been reſpectively allotted them, and which is fully explained in the introductory part of this work.

The

The ſcheme being erected for the meridian of London, of courſe its application applies moſt nearly to the affairs of this country; but in a ſecondary degree to our natural enemies and allies, and to the general affairs of the northern hemiſphere. For, if great exactneſs be wiſhed in any particular calculation, the ſcheme muſt in all ſuch caſes be erected for the preciſe latitude of the place or province to which the calculation more immediately appertains; and, where any ſtruggle exiſts, or event is foreboded, between any two particular ſtates or empires, the ſafeſt way is to erect a ſcheme for the meridian of each, and to examine them by the ſame rules as have been laid down for comparing a revolutional figure with the radix of a nativity.

In the figure before us, we find twenty-ſeven degrees fifty-two minutes of Capricorn aſcend the eaſtern horizon; with thirty minutes of Sagittarius upon the cuſp of the midheaven; which imports in a general view peace and honour to the government of Great Britain. Saturn we find is lord of the aſcendant, in conjunction with Mars, lord of the ninth and ſecond houſes; and Venus, lady of the third and eighth, in familiar congreſs with Mercury, lord of the fourth, fifth, and eighth, houſes. Theſe are configurations particularly intereſting and important; and, being in the watery ſign Piſces, they forebode amazing ſtruggles and contentions upon the continent; in which France, Germany, Ruſſia, and Turkey, will be moſt eſſentially concerned.

Now, if we examine the introductory part of this work, page 100, &c. we ſhall find Great Tartary, Sweden, Ruſſia, &c. under the ſign Aquaries; and that Muſcovy, Saxony, Turkey, &c. are under the ſign Capricorn; and are conſequently repreſented by the aſcendant of this figure, and by the ponderous planet Saturn. The countries under the ſign Scorpio and Aries, which are the houſes of Mars, are England, France, Germany, Poland, Denmark, &c. and therefore Mars becomes ſignificator of them, and, being in conjunction of Saturn, foreſhews violent debate and contention between them. Thoſe countries that are under Taurus and Libra are Ireland, Ruſſia, Poland, South of France, Auſtria, &c. and therefore under the planet Venus; and the places under Virgo and Gemini are Flanders, America, &c. with the cities of London, Paris, Verſailles, Lyons, &c. and Mercury, being lord of theſe ſigns, muſt of neceſſity more or leſs unite thoſe powers in this counſel of ſtate, held in the watery triplicity. And, as Jupiter diſpoſes of all of them, and is in his own exaltation in the ſign Cancer, and in the ſixth houſe, it repreſents in a moſt extraordinary and pleaſing manner the peculiar ſtate of Great Britain, which he diſpoſes to peace and amity with all the contending ſtates; particularly as Jupiter is in his eſſential dignities.

The

The ſign Cancer, wherein Jupiter is poſited, is the ſign under which the city of Conſtantinople is ſeated, and therefore repreſents the Grand Signior; and, as Jupiter is poſited therein, it declares he will not be overthrown or conquered, though aſſailed on all ſides by powerful enemies; but, what is worſe, I find there will be occaſional inſurrections amongſt themſelves, which is declared by the Moon's approach to the oppoſition of Jupiter; but, as the Moon is diſpoſed of by Saturn, and in ſextile to her diſpoſitor, and her diſpoſitor beholding Jupiter with a good trine aſpect, it declares that the evil which hath been ſtirred up by the enemies of the preſent Signior ſhall be defeated and eventually done away by his ſucceſſor, who will commence his reign in the midſt of thoſe troubles, with the moſt vigorous preparations for war, though his inclination is for peace; which will be at length brought about by the aid and interpoſition of thoſe powers pointed out by Mercury, Venus, Mars, and Saturn, who are all in conjunction in the aſcendant, in the dignities of Jupiter, Mars, and Venus; and theſe three planets declare that Great Britain ſhall be the principal actor in bringing all animoſity to a concluſion between Sweden, France, Ruſſia, Denmark, and the Grand Turk. This appears to be the natural interpretation of the effect of theſe four planets in the aſcendant, in the vernal equinox; but, to know when theſe matters will come to paſs, we muſt have recourſe to new figures for the Sun's entrance into the next two tropical points, and the equinoctial ſign Libra, and muſt likewiſe obſerve the preceding full Moon, and the new Moon ſucceeding, according to the doctrine of the immortal Ptolomy, heretofore laid down; as well as to obſerve the dignities and debilities of the planets, whence particular judgment will ariſe the ſame as from the directions in a nativity, and afford pleaſure and ſatisfaction to the ſpeculative mind.

The ſignificators which repreſent the Court of France ſhew a diſpoſition to diſturb the peace of Great Britain, through the inſidious and ambitious views of a female, who takes the lead in ſtate-affairs. The active poſition of Venus and Mercury, conjoined in this ſcheme, denotes much reſtleſſneſs and inſtability in the councils of that country, which ſeem diſtracted by the arbitrary will of the Gallic Queen, here repreſented by Venus, upheld and aſſiſted by light, volatile, time-ſerving, men, prenoted by Mercury, the creatures of the Queen, who, from motives of avarice, and views of ambition, will be forward to raiſe cabals; to oppoſe the common hopes and intereſts of the people; to plunge the nation into diſcord and contention, and eventually to bring about diſputes with their neighbours, or waſteful war among themſelves. Saturn, the ſignificator of the French King, being united in a friendly conjunction with Mars,

the co-ſignificator of Great Britain, and diſpoſed of by Jupiter, the princely ſignificator of George the Third, ſhews that amity and concord will ſtill exiſt between the two powers, notwithſtanding their domeſtic broils, and the endeavours of reſtleſs ſpirits to ſtir up the minds of the people to rapine and war. Hence will probably follow great diſturbances amongſt the heads of the church, and lead to new diſcoveries in the annals of popiſh ſuperſtition and religious perſecution, which the people of that unhappy country ſeem inclined to ſhake off, with the ſhackles of ſlavery, miſery, and want. In fine, here is every proſpect, from the diſpoſition of the ſignificators in this ſcheme, that ſome very important event will happen in the politics of France, ſuch as may dethrone, or very nearly touch the life of, the king, and make victims of many great and illuſtrious men in church and ſtate, preparatory to a revolution or change in the affairs of that empire, which will at once aſtoniſh and ſurpriſe the ſurrounding nations.

England, I am happy to ſay, has every proſpect of harmony and peace; and, from the ſuperior ſtrength and elevation of her ſignificators, will give laws to her enemies, and peace and proſperity to her allies. She will be looked up to from the belligerent powers in the north, to interpoſe her potent arm to bring about a reſtoration of peace amongſt them, and to awe, with her thunder, thoſe who aſpire to extend their dominion by the ravages of war. In the internal management of her affairs, the preſent epoch will be glorious; and ſave a few anxieties amongſt party men, and a temporary alarm for the ſcarcity of corn, which will be augmented by the uncommon continuance of wet weather, occaſioned by the long ſtations of the Moon and other ſignificators in the watery trigon, I do not ſee any probability of the peace and harmony of Great Britain being diſturbed by the preſent contentions between other ſtates; but on the contrary, ſhe will act as a mediator between them, and will advance in glory and renown over every part of the habitable globe.—Let the reader compare the foregoing remarks with the events that have happened, particularly in France, ſince the firſt editions of this work were publiſhed, and I truſt I ſhall obtain credit for other matters which I have predicted, but which are as yet in the womb of time.

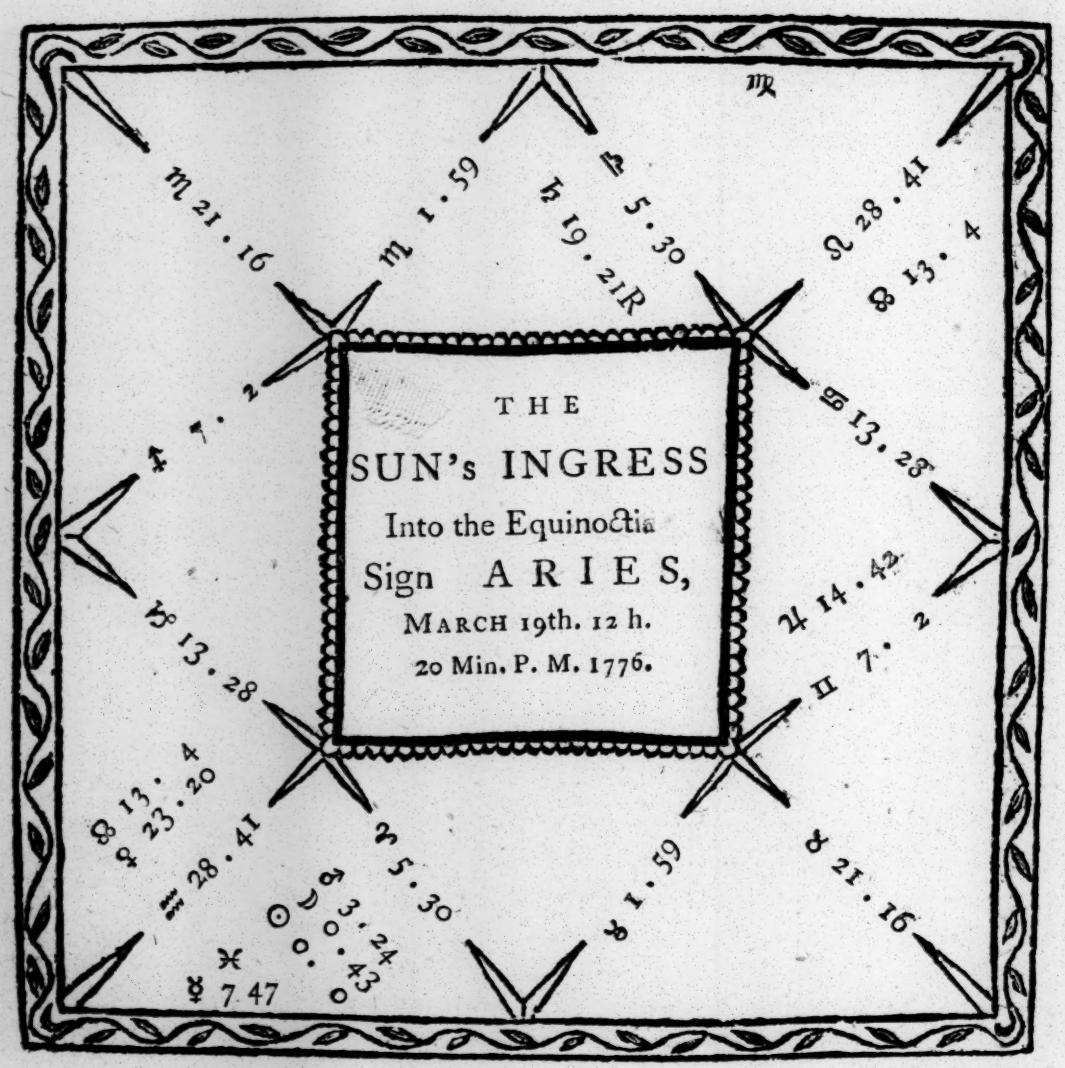
I ſhall now call the attention of my reader to that remarkable æra in the Britiſh hiſtory, which gave independence to America, and reared up a new Empire, that ſhall ſoon or late give laws to the whole world. The revolution carries with it ſomething ſo remarkable, and the event is ſo important to this country, that I ſhall make no apology for introducing the ſcheme of the heavens for the ſpring and ſummer quarters of the year 1776, when this revolution happened, and for examining and ex-

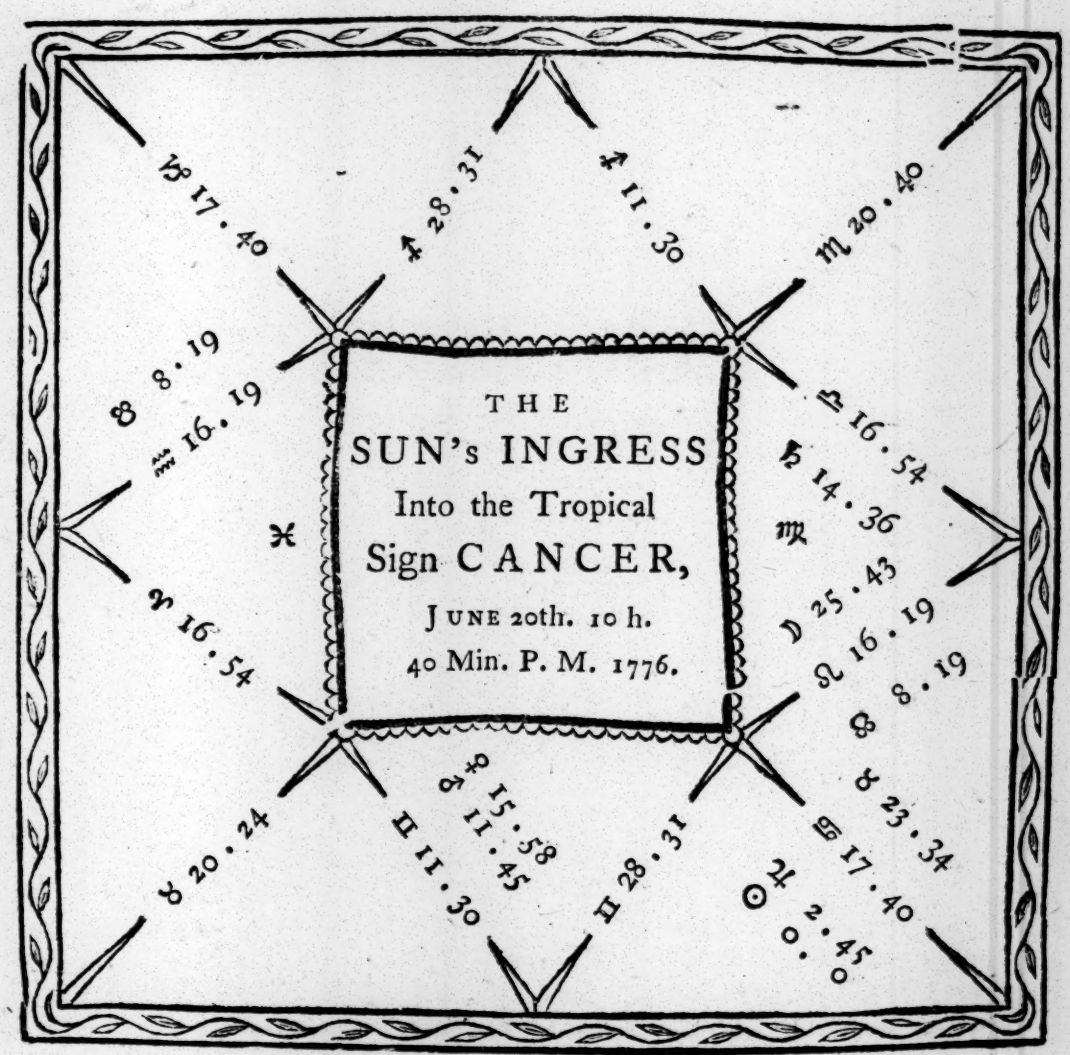
plaining the ſame, according to the rules I have ſo amply laid down for that purpoſe. The Sun's revolutional ingreſs into the ſign Aries in the year 1776, under which the independence of America was eſtabliſhed, and the face of the heavens at the ſummer ſolſtice, may be ſeen in the annexed figures, which were calculated with great accuracy and preciſion for this purpoſe.

In the vernal equinox, we find Jupiter is lord of the aſcendant, and in his detriment. Mars we find in Aries, which is the aſcendant of England, ſtrong and powerful in his own houſe, but under the earth. The Moon, who repreſents the common people, we find under affliction, being combuſt of the Sun; and Mars, being combuſt alſo, foreſhews that poor England, though her internal ſtrength be great and permanent, yet was this year accidentally afflicted and depreſſed; more eſpecially as we find Mars going to an oppoſition of Saturn, and Saturn uncommonly ſtrong in the midheaven, in his exaltation, and beheld by the two fortunes Jupiter and Venus; and conſequently ſuperior to Mars in power and dignity, who is under the earth, and combuſt of the Sun, though located in his own houſe; which in this caſe ſerves however to ſhew the permanency and ſtability of Great Britain during the whole of this trying conflict.

In this figure the planet Saturn is the ſignificator of America, and Mars repreſents the people of Britain; as may very eaſily be ſeen by taking down the dignities of Saturn and Mars, according to the table in page 130 of this work. That Saturn hath the ſuperiority of power, and that Mars and Saturn are inimical in their nature to each other, are facts too evident to be denied; and as the aſpect which is about to be formed between them is a malevolent one, namely, a partile oppoſition, it declares the event ſhall be ſuch as to cauſe a total and eternal ſeparation of the two countries from each other; and that the congreſs, which is repreſented by Saturn, will eſtabliſh an independent and complete revolution, which ſhall be built upon a firm and durable foundation; and the increaſing ſtrength and durability of the new ſtate is repreſented by Saturn in his exaltation, ſupported by the benefic rays of the two fortunes. And ſince there is a remarkable reception between the two planets Saturn and Venus, i. e. Venus in the houſe of Saturn, and Saturn in the houſe of Venus; ſupported by a propitious trine aſpect of Venus and Jupiter, while Jupiter and Saturn, and Saturn and Venus, with the three preceding planets, occupy and poſſeſs the whole expanſe of the heavens; it is hence declared, that whatever is effected under this revolution of the Sun's ingreſs into Aries by the Americans, ſhall not only be permanent and durable, but ſhall be ſupported by thoſe three grand pillars of ſtate, wiſdom, ſtrength, and unanimity; which are pointed out by thoſe three planets, agreeable

SCHEME of the SOLAR INGRESSES governing the YEAR 1776.

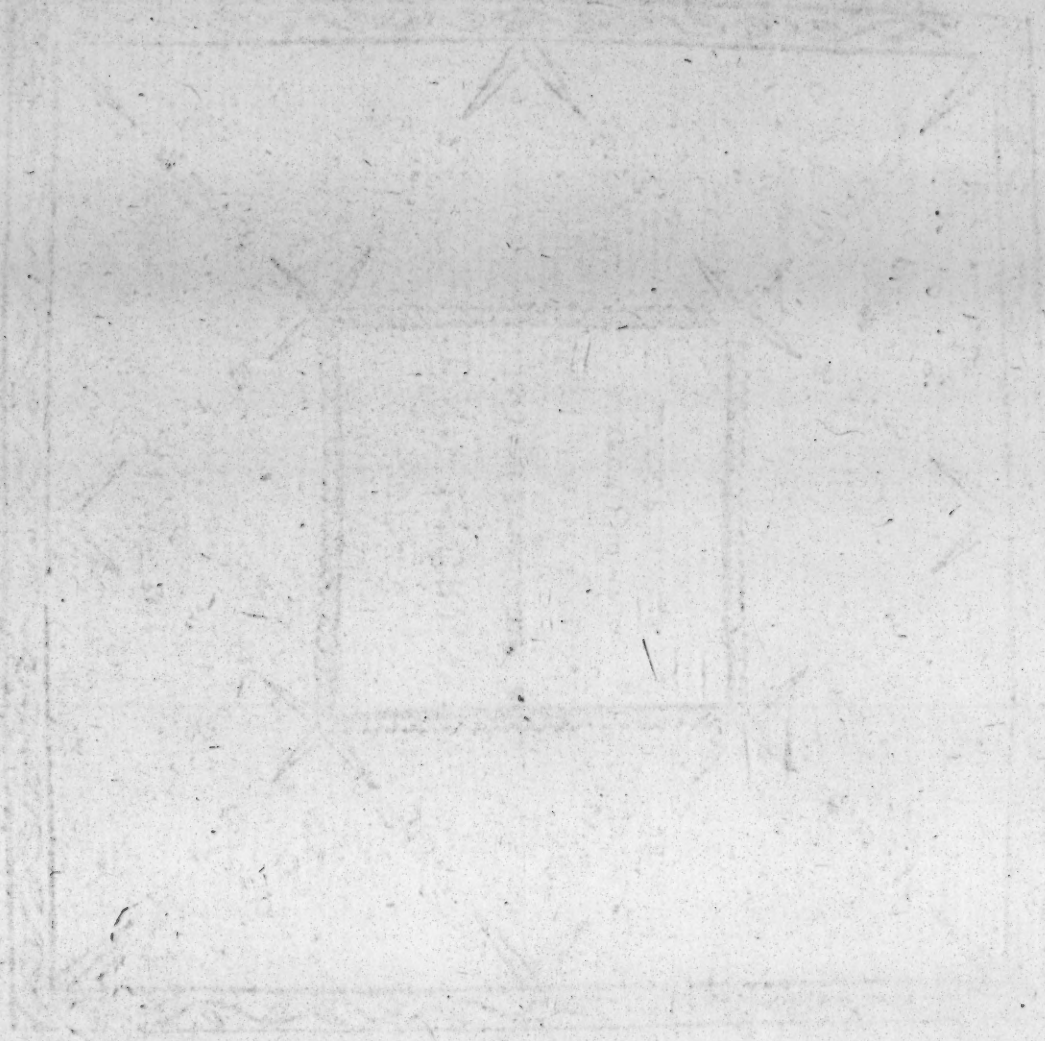




LATITUDE of the PLANETS at the VERNAL EQUINOX.

♄	2	36	North.
♃	0	18	South.
♂	0	44	South.
♀	0	27	South.
☿	0	53	North.
☽	3	42	South.

To face page 1052.



to their tendency and nature, viz. Saturn, ſtrength and durability; Jupiter, wiſdom and juſtice; and Venus, unanimity and perſeverance; and their mutual trine aſpect to each other is expreſſive of future perfection and harmony; ſo that, if we attentively contemplate the above poſition of the heavenly bodies, we ſhall find no point ſtrained, to ſhew their natural tendency towards the good fortune and ſucceſs of the Americans; and conſequently the diſappointment and prejudice of the Britiſh arms and adminiſtration.

We ſhall now take notice of the time in which this extraordinary revolution ſhould come to its criſis, or completely take place, as pointed out by the ſeveral ſignificators in the figure. To do this, we muſt equate the diſtance of Mars from Saturn, they being the two principal actors in this revolution. Their diſtance is taken by right aſcenſion, according to their latitude; becauſe Mars, which is the ſignificator of Great Britain, is within three degrees of the cuſp of the fourth houſe.

	deg.	min.
The right aſcenſion of Saturn is - - -	18	52
The right aſcenſion of Mars is - - -	2	30
Subtract, and the remainder is the diſtance of Mars from Saturn - - - - - -	16	22

Which arch of direction muſt be converted into time, by adding to it the right aſcenſion of the Sun, as taught in the doctrine of nativities; by which rule we are to examine how many days the Sun takes in going that ſpace in the ecliptic; and this being an annual revolution, with the two ſignificators in common ſigns, which denote weeks, we muſt therefore allow for each day's motion of the Sun one week; by which it will appear that the criſis or effect of the oppoſition of Mars and Saturn came up in fifteen weeks and two days from the time the Sun came into the firſt ſcruple of the equinoctial ſign Aries; at which time, to a day, the Americans declared themſelves independent of the Britiſh government, and became a free ſtate.

At this time the heavenly intelligencers were poſited as in the ſcroll preſented by the hand of Fame in the annexed plate; and from whence the following concluſions naturally follow. So many ſignificators being poſited in the fifth houſe, in the watery and fruitful ſign Cancer, the ſign or houſe of the Moon, with the Moon in the aſcendant; and Venus, Jupiter, Sol, and Mercury, all beholding the aſcendant with a trine aſpect, clearly evinces that the ſtate of America ſhall in time have an extenſive and flouriſhing

riſhing commerce; an advantageous and univerſal traffic to every quarter of the globe, with great fecundity and proſperity amongſt the people. At this period we are in ſome meaſure enabled to ſpeak experimentally of the truth of this preſcience; though the ſtars point out theſe particulars, with all other important incidents relative to the riſe and progreſs of the United States, with as much certainty and preciſion as by the Moon we calculate the ebbing and flowing of the ſea, the times and periods of eclipſes, the courſes and effects of comets, or any other extraordinary phænomena, wherein nature, and the ordinations of God, the great and primary cauſe of all things, are at the bottom.

The better to ſatisfy the curious in theſe mundane revolutions, and to enable them to draw concluſions with greater exactneſs, I have ſubjoined the figure of the Sun's ingreſs into the tropical ſign Cancer, which took place near fourteen days before the Americans declared their independence; and, what is very remarkable, Mars, who is the ſignificator of Great Britain, is diſpoſed of in the imum cœli by Mercury, the ſignificator of the French King, who, when the Sun entered into Aries, was lord of the ſeventh houſe, the houſe of public enemies, of falſehood, and deceit. He likewiſe diſpoſes of Jupiter, lord of the aſcendant at that time, which had co-ſignification with Mars, in repreſenting the people of England. From theſe remarkable poſitions and effects, we may fairly conclude, that the Americans had not only the French nation to aſſiſt them, but had many ſtrong and powerful friends in Great Britain, who ſhould ſupport the cauſe and ſecond the exertions of the French in eſtabliſhing their independence.

It is to be noted, that, in the preceding figure of the Sun's entrance into Cancer, Mars is found in conjunction of Venus; and, although Venus is a fortune, and declares England ſhould not be ruined by the ſtrong influence of Mercury, their diſpoſitor, yet ſhe ſoftens and takes off the warlike courage and intrepid impetuoſity of Mars, and inclines him more to amity and peace than to bloodſhed and ſlaughter. Beſides, we find the Sun, who is king amongſt the planets, inſtead of being in conjunction of Mars, the implicative aſpect of war and conqueſt, is in conjunction with Jupiter, who is the natural ſignificator of peace and concord; ſo that the Sun's ingreſs into Cancer declares that the counſels of his Britannic Majeſty ſhould not prove effective, nor his arms victorious; but inclined only to puſh on a defenſive war with the Americans, as the nature of their ſituation and the neceſſity of the times might require, though an unlimited thirſt for conqueſt was predominant; which exactly correſponds with the ſituation of the heavenly ordinances at the time the Americans choſe to declare their defection from the mother-country.

At

Revolution of America

At this time Jupiter and Venus were in conjunction, and appeared to meet as counſel with the Sun and Mercury in the celeſtial Crab, in that part of the heavens appropriated to the manſions of the Moon. The Moon was then alſo arrived at the oppoſite point of that particular place in the heavens where ſhe was poſited at the time of the ingreſs, and diſpoſed of by Saturn, the ſignificator of America. Hence it will appear, that if we read the Hiſtory of the American war, and examine with attention the various tranſactions of thoſe who were the principal actors in the buſineſs, and compare the reſult with what is prenoted by the foregoing figures, according to the rules heretofore laid down to determine planetary influx, we ſhall find no difficulty in tracing every important event, with aſtoniſhing exactneſs and preciſion, that can in any ſhape relate to this department of the aſtral ſcience.

I could here add a variety of other examples, in ſupport of aſtral influence upon ſynods and ſtates, and in promoting, as ſecond cauſes under heaven, the riſe and fall of empires, and the revolutions of the world. But enough has ſurely been ſaid to illuſtrate this enquiry to the fulleſt extent, and to render it obvious to the meaneſt capacity, particularly as the nature of the planets and ſigns, and the houſes and manſions of the heavens, continue unalterably the ſame in all caſes, with reſpect to their influence and tendency; and require only to be applied to the nature of the queſtion, nativity, or revolution, whichever it may chance to be, agreeable to the rules ſo amply given for that purpoſe; and I will be bold to ſay, that the utmoſt ſatisfaction will reſult to every ſober enquirer, the more he purſues, and the deeper he contemplates, this incomparable ſtudy.

I am not, however, to expect, that all men will be converts to my opinion, or ſubſcribe to the evidence I have ſo abundantly brought in defence of my doctrine. The ſelf-willed, and the claſſically obſtinate, are not to be moved by any ſpecies of reaſoning incompatible with their own way of thinking; and it would be the extreme of folly, after the arguments I have adduced, to attempt to remove that miſt from before their eyes, which blinds their reaſon, and contaminates their ſenſe. If proofs of all denominations, and the experience of every day and hour we live, are incapable of impreſſing the mind with the truths of elementary influx and ſidereal affections, it is not all my faint ideas can furniſh, through the medium of my pen, that will either penetrate the heart, or operate to convince on this occaſion. Others there are, who moſt cordially believe whatever their own eyes and their own ears can demonſtrate; but who are infidels to every occult property, and to the ſecret

influence and effect of ſecond cauſes. Yet they know there is a ſecret power in the magnet, which they can neither ſee nor comprehend. They are ſenſible of all the phenomena and ſurpriſing properties of air, though they cannot ſee it, nor demonſtrate its particles. They admit the ebbing and flowing of the tides, and allow the Moon produces the effect; yet in the ſame moment they deny her influence, and queſtion the ordinations of Providence. To contend with ſuch men, would be ridiculous and abſurd, ſince it could neither ſupport arguments nor alter facts: nor would the ſanction or applauſe of ſuch a deſcription of beings add either to the merit or reputation of the ſcience.

END OF THE THIRD PART.

A COMPLETE

ILLUSTRATION

OF THE ASTROLOGICAL AND

OCCULT SCIENCES.

PART THE FOURTH.

CONTAINING THE

DISTINCTION between ASTROLOGY

AND THE

WICKED PRACTICE OF EXORCISM.

WITH A GENERAL DISPLAY OF

WITCHCRAFT, MAGIC, AND DIVINATION,

FOUNDED UPON THE

EXISTENCE OF SPIRITS GOOD and BAD, and their AFFINITY with the Affairs of this WORLD.

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AN

ILLUSTRATION

Of the CELESTIAL SCIENCE of

ASTROLOGY.

PART THE FOURTH.

FROM what has been premiſed in the foregoing parts of this work, it will now become manifeſt to every unprejudiced reader, that Aſtrology and Magic, how much ſoever they have been confounded with each other, and conſidered by the vulgar as one and the ſame doctrine, are nevertheleſs two very oppoſite and diſtinct purſuits. The one not only ſuppoſes, but in truth is, an attainment of the contingencies and events of futurity, from a natural cauſe implanted in the motion and influence of the ſpheres, which it is at once honourable and praiſeworthy to ſtudy; the other, an acquirement of particular events to come, or miſchiefs to be performed by means of occult ſpells, diabolical incantations, the agency of ſpirits, or confederacy with the devil. This conſtitutes what is termed Magic, Exorciſm, Witchcraft, and Divination, very aptly termed, "The Black Art," which it ſhall be the principal object of the following pages to illuſtrate; as well to give the reader ſome rational idea of that very ancient but miſchievous practice, as to clear the ſublime contemplation and ſtudy of the ſtars from the groſs imputations it hath on that account ſuſtained.

I have no doubt but the greater part of my readers, and perhaps the bulk of mankind at this day, totally diſbelieve the poſſibility of witchcraft, magic, or divination; becauſe, they deny the very exiſtence of ſpirits, the agency of the devil, and the appearance of ghoſts or ſpirits of deceaſed men, upon which belief the practice of the black art entirely depends. But however incredulous the wiſeſt critic may be, as to what has been related on this ſubject, certain it is, that ſuch ſpirits really do exiſt, and that confederacy and compact with them was in former times

no uncommon thing. Blackſtone ſeems to have eſtabliſhed this fact in a very ſatisfactory manner, where he ſpeaks of the laws formerly provided in this country againſt magicians and witches, and thoſe who held confederacy with ſpirits; which to diſbelieve, would not only be found to militate againſt numerous important paſſages of Scripture, but would call in queſtion the expreſs words of our Saviour himſelf, and give the lie to authors and atteſtators of the firſt reputation and character. Indeed, the force of Revelation, and the doctrine of Chriſt, depend entirely upon our opinion of the exiſtence of ſpirits; for that, being confeſſed or doubted, either affirms or denies the eternity of the ſoul.

Thoſe perſons, who have taken pains to contemplate the nature and ſtructure of man, will have no difficulty to believe, from the principles of reaſon and common ſenſe, that a ſoul, eſſence, or ſpirit, abſolutely exiſts within his body, totally independent of all material functions or deſires; that flies in his face upon the commiſſion of every unjuſt or improper act, and that leads the human ideas to a ſtate of being, infinitely beyond the bounds of the terreſtrial globe, and unconſtrained by the limits of time. This applies to the eſſence, ſoul, or ſpirit, of man; whereas the body, being compounded of the elements of this world, is ſwayed, ruled, and eventually overcome, by them, in proportion as the elements operate upon one another, ſo as to produce diſeaſes, imbecility, and death.

As it is agreed by all authors, and admitted in the creed of all ſects and perſuaſions of people, that before the fall, the ſeaſons and elements were in one unalterable ſtate of perfection and harmony; ſo the condition of man was not then under the power of the elements, but he was cloathed with purity and immortality as with a garment. The external groſs elements had then no ſway; and the aſtral powers, inſtead of inflaming his deſires, contributed unto him the influences of like unto like, forming an union of delectable ideas between ſoul and body, which led to the unabated praiſe and adoration of his beneficent Creator. The pure elements were then congenial to his ſtate of immortality, and the aſtral powers were turned upon his back, while innocence and incorruptibility ſmiled on his brow. His food was not limited to palpable matter, but was combined with the pure etherial ſpirit of the univerſe, which perfumed the air, and enriched the ſeat of paradiſe.

Such was the prime-eval happy ſtate of Man. But departing from his innocency, by the ſecret inſinuations infuſed into his mind by the fallen ſpirit Satan, he luſted after palpability in the fleſh, turned his face to the elements, deſerted his reaſon and his God, and fell from his ethe-

real

A View of Man in his Primeval State as invested With power by his Creator to rule & Govern gross Elemental

Fig 1.

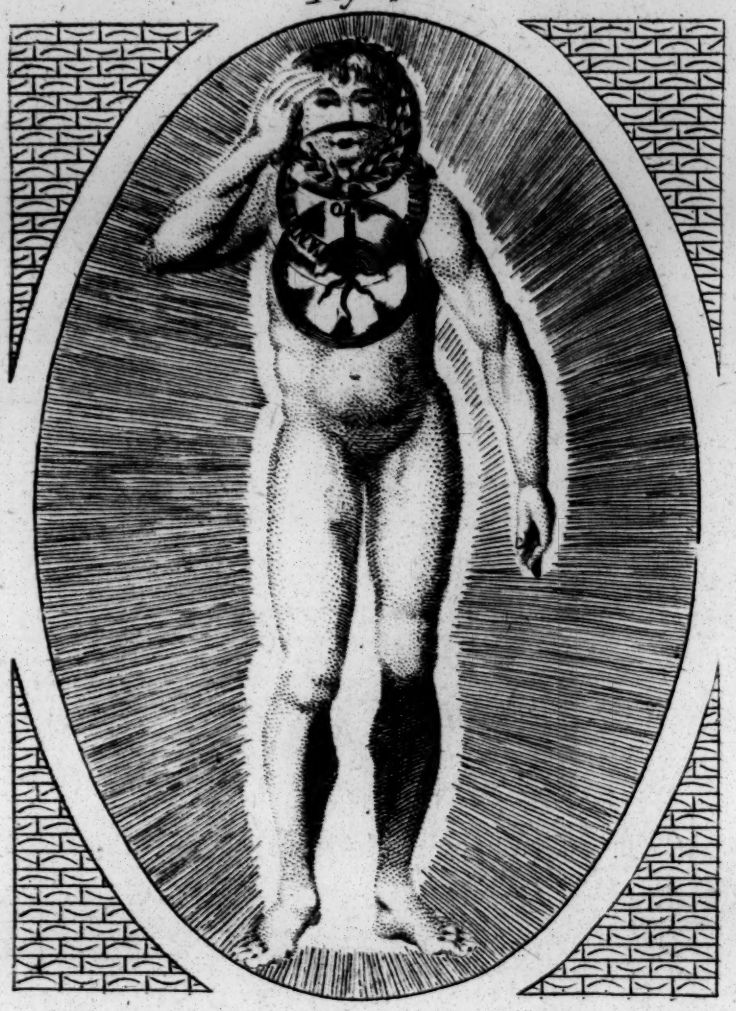

Fig. 2

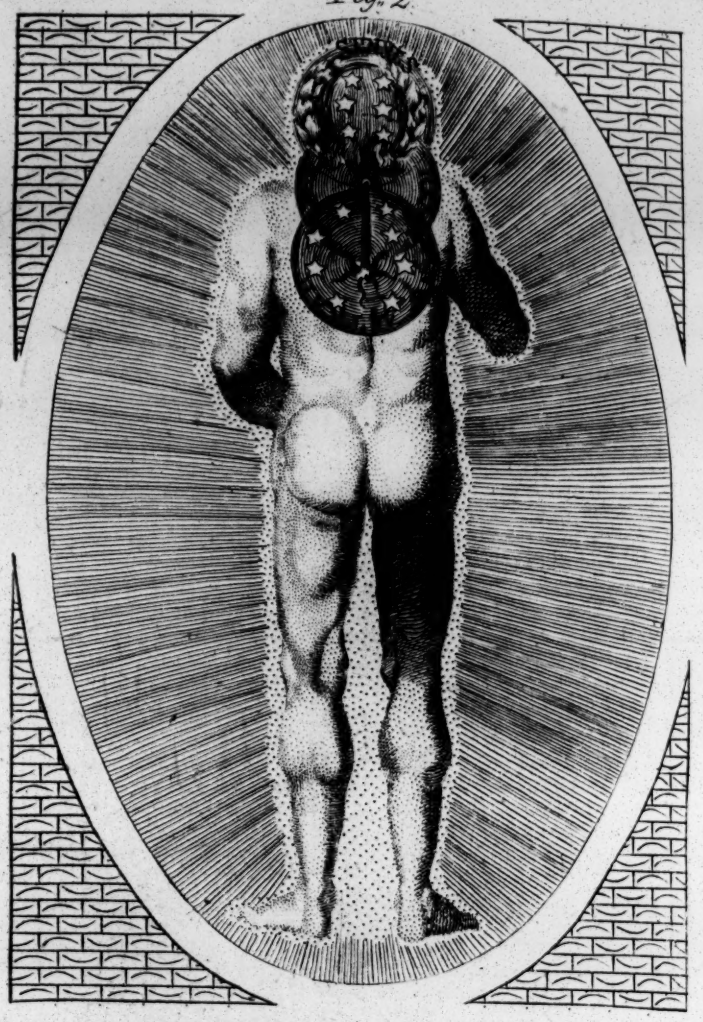

Fig. 3

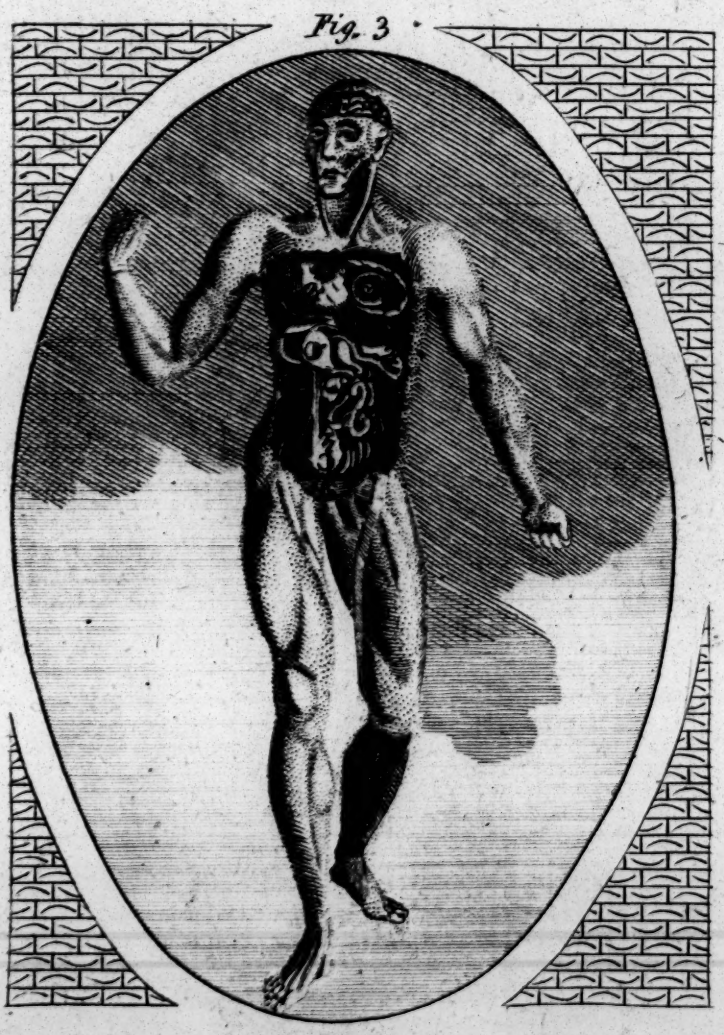

Fig. 4

The Lapsed State of Man when contaminated by Lucifer, & Under the Dominion of Sideral & Elementary Influx

real ſtate into all the perils of mortality and death. Having no longer all powers under his ſubjection, he became ſubject to ſidereal and elementary influx, with his underſtanding darkened, and his mental faculties abridged; which I have exhibited by the four figures in the annexed plate. The firſt repreſents the prime-eval ſtate of man, with his hand lifted up to his head, denoting the ſeat of comprehenſive ſenſibility, to which the light of reaſon and ſenſe flowed from the mirror of the Deity, in whoſe image he was formed. The ſecond figure ſhews the elementary and aſtral influence in the prime-eval ſtate of man, as having no action whatever internally, but falling on his exterior or back parts; whilſt his face, turned to the light, received the beatific viſion of immortality and life from the gate of heaven. The third figure ſhews the internal action of the elementary and planetary influx after the fall, upon the vital parts of man, whence diſeaſes and death follow in a direct and regular courſe. For, as the action of the ſtars on man are agents, and the elements of which he is compoſed patients, the ſame as in the outward world; ſo we find, as they are ſituated in the outward world at the time of birth, either as to ſtrength or imbecility, ſo ſhall be the inward weakneſs or vigour of the vital parts of man born under them; and of ſuch ſhall be the inbred quality of the diſeaſe thus implanted in our fallen nature to bring on corruptibility and death. The fourth figure is intended to ſhew a faint reſemblance of an abandoned and more degenerated ſtate of fallen human nature, when the will and paſſions of man are given up to vice, and contaminated with the groſs or beſtial quality of deadly ſin and wickedneſs. He is led captive by an evil ſpirit, the agent of Lucifer, having his will darkened, and every ſpark of light extinguiſhed, that could flow from the intellectual faculties of the ſoul, or from the colliſion of virtue and ſenſe. Such are the men deſcribed by St. Paul in his Epiſtle to the Romans, chap. i. ver. 28, 29, 30.

In this action of the ſtars upon man, it leaves the will and the ſoul totally unconſtrained; whilſt the body or corruptible part only is influenced, which allures and attracts the will; and, as obſervation and experience ſhew us, too commonly leads it captive to all the exceſſes and intemperance of the paſſions. But, as this is the utmoſt effect the force of the ſtars, or the power of the elements, is found to produce in our nature; ſo the doctrine of aſtrology goes no further than to define and explain them through all the tracks of occult ſpeculation and ſcience. Whereas the art of magic, of divination, and exorciſm, forms an alliance with the agents of the devil, luſts after compact with damned ſouls, and holds converſe with the departed ſpirits of men.

To illuſtrate this extraordinary practice of the ancients, I ſhall here conſider the nature of the world of ſpirits, their quality and office, and the affinity which they bear to this world, agreeable to the doctrines laid down by thoſe ancient authors, whoſe works are now rarely to be ſeen, though ſanctioned by the moſt remarkable experiments, and confirmed by the ſtrongeſt evidence that can be collected at ſo diſtant a period.

The noble and learned Swedenbourg, whoſe nativity we have conſidered in the foregoing part of this work, has with great ingenuity explained the nature and ſituation of the departed ſpirits of men, after their receſs from this life. The world of ſpirits, ſays this author, is neither heaven nor hell, but a place or ſtate betwixt both, into which man immediately enters after death; and, after ſtaying there a certain time, longer or ſhorter, according to what his paſt life had been in this world, he is either received up into heaven, or caſt down into hell. It muſt be noted here, that this intermediate ſtate has nothing in it of the probationary kind; for that is all over with the life of this world; but is a ſtate of a ſeparation or reducing every one to his own proper prevailing principle, and as ſuch finally preparatory for an eternal happineſs or miſery.

In the world of ſpirits is always a very great number of them, as being the firſt ſort of all, in order to their examination and preparation; but there is no fixed time for their ſtay; for ſome are tranſlated to heaven and others configned to hell ſoon after their arrival; whilſt ſome continue there for weeks, and others for ſeveral years, though none more than thirty, this depending on the correſpondence or non-correſpondence between the interior and exterior of men. As ſoon as they arrive in the world of ſpirits, they are claſſed according to their ſeveral qualities, inclinations, and diſpoſitions. The evil, with ſuch infernal ſocieties as they had communication with in this world, in the ruling paſſion; and the good, with ſuch heavenly ſocieties as they had communicated with, in love, charity, and faith. But, however they are diverſely claſſed, they all meet and converſe together in that world, when they have a deſire ſo to do, who have been friends and acquaintances in this life; more eſpecially huſbands and wives, brothers and ſiſters, &c. But if they are, according to their different ways of life, of different inclinations and habits of mind, they are ſoon parted; and it may be obſerved, both concerning thoſe who finally go to heaven, and thoſe that go to hell, that, after their arrival in thoſe two different kingdoms, they no more ſee or know one another, unleſs they are of like minds and affections. The

reaſon why they meet and know one another in the world of ſpirits, and not ſo in heaven or hell, is, becauſe in the world of ſpirits they paſs through the ſame ſtate they were in in this life, and ſo from one to another; but afterwards all are fixed in one permament ſtate reſpectively according to the ſtate of that love which prevails in them, in which one knows another from ſimilarity of condition; for ſimilitude joins, but diſſimilitude ſeparates.

As the world of ſpirits is a middle ſtate with man, between heaven and hell, ſo it is alſo a middle place, having the hells underneath and the heavens above; all the hells are ſhut next to that world, except that ſome holes, or clefts, like thoſe in rocks or caverns, are left open; and theſe ſo guarded, that none can paſs through them but by permiſſion, which is granted on particular occaſions. Heaven likewiſe appears as fenced all round, ſo that there is no paſſing to any of the heavenly ſocieties, but by a narrow way, which is likewiſe guarded. Theſe outlets and inlets are what in ſcripture are called the doors and gates of heaven and hell.

The world of ſpirits appears like a valley, between mountains and rocks, here and there ſinking and riſing; the doors and gates opening to the heavenly ſocieties are only ſeen by thoſe who are in their preparation for heaven; nor are they to be found by any others. To every ſociety in heaven there is an entrance from the world of ſpirits, after paſſing which there is a way, which as it riſes branches into ſeveral others: nor are the doors and gates of the hells viſible to any but thoſe that are going to enter therein, to whom they are then opened; at which time theſe appear like as it were dark and ſooty caverns, leading obliquely down to the infernal abyſs, where there are alſo more gates. Through theſe dark and diſmal caverns exhale certain fœtid vapours, which are moſt offenſive to the good ſpirits; but which the evil ones are greedily fond of; for, as were the evils which any one took moſt delight in when in this world, ſuch is the ſtink correſponding thereto which moſt pleaſes him in the other; in which they may be aptly compared to thoſe birds or beaſts of prey, as ravens, wolves, and ſwine, which are attracted by the rank effluvia emitted from carrion and putrid carcaſſes.

There are alſo in every man two gates, the one of which opens towards hell, and to all that is evil and falſe proceeding therefrom; the other gate opens towards heaven, and to all that good and truth iſſuing thence. The infernal gate is open in thoſe who are in evil, and they receive from above only ſome glimmering of heavenly light, juſt ſufficient

ent to ſerve them to think, reaſon, and talk, of heavenly things; but the gate of heaven ſtands open in thoſe who are good and in truth. There are alſo two ways leading to the rational mind in man; the ſuperior, or internal, by which good and truth are communicated from the Lord; and the inferior, or external, by which evil and falſehood are communicated from hell; and the rational mind is in the midſt of theſe two ways; hence it is, that, as much of the heavenly light as any man receiveth into his mind, ſo far is he truly rational; and ſo much as he admits not of it, in ſuch proportion he is not rational, however he may think himſelf ſo. Theſe things, here offered, ſhew the correſpondence that ſubſiſts between man and heaven and hell; for his rational mind, during the formation of it, correſponds to the world of ſpirits, things above it being in heaven, and things beneath it in hell; the former are opened and the latter (as to all influx of evil and falſehood) are ſhut, with reſpect to thoſe who are in their preparation for heaven; but, on the other hand, the things from beneath are opened, and the things above are ſhut (as to all influx of good and truth) with reſpect to thoſe who are in their preparation for hell; conſequently the latter can only look down to the things beneath them, or to hell, and the former only to things above them, or to heaven. Now to look up is, by correſpondence, to look to the Lord, who is the common center to which all heavenly things point their aſpect and tendency; but to look downwards is to turn from the Lord to the oppoſite center of attraction, and conſequently to all things of a helliſh nature.

Theſe conſiderations are applied only to the immediate after-ſtate of the ſoul and ſpirit of man, as the conſequence of the mortality of this world. Many there are, however, who entirely diſbelieve the faculty of the ſoul, or the exiſtence of the ſpirit; but whoever rightly conſiders the matter, cannot but know, that it is not the body, or material part, but the ſoul, or ſpiritual part, that thinks within him. Now the ſoul is his ſpirit, immortal in all its properties, and receptive of what is ſpiritual, as having a ſpiritual life, which conſiſts in thinking and willing; conſequently, the whole of the rational life appertains thereto, and not to the body, though manifeſted therein: for the body is only thoughtleſs matter, and an adjunct or inſtrument to the ſpirit of man, whereby it may manifeſt its vital powers and functions in this natural world, where all things are material, and, as ſuch, void of life: it is indeed cuſtomary to aſcribe action, motion, and power, to the body in the common forms of ſpeaking; but to ſuppoſe that the properties belong to the inſtrument, and not ſolely to the principle that actuates it, is erroneous and abſurd.

As

As all vital power, both of acting and thinking, appertains ſolely to the ſpirit, and in no wiſe to the body, it follows, that the ſpirit is truly and properly the man, and that without its influence and operation there is neither thought nor life from the crown of the head to the ſole of the foot: conſequently, that the ſeparation of the body from the ſpirit, which we call death, takes nothing from that which in reality conſtitutes the man. For man would not be capable of thinking and willing, unleſs there were in him a ſubſtance to ſerve as the ſubject of theſe operations; and to ſuppoſe otherwiſe would be aſcribing exiſtence to nonentity, as may appear from man's not being able to ſee without that organ which is the ſubject of viſion, or to hear without the organ of hearing; theſe ſenſes being nothing without ſuch ſubjects of their operations. Now thought is internal viſion, or the ſight of the mind, as perception is the internal hearing; and theſe without internal organized ſubſtances, as their proper ſubjects, cannot exiſt: ſo that the ſpirit of a man has equally a form, and that a human one, as alſo its ſenſory and ſenſes, when diveſted of its material body, as it had before; for all the perceptive life of the eye and the ear, and of every other ſenſe that appertains to man, is not from his material body, but from his ſpirit and the vital powers thereof, in all and ſingular the organs and parts of his body: hence it is, that ſpirits ſee, hear, and feel, as well as men, in the ſpiritual world*, though not in this natural world after their ſeparation from this mortal body. That the ſpirit had natural ſenſations in this world, was owing to its union with a natural or material body; but then alſo it had its ſpiritual ſenſes in various modes of thinking and willing.

The foregoing doctrine is here offered, to convince the rational reader, that man, conſidered in himſelf, is a ſpirit, and that the corporal part of his compoſition annexed to him in this natural and material world is in order to his relation thereto, and what he has to do therein, but is not the man himſelf, but only deſigned to be inſtrumental to the operations of his ſpirit: but, as few are capable of receiving abſtract reaſonings,

* To ſuppoſe a human ſpirit void of a human form and ſenſes, is to annihilate the very idea of ſpirit; for as every eſſence has its proper form, and every form its own eſſence, (they being neceſſary correlatives,) ſo every ſpirit has its body ſuited to the world it belongs to, according to that diſtinction laid down by the apoſtle: "There is a natural body, and there is a ſpiritual body:" and indeed, it is as rational to conclude, that a human ſpirit would have a human, organized, body, endued with ſpiritual ſenſes in a ſpiritual world, as that the ſame ſpirit ſhould be inveſted with a material organized body with natural ſenſes in this natural world. It is to be lamented, and the more for its tendency to promote infidelity, that many of the learned, ſo called, have in a manner defined and refined ſpiritual nature into nothing, by diveſting it of ſubſtantiality, to which it has a more peculiar right by far than matter; nor is the body of an angel leſs ſubſtantial in a proper ſenſe of the word than a ſolid rock, though not according to the condition of material nature. Upon the whole, the common ideas of the vulgar and illiterate come much nearer to the truth and reality of heavenly things, than the vain conceits of ſuch ſpeculating ſcioliſts.

and

and many are apt to run them into matter of doubtful diſputation, by arguments drawn from fallacious appearances of ſenſe, I chuſe, for confirmation of the doctrine in hand, to appeal to truths founded on experience. Such as have confirmed themſelves in the belief of the contrary ſide, are given to think, that, as the beaſts have life and ſenſations as well as men, ſo they have both the ſame ſpirit and the ſame end; but this is a groſs error, as the ſpirit of a beaſt immenſely differs from that of a man, as being deſtitute of that ſublime principle of a heavenly life, by which the latter is made receptive of the divine influx, and capable of being exalted to a participation of the divine nature; and therefore it is that man is ſo highly privileged above the beaſts, that he can think of God, and the things pertaining to his kingdom both in heaven and earth, and be led thereby to love the Creator, and to be united to him: now that which is in the capacity of ſuch union is not liable to periſh, like that which is not. For there is in every angel and in every man an inmoſt and ſupreme degree or part, which more immediately admits the divine influx from heaven, whereby all that is within man in the inferior degrees are orderly diſpoſed and regulated. This inmoſt or ſupreme part of the ſpirit or ſoul may be called the Lord's entrance into angels and men, nay, his very habitation in them; and hereby it is that man is diſtinguiſhed from the brute animals, which have it not, and is rendered capable of near communications with heaven in the inner man, of believing in the Deity, of loving him, and of ſeeing him; nay, from hence it is that man is a recipient of underſtanding and wiſdom, and alſo that he is endowed with a rational life, and an heir of immortality: but how or what the Creator operates, in this inmoſt receſs or ſupreme part of man, exceeds the capacity of an angel to comprehend.

When the body of a man is no longer able to perform its natural functions correſponding to the thoughts and affections of his ſpirit, and which are derived to him from the ſpiritual world, then he is ſaid to die; which comes to paſs when the lungs and the heart ceaſe their reſpiratory and contractile motions; not that man then ſuffers extinction of life, but only is ſeparated from that corporeal part of his compoſition which ſerved him for an inſtrument of uſefulneſs in this world; but he ſtill continues a living man, and that in a proper and literal ſenſe of the expreſſion, inaſmuch as man receives his denomination not from his body, but from his ſpirit, ſince it is the latter that thinks in him, and that thought, with affection, eſſentially conſtitute the man; ſo that, when any man is ſaid to die, it means no more than that he paſſes from one world into another; and hence it is, that by *Death* in the Scripture, according to the internal ſenſe of the word, is ſignified reſurrection, and continuation of life.

There is a very near communication and correſpondence betwixt the ſpirit and reſpiration, and the motion of the heart (*ſyſtole*), betwixt thinking and reſpiration, and betwixt the affection of love and the heart; ſo that when theſe two motions ceaſe in the body, a ſeparation preſently enſues; for theſe two motions, viz. that which is reſpiratory in the lungs, and that which is called the ſyſtole or contractile power of the heart, are the two bonds of union, which, when broken, the ſpirit is left to itſelf, and the body, being deſtitute of life from the ſpirit, becomes cold and putrefies. That ſo intimate a communication ſubſiſts between the human ſpirit and reſpiration, and the heart, is, becauſe all the vital motions in this world depend thereon, not only in common, but alſo in every particular part of the body.

The ſpirit of a man remains ſome little time in the body after all ſigns of life diſappear, but not longer than till a total ceſſation of all power in the heart enſues, which varies according to the nature of the diſeaſe he dies of, for the motion of the heart continues long after in ſome, but not ſo in others; but, as ſoon as the total ceſſation of it happens, the reſuſcitation of man commences, and this by the ſole power of the Lord. By reſuſcitation here is meant the liberation of the ſpirit of a man from his body, and the introduction of it into the world of ſpirits, and commonly called Reſurrection. That the ſpirit of a man is not ſeparated from his body before all motion and power in the heart entirely ceaſes, is becauſe the heart correſponds to the affection of love, which is the very life of man, for it is from love that every one derives his vital heat; therefore, ſo long as this conjunction laſts, ſo long the correſpondence continues, and it is from correſpondency that the ſpirit actuates and communicates life to the body.

That the form of the ſpirit of a man is a human form, or, in other words, that the ſpirit is the true formed man, may be evinced from many articles, particularly from theſe, viz. that every angel is in a perfect human form, and alſo, that every man is a ſpirit as to his inner man; and that angels in heaven are from the human race. This alſo more evidently appears from man's being denominated man from his ſpirit, and not from his body, and becauſe the corporeal form is an adjunct to the ſpirit after its form, and not contrariwiſe, the former being but the clothing of the latter. Moreover, the ſpirit is the ſole moving power in man, acting upon and actuating every the moſt minute part of the body, inſomuch that, when any part no longer derives vital influence therefrom, it preſently dies. Now, the ruling powers, which govern the body as their ſubject, are the thought and the will; but theſe are from the ſpirit only, nay, conſtitute its very eſſence. The reaſon why we do not ſee any ſe-

parate ſpirit, nor yet that of another man whilſt in his body, in its human form, with our preſent organs of ſight, is becauſe theſe organs of viſion are material, and therefore only capable of diſcerning objects of a material nature, whereas ſpiritual things muſt be ſeen by a ſpiritual eye*; but, when the corporeal ſight is extinguiſhed by the death of the body, and the ſpirit's eye is opened, then ſpirits appear to one another in their human form, not only in the ſpiritual world, but they alſo ſee the ſpirits of thoſe who yet live here in the body.

That a human form is proper to a human ſpirit, follows from man's being created in the form of heaven, and alſo receptive of all things of a heavenly nature and order, conſequently with the faculty of receiving underſtanding and wiſdom; for, whether we expreſs it by the words, faculty of receiving underſtanding and wiſdom, or, the faculty of receiving heaven, it comes to one and the ſame thing. So that what has hitherto been ſaid on this ſubject, may be underſtood by the rational man, from his view of cauſes and their effects, of premiſes and their conſequences; but not ſo by the obſtinately irrational, and that for many aſſignable reaſons; but principally, becauſe he is averſe to all doctrines which are contrary to the falſe principles that he has adopted in the room of truths; and, he that has thus ſhut up his mind hath ſhut the gate of heaven againſt himſelf, ſo that no light from thence can illuminate his rational faculties; and yet that gate might be opened, if his will did not reſiſt. This makes it evident, that they, who are in falſe thinking from an evil principle, might be poſſeſſed of a rational underſtanding, if they were in a willing diſpoſition for it; and, that the reaſon why they are not ſo, is becauſe they love the falſe above the true, as more agreeing with the evil they have adopted, and which they chuſe to follow. It is to be obſerved, that to love and to will a thing is the ſame; for, what a man wills he loves, and what he loves that he alſo wills.

When the ſpirit of a man firſt enters into the world of ſpirits, which is ſoon after his reſuſcitation, (of which mention has been made before,) he as yet retains the ſame face and voice that he had in this world, as being hitherto in his exterior ſtate, that of his interior being yet unmaniſeſted; and this is his firſt ſtate after death: but ſome time after, his face becomes entirely changed, ſo as to correſpond with the particular affection or love that poſſeſſed his ſpirit when in the body; for the face of a man's ſpirit differs greatly from that of his body, the latter being

* It is to be noted here, that, when ſpirits are ſeen by any one in the body, they are not ſeen with the corporeal organs of viſion, but by the ſpirit of the beholder abſtractedly from the body, though the appearance is exactly the ſame in both caſes, as implied in thoſe words of the Apoſtle, where, ſpeaking of his viſions, he ſays, "Whether in the body, or out of the body, I cannot tell."

derived

derived from his parents, but the former a correſpondent to his predominant affection, of which it is the ſignature or image, and which becomes appropriated to man in the other world, upon the manifeſtation of his interior ſtate; for the ſpirit of a man, rightly conſidered, is the ſame with his predominant affection or love, and his face is the external form of it. This change reſpecting faces, in thoſe who paſs from hence into the other world, is founded on this law, that no diſſimulation or counterfeiting is there allowed, but all muſt appear to be what they really are, and conſequently expreſs their thoughts in their words, and their affections and deſires in their looks and actions, ſo that the faces of all there repreſent their minds reſpectively. Hence it is, that, though all who knew one another in this world are alike mutually acquainted in the world of ſpirits, yet it is otherwiſe in heaven and hell.

The faces of hypocrites undergo not their proper change ſo ſoon as the faces of others, and that becauſe they have by cuſtom contracted a habit of forming their minds to a kind of imitation of good ſentiments and affections, and therefore they appear not uncomely for ſome time; but as the diſguiſe gradually wears off, and their inmoſt thoughts and affections manifeſt themſelves, they appear more ugly than others. The hypocrites here ſpoken of, are ſuch as know how to talk like angels upon divine ſubjects, and yet in their hearts exalt nature on God's throne, and diſbelieve all heavenly truths, acknowledged in the Chriſtian church.

It is to be obſerved, that the human form of every man after death is beautiful in proportion to the love he had for divine truths, and a life according to the ſame, for by this ſtandard things within receive their outward manifeſtation and form, ſo that the deeper grounded the affection for what is good, the more conformable it is to the divine order in heaven, and conſequently the more beauty the face derives from its influx. Hence it is, that the angels of the third or inmoſt heaven, whoſe love is of the third or higheſt degree, are the moſt beautiful of all the angels; whereas they whoſe love for divine things had been in a lower degree, or more external than that of the celeſtial or higheſt angels, poſſeſs an inferior degree of beauty; and the tranſlucent luſtre in their faces, as proceeding from a ſmaller degree of divine virtue within them, is comparatively dim; for, as all perfection riſes in degrees from the inward to the inmoſt, ſo the external beauty, to which it gives life and vigour, has its degrees in the ſame proportion.

When a man paſſes from this natural world into the ſpiritual, which is at the time of his death, he takes with him all that belonged to him as

man, and poſſeſſes every ſenſe, both external and internal, that he poſſeſſed before. Thus, for inſtance, all in heaven have their ſight, their hearing, and all their ſenſes, in far greater perfection than when in this world, and alſo their minds more abundantly replete with wiſdom: for they ſee by the light of heaven, which greatly exceeds that of this world, and they hear through the medium of a ſpiritual atmoſphere, to which that of our earth is not comparable. The comparative difference between theſe two ſenſes there and here, is as that of a bright ſky to a thick fog, or as the luſtre of the meridian ſun to the duſk of the evening. Now the light of heaven, which is divine truth, makes manifeſt the minuteſt things to the perception of angels; and, as their external correſponds to their internal or intellectual ſight, ſo by mutual influx they co-operate in forming the high perfection of angelical perſpicuity. In like manner their ſenſe of hearing correſponds to their perception, both in the underſtanding and will; ſo that in the ſound of the voice, and in the words of the ſpeaker, they can trace the minute particulars of his affections and thoughts; in the ſound what relates to his affections, and in the words what concerns his mind or thoughts; but it is to be obſerved, that the other ſenſes of the angels are not in the ſame high degree of perfection with thoſe of ſight and hearing, and that becauſe the latter are ſubſervient inſtruments to their underſtanding and wiſdom, and not ſo the others, which, if equal in power, would leſſen their preference to intellectual delights over and above thoſe of their ſpiritual bodies, as we find to be the caſe with men in this world, who, according to their greater reliſh and indulgence as to their groſſer ſenſes, have the leſs appetite and ſenſibility with reſpect to ſpiritual things.

A few words ſhall here be ſpoken concerning the cultivation of the rational faculty in man. Genuine rationality conſiſts in truths, not in falſehoods. Now truths are of three kinds, civil, moral, and ſpiritual: civil truths relate to judicial matters, and ſuch as reſpect public government, and, in a general conſideration, juſtice and equity: moral truths have relation to the conduct of life with reſpect to ſocieties and inferior connections; in general, to ſincerity and rectitude; and in particular, to virtues of every claſs; but ſpiritual truths relate to the things of heaven, and of the church on earth; and in general to the good of love, and the truths of faith. There are three degrees of life in every man: the rational part in man is opened to the firſt degree by civil truths; to the ſecond by moral truths; and to the third by ſpiritual truths. But let it here be obſerved, that man's rational part is not opened and formed merely by his knowing ſuch truths, but by living according to them when known,

known, that is, by loving them with a ſpiritual affection, or the affection of his ſpirit, or, in other words, by loving juſtice and equity as ſuch, ſincerity and rectitude of manners as ſuch, and good and truth as ſuch; whereas, to love them only from external regards, is loving them for the ſake of ſelf, for one's own character, honour, or profit; and therefore ſuch a love, as it terminates in ſelf, gives not a man any right to the character of rational, as ſuch a one uſes truths as a lordly maſter uſes his ſervants, viz. for his pleaſure or intereſt: and, where this is the caſe, they make no part of the man, nor open ſo much as the firſt degree of life in him, but only have a place in his memory, like other ſcientifical ideas, under a material form, where they unite with the love of ſelf in mere animal nature. Hence it may appear, how man becomes truly and properly rational, viz. in the third or higheſt degree, by the ſpiritual love of good and truth, or the things of heaven, and its repreſentative the church; in the ſecond degree, by the love of ſincerity and rectitude; and in the firſt degree, by the love of juſtice and equity; which two laſt loves become ſpiritual by influx of the ſpiritual love of good and truth from the higheſt degree, by joining itſelf to the inferior loves, and forming in them its own likeneſs. There are three degrees in man correſponding to the three heavens; and, as the third or higheſt heaven does, as it were, ſanctify the two inferior heavens by the deſcending influx of its celeſtial ſuperior virtue, ſo the ſpiritual love of all that is good and true in man (correſponding to the third heaven) ſpiritualizes or ſanctifies his virtues, though of an inferior claſs: thus, to give a cup of cold water to another is a little thing; but, when it is the moſt we can do, and love is in the doing of it, the act has in it the eſſence of Chriſtian charity.

There are three ſtates which man goes through after death, before he enters into heaven or hell; the firſt reſpects his exterior part; the ſecond his interior; and the third is his ſtate of final preparation. Theſe ſtates man paſſes through in the world of ſpirits; however, there are exceptions, as ſome are immediately after death taken up into heaven, or caſt into hell; of the former claſs are they who are regenerated, and ſo prepared for heaven in this world, and that in ſo high a degree as to need only the putting off all their natural impurities, in order to be carried by the angels into heaven. On the other hand, ſuch as have been internally evil, under the maſk of externally apparent goodneſs, and ſo have filled up the meaſure of their iniquities by hypocriſy and deceit, uſing the cloak of goodneſs as a means whereby to deceive others; theſe are immediately caſt into hell. There are alſo ſome who are committed to caverns immediately after their deceaſe, and ſo ſeparated from others in the world of ſpirits, but afterwards releaſed, and remanded thither by turns; ſuch are they who, under civil pretexts, dealt fraudulently with their neigh-

bours; but the fore-mentioned are very few compared to the many claſſes of thoſe who are detained in the world of ſpirits, in order to their preparation for heaven or hell, according to the eſtabliſhed order of divine economy.

As to the firſt ſtate before-mentioned, or that which reſpects the exterior, this man enters upon immediately after death. Every one's ſpirit has belonging to it properties exterior and interior; the former are thoſe by which he governs and accommodates the corporeal functions in this world, more eſpecially the face, ſpeech, and bodily geſtures, according to his ſocial connections; the latter are proper to his will and free thoughts, which are ſeldom made manifeſt by the face, ſpeech, and outward behaviour, man being accuſtomed through education and example to counterfeit friendſhip, ſincerity, and benevolence, and to conceal his true thoughts even from his infancy. Hence it is, that ſo many learn the external practice of morality and good manners, however different they may in reality be within, and ſo, miſtaking cuſtom for principle, know not themſelves, nor enter into any examination concerning the matter.

As the life of men newly become ſpirits is ſo like to their natural life in this world, and as they are at firſt ſtrangers to their new ſtate, without knowing any thing more of heaven and hell than what they have learned from the letter of ſcripture, and their preachers; therefore, after wondering for ſome time at their being clothed with a body, and poſſeſſing every ſenſe as in this world, and alſo at their ſeeing things under the like appearance as before, they find themſelves urged by a deſire of knowing what and where heaven and hell are: upon which they are inſtructed by their friends in things relating to eternal life, and are conducted to various places, and different ſocieties, and ſome into cities, gardens, and beautiful plantations, and more particularly to ſee magnificent buildings, as ſuch external objects ſuit with the preſent external ſtate of their minds. Then they are led to inſpect thoſe interior ſentiments and ideas, which they had in this life concerning the ſtate of ſouls after death, and concerning heaven and hell, not without indignation to think of their own paſt ignorance, and alſo that of the church, in relation to theſe important ſubjects. Almoſt all in the world of ſpirits are deſirous to know whether they ſhall go to heaven or not, and the greater part judge in favour of themſelves as to this particular, eſpecially ſuch as had lived by the external rules of morality and civil obligation here; not conſidering that both good and bad do the ſame to outward appearance, as alſo do many good offices to others, and in like manner go to church, hear ſermons, and bear a part in the public worſhip; not reflecting that theſe external

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acts, and this outward form of worſhip, avail nothing in themſelves, conſidered ſeparately from the diſpoſition and principle of the worſhipper, and that it is the interior or inner man that ſtamps the character and value upon the outward work and form; but ſcarcely one in a thouſand knows what is meant by the interior, and, even after being taught it, place all in the words and bodily ſervice; and ſuch is the greater part of thoſe who at this day paſs from the Chriſtian world into the other.

The ſecond ſtate of man after death is called his interior ſtate, as he then paſſes into the more recondite things of his mind, or of his will and thoughts, whilſt the more external functions of it, as exerciſed in his firſt ſtate, are then quieſcent or dormant. Whoever carefully attends to the lives, words, and actions, of men, may ſoon find that every one has both his exterior and interior thoughts and intentions; thus, for example, the man of civil connections and manners forms his judgment of others by what he knows of them by character and converſation; and, though he ſhould find them to be far otherwiſe than men of probity and worth, yet he does not ſpeak and behave to them according to his real ſentiments of them, but with ſomething of ſeeming reſpect and civility: and this is ſtill more ſtrongly exemplified in the behaviour of perſons addicted to diſſimulation and flattery, who ſpeak and act quite contrary to what they think and mean; and alſo in hypocrites, who can talk of God, of heaven, and ſpiritual things, and alſo of their country and neighbour, as if from faith and love, when at the ſame time they have neither the one nor the other, and love none but themſelves. This evinces that there are thoughts in the ſame mind of two different complexions, the one interior, and the other exterior, and that it is common for men to ſpeak from the latter, whilſt their real ſentiments in the interior are contrary thereto; and that theſe two arrangements of thoughts are of diſtinct and ſeparate apartments in the mind, appears from the pains ſuch perſons take to prevent thoſe that are interior from flowing into the exterior to manifeſtation. Now, man was ſo formed by his original creation, that both theſe were as one by correſpondence and conſent, as is the caſe now with the good, who both think and ſpeak what is good and true; whereas, in the evil the interior and the exterior are divided, for they think evil, and ſpeak good, thus inverting the order of things, whilſt the evil is innermoſt, and the good outermoſt, the former exerciſing rule over the latter, and uſing its ſervices for temporal and ſelfiſh ends, ſo that the ſeeming good which they ſay and do is corrupted and changed into evil, however the undiſcerning may be deceived by its outward appearance. On the other hand, they who are in the good principle ſtand in the divine order of God's creation, whilſt the good in their interior flows into the exterior

exterior of their minds, and thence into their words and actions. This is the ſtate in which man was created, and thus they have communication with heaven, and have the Lord for their leader. Thus much may ſerve to ſhew, that man thinks from two diſtinct grounds, the one called the interior, the other the exterior; and, when we ſpeak here of his thinking, we include likewiſe his faculty of willing, as his thoughts are from his will, neither can they exiſt ſeparately.

After that man, now become a ſpirit, has gone through his firſt ſtate, which is that of his exterior thoughts and will, he then paſſes into his ſecond or interior ſtate, and this he enters upon inſenſibly, which reſembles that of a man in this world, who, finding himſelf at liberty from every reſtraint and diſſipation, recollects himſelf, and enters into the moſt ſecret receſſes of his ſoul. Now in this ſtate of introverſion, when he thinks freely from his inmoſt diſpoſition and affections, he is properly himſelf, or in his true life. All without exception enter into this ſtate in the other world, as proper to ſpirit, for the former is aſſumed and practiſed in accommodation to ſociety and tranſactions in this world; and therefore, though it remains with man for ſome time after death, yet it is not long continued in, as not being ſuitable to the nature of a ſpirit, for the following reaſons: firſt, becauſe a ſpirit thinks and ſpeaks from the governing principle of life without diſguiſe; nay, the ſame is the caſe of man in this world, when he enters into his inmoſt ſelf, and takes an intuitive view of his inward man, in which kind of ſurvey he ſees more in a minute than he could utter in an hour. Secondly, becauſe in his converſation and dealings in this world, he ſpeaks and acts under the reſtraint of thoſe rules which ſociety has eſtabliſhed for the maintenance of civility and decorum. Thirdly, becauſe man, when he enters into the interior receſſes of his ſpirit, exerciſes rule over his outward economy, preſcribing laws thereto, how to ſpeak and act in order to conciliate the good will and favour of others, and that by a conſtrained external behaviour. Theſe conſiderations may ſerve to ſhew, that this interior ſtate of liberty is not only the proper ſtate of the ſpirit of a man after death, but even in this life. When a ſpirit has paſſed into this ſecond or interior ſtate, it then appears outwardly what manner of man he had been in this world, as he now acts from his proper ſelf; thus, if he had been a wiſe and good man before, he now manifeſts ſtill higher degrees of rationality and wiſdom in his words and actions, as being freed from thoſe corporeal and earthly embarraſſments which had fettered and obſcured the inward operations of his mind, whereas the bad man evidences greater folly than before; for, whilſt in this world, he faſhioned his external behaviour by the rules of prudence, in order to ſave appearances; but, not being under the like reſtraints now, he gives full ſcope to his inſanity.

All who in this world lived uprightly, and preſerved a good conſcience, walking in the fear of God, and in the love of divine truths, applying the ſame to practical uſe, ſeem to themſelves as men awaked out of ſleep, and as having paſſed from darkneſs to light, when they firſt enter upon their ſecond or interior ſtate; for they think from the light of pure wiſdom, and they do all things from the love of goodneſs; heaven influences their thoughts and affections, and they are in communication with angels. But the condition of the evil in this ſtate is according to his particular concupiſcence. They who had been abſorbed in ſelf-love, ſo as not to attend to the good uſes of their reſpective offices and functions, but diſcharged them only with a view to their own eſtimation and honour, appear more ſtupid than others; for, in proportion to the degree of ſelf-love in any one is his diſtance from heaven, and conſequently from wiſdom: but they, who to the evil of ſelf-love had added crafty devices, and by means thereof advanced themſelves to worldly honours, aſſociate themſelves to the worſt of ſpirits, and addict themſelves to the magical arts, which are profane abuſes of the divine order, by means of which they moleſt and vex all that pay them not honour; the practiſing of inſidious wiles, and to kindle ſtrife and hatred, yield them the higheſt pleaſure; they burn with revenge, and long for nothing more than to tyrannize over all that ſubmit not to their will; and all theſe wicked paſſions they gratify as far as their evil aſſociates give them aſſiſtance; nay, ſo far does madneſs hurry them on, as to make them wiſh to ſcale heaven, either to ſubvert the government of the holy kingdom, or to cauſe themſelves to be worſhipped for gods therein. As to thoſe who in this world aſcribed all creation to nature, and ſo in effect denied a God, and conſequently all divine truths, ſuch herd together in this ſtate, calling every one a god who excelled in ſubtlety of reaſoning, and giving him divine honour. Such in the world of ſpirits are ſeen in their conventicle worſhipping a magician, holding conferences concerning nature, and behaving more like brute-beaſts than human creatures, and among them ſome who were dignitaries in this world, and had the reputation of being learned and wiſe, and others of a different character. From thus much we may gather what they are, the interior of whoſe minds is ſhut againſt divine things, as theirs is, who receive no influx from heaven through looking up to God and a life of faith.

The third ſtate of man, or of his ſpirit, after death, is the ſtate of inſtruction, which is appointed for thoſe that go to heaven, and become angels; but not for thoſe that go to hell, as ſuch are not in a capacity of inſtruction, and therefore their ſecond ſtate is their laſt, and anſwers to the third in others, as it terminates in their total change into that prevailing love which conſtitutes their proper principle, and conſequently

into a conformity to that infernal ſociety with which they have fellowſhip. When this is accompliſhed, their will and thoughts flow ſpontaneouſly from their predominant love, which, being infernal, they can only chuſe the evil and falſe, and reject all that apparent good and truth which before they had adopted, ſolely as means ſubſervient to the gratification of their ruling paſſion. On the other hand, the good ſpirits are introduced from their ſecond into their third ſtate, which is that of preparation for heaven by the means of inſtruction; for none can be qualified for heaven but through the knowledge of ſpiritual good and truth, and their oppoſites, evil and falſehood, which can only come from previous inſtruction. As to good and truth in a civil and moral ſenſe, commonly called juſtice and ſincerity, theſe may be learned from the laws of nations, and from converſation in virtuous company; but ſpiritual good and truth, as ingrafted principles in the heart, are only received by the teachings of a divine light: for though they are literally ſet forth in the ſcripture, and the doctrines of the Chriſtian churches founded thereon, yet they only gain the efficacy of a vital principle from a celeſtial influence manifeſting itſelf in a conſcientious obedience to the divine laws, as promulgated in the written Word, and that in reſpect to the divine authority of them, and not from ſelfiſh and worldly motives; then a man is in the heavenly life, or in heaven, even whilſt in this world.

The way of conveying inſtruction in the other world differs from that on earth, inaſmuch as truths there are committed, not to the memory, but to the life; for the memory of ſpirits is in their life's principle, and they receive and imbibe only what is conformable thereto, for ſpirits are ſo many human forms of their own affections. As the nature of ſpirits is ſuch, therefore they are continually inſpired with an affection for truth for the uſes of life; for the Lord has ſo ordered it, that every one ſhould love the uſes that accord with their particular gifts and qualities; which love is likewiſe heightened by the hope of their becoming angels; for in heaven all particular and ſingular uſes have relation to the general uſe or good of the Lord's kingdom, and may be conſidered as ſo many parts of one whole, ſo that the truths which they learn are both truths and the uſes of truths conjunctly: thus the angelical ſpirits are prepared for heaven. The affection or love of truth for the purpoſes of uſe is inſinuated into them many ways not known in this world, more particularly by various repreſentations of uſe under ſuch delightful forms as affect both their minds and ſenſes with unſpeakable pleaſure; ſo that, when any ſpirit is joined to the ſociety for which he was prepared, he then enjoys life moſt when he is in the exerciſe of its proper uſes. Hence it may appear, that not the ideal knowledge of truths, as things without us, but an im-

plantation of them in the affections and life for the purpoſe of uſes, is that which qualifies for the kingdom of Heaven.

After that the angels are duly prepared for heaven in manner deſcribed, which comes to paſs in a ſhort time, as ſpiritual minds are of quick comprehenſion, they are then clothed in angelical garments, which, for the moſt part, are white as of fine linen, and conducted to the way which leads up to heaven, and delivered to the guardian angels there: after which they are received by other angels, and introduced to different ſocieties, where they partake of various delights: after this every one is led by the Lord's guidance to his particular proper ſociety, and this by various ways, ſometimes direct, ſometimes otherwiſe, not known to any of the angels, but to the Lord only. Laſtly, when they are come to their own ſociety, their inmoſt thoughts and affections open and expand themſelves, which meeting with the like returns of cordial ſympathy from their fellow-angels, they are immediately known and received by them with a joyful welcome.

An equilibrium is neceſſary to the exiſtence and ſubſiſtence of all things, and conſiſts in the equality of action and re-action between two oppoſite powers, producing reſt or equilibrium; and this according to an eſtabliſhed law through the natural world, obſerved in the very atmoſpheres, in which the lower and denſer air re-acts on the ſuperincumbent columns; nay, even betwixt heat and cold, light and darkneſs, dry and moiſt; and the middle point is the temperature or equilibrium. The ſame law obtains throughout the three great kingdoms of this world, the mineral, vegetable, and animal; wherein all things proceed and are regulated according to action and re-action, or actives and paſſives, producing or reſtoring an equilibrium in nature. In the phyſical world, the agent and re-agent are called power and conatus; and in the ſpiritual world, life and will, as being living power and conatus; and here the equilibrium is called liberty. Thus there exiſts a ſpiritual equilibrium or liberty betwixt good and evil, by the action of one, and the re-action of the other; for example, in good men this equilibrium is effected by the action of the good principle, and the re-action of the evil principle; but, in bad men, evil is the agent, and good is but the re-agent. That there is a ſpiritual equilibrium betwixt good and evil, is becauſe every thing appertaining to the vital principle in man, has relation to good or evil, and the will is the receptacle of both. There is likewiſe an equilibrium betwixt true and falſe; but this depends on the equilibrium betwixt good and evil, according to their kinds reſpectively. The equilibrium betwixt truth and falſehood is ſimilar to that which is betwixt light and darkneſs (*umbram*);

which

which operates, according to the heat and cold therein, on the ſubjects of the vegetable kingdom; for that light and darkneſs have no ſuch operation in themſelves alone, but only through the heat in them, may appear from the ſimilarity there is betwixt the light and darkneſs in winter and in ſpring. The compariſon of truth and falſehood with light and darkneſs is from correſpondency; for truth correſponds to light, and falſehood to darkneſs, and heat to the good of love. Spiritual light alſo is the ſame with truth; and ſpiritual darkneſs is the ſame with falſehood.

There is a perpetual equilibrium betwixt heaven and hell; from the latter continually exhales and aſcends a conatus of doing evil; and from the former continually emanes and deſcends a conatus (tendency to or will) of doing good. In this equilibrium is the world of ſpirits, which is ſituated in the midſt betwixt heaven and hell; and this may appear from hence, that every man immediately after death enters into the world of ſpirits, and there continues in the ſame ſtate in which he died; is examined and proved thereby, as a touchſtone of his principles; and remains under the ſame free will, which all indicate an equilibrium; for ſuch a ſpiritual equilibrium there is in every man and ſpirit, as obſerved before. The particular kind and tendency of this liberty or free will is well known by the angels in heaven, by the communication of thoughts and affections; and it appears viſibly to the evangelical ſpirits, by the paths and ways which they chuſe to walk in, as the good ſpirits take thoſe which lead to heaven, and the evil ſpirits thoſe which lead to hell; for ſuch ways and walks have actually a viſible appearance in that world; and this is the reaſon that the word *way* or *ways* in ſcripture ſignifies thoſe truths which lead to good, and, in an oppoſite ſenſe, thoſe falſehoods which lead to evil; and hence alſo it is, that to go, walk, or journey, ſignify the progreſſions of life in the ſame ſacred writings.

That evil continually exhales and aſcends from hell, and that good continually flows and deſcends from heaven, is becauſe every one is ſurrounded by a ſpiritual ſphere, flowing or tranſpiring from his vital affections and thoughts; and conſequently the ſame from every ſociety celeſtial or infernal, and collectively from the whole heaven and the whole hell. This univerſal efflux of good from heaven originates in the Lord, and paſſes through the angels without any mixture of their property or ſelfhood; for this is ſuppreſſed in them by the Lord, who grants them to live in his own divine property; whereas the infernal ſpirits are in their property of ſelfiſh nature, or what only belongs to themſelves, which, as unbleſſed with divine communications from the ſole fountain of all good, is only evil in every one continually.

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The heavens, in the general, are diſtinguiſhed into two kingdoms; the one of which is called the celeſtial, the other the ſpiritual, kingdom. The hells likewiſe are diſtinguiſhed into two kingdoms; the one of which is oppoſite to the celeſtial, the other to the ſpiritual. That which is oppoſite to the celeſtial is in the weſt, and they who belong to it are called genii; and that which is oppoſite to the ſpiritual kingdom is in the north and ſouth, and they who belong to it are called evil ſpirits. All in the celeſtial kingdom excel in love to the Lord, and all that are in the hells oppoſite to that kingdom are under the prevailing power of ſelf-love; all that belong to the ſpiritual kingdom are diſtinguiſhed in excellence by love to their neighbour, and all that are in the hells oppoſite to this kingdom are ſlaves to the love of the world; ſo that love to the Lord and the love of ſelf are in the ſame diametrical oppoſition to each other as the love of our neighbour and the love of the world. Effectual proviſion is made by the Lord, that no power of evil, from the hells that are in oppoſition to the celeſtial kingdom, may reach the ſubjects of the ſpiritual kingdom, as the conſequence in that caſe would be the ſubverſion of the latter. Thus does the Lord keep the balance betwixt good and evil in his own hand for the preſervation of his kingdoms.

As good and evil, truth and falſehood, are of a ſpiritual nature, ſo alſo is that equilibrium in which conſiſts the power of thinking and willing the one or the other, and the liberty of chuſing or refuſing accordingly. This liberty, or freedom of the will, originates in the divine nature, but is given to every man by the Lord for a property of his life, nor does he ever take it back again. This good gift to man is to the end that he may be regenerated and ſaved, for without free will there is no ſalvation for him; but that he actually poſſeſſes it, he may know from the operations of his own mind, and what paſſes inwardly in his ſpirit, he being able to think and chuſe either good or evil, whatever reſtraints he may be under from uttering or acting the latter in reſpect to laws divine or human. Now this inward experience evinces, beyond a thouſand arguments, that liberty belongs to man, as his ſpirit is his proper ſelf, and it is that which freely thinks, wills, and chuſes; conſequently, liberty is to be eſtimated according to the inner man, and not from what he may be outwardly through fear, human reſpects, or other external reſtraints.

That man would not be capable of being reformed or regenerated without free will, is becauſe he is by the original conſtitution of his nature born to evils of every kind, which muſt be removed in order to his ſalvation; and that can only be by his knowing, owning, renouncing, and abhorring, them. To this end, he muſt be inſtructed in the nature of

good; for it is by good only that he can ſee the evil, but by evil he cannot ſee the good: accordingly, he muſt be early educated in the knowledge of ſpiritual truths, by teaching, by reading the ſcriptures, and by the preaching of the word, that ſo he may attain to a right underſtanding of what is good; as he is likewiſe to cultivate his mind with the knowledge of moral and civil truths from his intercourſe with ſociety in the different relations of life; all which imply the uſe and exerciſe of freedom. Another thing to be conſidered is, that nothing becomes appropriated to man, or can be called his own, that is not received into the affectionate part; other things he may apprehend or form an ideal knowledge of, but what enters not his will or love, which is the ſame thing, (for what a man wills he loves,) that makes no part of him, nor abides with him. Now, man being naturally prone to evil, he could not receive its contrary, the good, into his will or love, ſo as to become appropriated to him, unleſs he were endowed with liberty or freedom of will, ſeeing that the good is oppoſite to the evil of his nature.

As man is poſſeſſed of liberty or free will, in order to be capable of regeneration, therefore he can have communication in ſpirit with heaven or with hell; for evil ſpirits from the one, and angels from the other, are preſent with him; by the former he poſſeſſes his own evil; by the latter he is in the principle of good from the Lord; and herein ſtands his equilibrium or liberty. Not that this conjunction of man with heaven or hell is an immediate conjunction, but mediate only, and that through the ſpirits that belong to the world of ſpirits; for theſe are the ſpirits that attend on man, and not any immediately from heaven or hell. By the evil ſpirits belonging to the world of ſpirits, man joins himſelf to hell; and by the good ſpirits of the ſame world he has communication with heaven; for the world of ſpirits is intermediate between heaven and hell, and conſtitutes the true equilibrium. Let it be obſerved, as touching thoſe ſpirits that are appointed to be man's aſſociates here, that a whole ſociety may hold communication with another ſociety, and alſo with any individual whereſoever, by means of any emiſſary ſpirit, which ſpirit is called, *The ſubject of many*. The caſe is ſimilar with reſpect to man's communication with the ſocieties in heaven and in hell, by the intervention of his aſſociate ſpirit from the world of ſpirits. The good ſpirits belonging to the world of ſpirits, being in their final preparation for the angelical ſtate, are called angelical ſpirits; and, as they have immediate communication with the heavenly angels, ſo has man, through them, a mediate communication with the ſame. And the bad ſpirits *vice verſa*. Thus all communications between man, and the higheſt and loweſt in heaven and hell, are conducted through mediums adapted to his nature and ſtates reſpectively.

What

What hs been delivered concerning heaven, the world of ſpirits, and hell, will appear obſcure to thoſe who have no reliſh for ſpiritual truths, but clear to ſuch as take delight therein; more eſpecially to all who are in the love of truth for its own ſake. What we love, we readily receive and underſtand; and, where truth is the object of our affections, it recommends itſelf to the mind by the evidence it brings with it; for truth is the light, by which all things are known and diſtinguiſhed.

Such is the opinion of Baron Emanuel Swedenbourg, with reſpect to the ſpirits and departed ſouls of men. But the *Magi*, or wiſe men of the eaſt, have defined ſpirits, good and bad, of a great variety of kinds and orders, whereof ſome are ſuited to the purpoſes of witchcraft and exorciſm, and others not. The form and nature of ſpirits, ſay they, are to be conſidered according to the ſource to which each *caterva* doth belong; for ſome, being altogether of a divine and celeſtial nature, are not ſubject to the abominable conjurations and inchantments of vicious men; whilſt others, of a diabolical and infernal nature, are not only ready upon all occaſions to become ſubſervient to exorciſts and magicians, but are ever watching opportunities of exciting evil affections in the mind, and of ſtirring up the wickedly inclined to the commiſſion of every ſpecies of iniquity and vice. As to the ſhapes and various likeneſſes of theſe wicked ſpirits or devils, it is generally believed, that, according to their different capacities in wickedneſs, ſo their ſhapes are anſwerable after a magical manner, reſembling ſpiritually ſome horrid and ugly monſters, as their conſpiracies againſt the power of God were high and monſtrous when they fell from heaven. For the condition of ſome of them is nothing but continual horror and deſpair, whilſt others triumph in fiery might and pomp, attempting to pluck the Almighty from his throne; but the quality of heaven is ſhut from them, and they can never reach it, which acts upon them as an eternal ſource of torment and miſery. But that they are *materially* vexed and ſcorched in flames of fire, is only a figurative idea, adapted to our external ſenſe, and by no means to be literally underſtood; for their ſubſtance is ſpiritual, and their eſſence too ſubtil for any external torment. Their miſery is unqueſtionably great and infinite; but not through the effect of outward flames; for their bodies are capable of piercing through wood and iron, ſtone, and all terreſtrial things. Neither is all the fire or fuel of this world able to torment them; for in a moment they can pierce it through and through. The endleſs ſource of their miſery is in themſelves, and ſtands continually before them, ſo that they can never enjoy any reſt, being abſent from the preſence of God; which torment is greater to them than all the tortures of this world combined together.

The

The wicked ſouls that are departed this life, are alſo capable of appearing again, and of anſwering the conjurations and magical queſtions of exorciſts, becauſe, the quality of their minds, and the bent of their inclinations, being ſimilar to thoſe of the fallen angels or devils, it cannot be conceived that their torment and purſuits hereafter are much different; for the Scripture ſaith, *that every one is rewarded according to his works*; and, *that which a man ſows, that he ſhall reap*. Hence it follows, that, as the damned ſpirits of departed men, while they lived on earth, heaped up vanity, and loaded their ſouls with iniquity and vice; ſo, when they enter the next world, the ſame abominations which here they committed ſerve them to ruminate and feed upon, and, the greater theſe offences have been, the greater is the torment ariſing from them every moment. But very contrary to this is the ſtate of the righteous ſouls departed, who are entered into eternal reſt; and of the different degrees and orders of the angelic hoſt, which appertain to heaven, and have places in the manſions of the bleſſed. Nor is it poſſible for any one, how expert ſoever in magical experiments, to compel theſe bleſſed ſpirits, of any degree, order, or quality, of creation, to be exorciſed, or called up, or made appear, *at the will of the magician*, by any forms of convocation or communication, or by the power of magical rites and ceremonies of any claſs or deſcription whatſoever. It may indeed be believed, and it is by moſt authors admitted, that infinite numbers of the angelic hoſt are employed for the glory of God, in watching over and protecting the purſuits of good men; but they are not ſubject to ſpells or conjurations of any kind ſet on foot by the impious profeſſors of the Black Art.

Of a different opinion, however, are ſome of thoſe who attempt to juſtify the magic art under ſanction of the holy ſcriptures, and for this purpoſe inſtance the ſupplication of Saul to the witch of Endor. This paſſage undoubtedly ſerves to ſhew, how greatly the practice of exorciſm reigned amongſt the Jews, and proves the poſſibility of raiſing up ſpirits in thoſe ancient times; but that the exorciſt never meant to bring up the ſpirit or ghoſt of Samuel, but that of an evil dæmon to repreſent him, is apparent from her exclamations to Saul, when ſhe accuſes him of having deceived her; and is a convincing proof, that this particular inſtance, of the ſimilitude of a bleſſed ſpirit being called up by a profeſſor of ſpells and incantations, was owing to the immediate permiſſion of the Deity, for the purpoſes of forwarding the Jewiſh diſpenſation, and manifeſting his peculiar regard to the perſon of David, through whoſe loins the Meſſiah was to come.

Such ſpirits as are termed *aſtral ſpirits*, which belong to this outward world, and are compounded of the elemental quality, having their

ſource from the ſtars, and being ſubject to a beginning and ending, may be ſolicited and brought into league with magicians and witches; and can alſo inform them of many wonderful and occult properties in nature, and of many important concerns relating to the ſtate and affairs of men in this terreſtrial world. This deſcription of ſpirits is ſaid to occupy various places of the earth; as woods, mountains, waters, air, fiery flames, clouds, ſtars, mines, ſea-ſhores, ancient buildings and ruins, and places of the ſlain. They are capable of hunger, grief, paſſion, and vexation, being in ſome meaſure temporal, and compounded of the moſt ſpiritual part of the elements, into which they are eventually reſolved, as ice into water; and have been more or leſs celebrated by hiſtorians and poets in all ages of the world.

There are likewiſe another ſpecies, called igneous or fiery ſpirits, that inhabit the burning mountains of Hecla, Veſuvius, Ætna, Poconzi, &c. which ſome authors have affirmed to be infernal ſpirits, and damned ſouls, who, for a term of years, are confined to theſe burning mountains for their iniquities. But the moſt received opinion is, that they are of a middle vegetative nature, and periſhable, which, at the diſſolution of the *media natura*, ſhall be again reduced into their primary æther. And from natural cauſes it may be eaſily demonſtrated, that there is great correſpondence betwixt ſuch ſubſtances and the element of fire, by reaſon of the internal flagrant and central life proceeding from the quinteſſence of one only element, which upholds them in motion, life, and nouriſhment; as every natural and ſupernatural being is upheld and maintained out of the ſelf-ſame root from whence it had its original. So the angels feed upon the celeſtial manna; the devils upon the fruits of hell, which is natural to the propenſity of their appetites; the aſtral ſpirits upon the ſource of the ſtars, and the gas of the air; upon a principle that every thing is nouriſhed by its mother, as infants at the breaſt, or chickens from the egg, &c. The proper nouriſhment of fiery ſpirits, however, is radical heat, and the influence of the airy region; nor is it to be wondered at that they are ſo much delighted with the fiery quality, in regard of their affinity and near approach to the eſſence and quality of infernal ſpirits or devils, whoſe ſtate and being is altogether damnable and deplorable; for, although they have not the ability of attaining either the heavenly or infernal quality, by reaſon that they are utterly void of the innermoſt centre, and may be rather termed monſters than rational animals, yet, becauſe they are compounded of the outermoſt principle, ſuch is their innate affinity and unity with the dark world or infernal kingdom, that they often become the devil's agents, to propagate his works upon the face of the earth. Thus by the inſtigation of infernal ſpirits, and

their own promptitude, they often terrify men with nocturnal viſions; provoke melancholy people to ſuicide; tempt drunkards and incendiaries to ſet houſes on fire, to burn thoſe who are in them, and allure careleſs ſervants and others to ſound and incautious ſleep, that ſuch unlucky accidents might happen; beſides innumerable other ways they have of executing the devices of iniquitous ſpirits through malicious inſtigations, or ſecret ſtratagems, projected for the overthrow and deſtruction of mortal men; eſpecially when the work to be effected by the devil is too hard for his ſubtle and ſpiritual nature to effect, becauſe the ſame belongs to the outward ſource or principle to which theſe dubious ſpirits more immediately belong. For, being compounded of the fiery element, they are moſt officious in this kind of ſervice, being ſuch as the antecedent matter hath ſufficiently demonſtrated; but, according to their different ranks and orders, ſome of them are much more inveterate and malicious in their agency than the reſt. Theſe, as well as every other kind of aſtral ſpirits, are more or leſs obſequious to the kingdom of darkneſs; and the devil, it ſeems, can effect little or nothing without their aſſiſtance in this outward or elementary world, upon the paſſions of mankind; becauſe their bodies are too crude for the direct conveyance of their influence, either in dreams, charms, viſions, raptures, or other ſoft and alluring means. Theſe fiery ſpirits are likewiſe apt for conjuration, and are always ready at the call of the magician, for the execution of any cruel or diabolical purpoſe.

Diſtinct from fiery ſpirits are a ſpecies which properly belong to the metallic kingdom, abiding in mountains, caves, dens, deeps, hiatas or chaſms of the earth, hovering over hidden gold, tombs, vaults, and ſepulchres of the dead. Theſe ſpirits are termed by the ancient philoſophers "*protectors of hidden treaſure*," from a principle or quality in their nature whence they exceedingly delight in mines of gold and ſilver, and places of hidden treaſure; but are violently inimical to man, and envy his benefit or accommodation in the diſcovery thereof; ever haunting thoſe places where money is concealed, and retaining malevolent and poiſonous influences to blaſt the lives and limbs of thoſe who attempt to make ſuch diſcoveries; and therefore extremely dangerous for magicians to exorciſe or call them up. It is recorded in ſeveral of the ancient Britiſh authors, that Peters, the celebrated magician of Devonſhire, together with his aſſociates, having exorciſed one of theſe malicious ſpirits to conduct them to a ſubterranean vault, where a conſiderable quantity of treaſure was known to be hid, they had no ſooner quitted the magic circle, than they were inſtantaneouſly cruſhed into atoms, as it were in the twinkling of an eye. And in this particular we have too many fatal examples upon

upon record, of the ſudden deſtruction of thoſe who by magical ſpells had called upon this deſcription of ſpirits, for the purpoſe of diſcovering hidden gold; which examples ſeem to prove, that theſe ſpirits have more affinity with the infernal than with the aſtral hierarchy; and that they are the diabolical agents of Mammon bringing about all the evils of this world, which ſpring from an inſatible luſt after gold; whence the ſaying in ſcripture, that "*we cannot ſerve God and Mammon*," and that "*it is eaſier for a camel to paſs through the eye of a needle than for a rich man to enter into the kingdom of heaven*;" hyperbolically ſpoken, in reference to the innumerable ſins and wickedneſs committed by mankind, for the ſake of temporary wealth and riches! Hence too a reaſon offers, why, of all other ſubordinate ſpirits, theſe are the moſt pernicious to mortal men. The nature of them is ſo violent, that in the hiſtories of the gold and ſilver mines abroad, it is recorded that whole companies of labourers have been deſtroyed by them at once; and that their delight is in tormenting, killing, and cruſhing to death, thoſe who moſt greedily luſt after and ſeek for ſuch treaſures. The richeſt and largeſt ſilver mine in Germany was haunted by one of theſe ſpirits, who ſometimes uſed to appear in the ſhape of an he-goat, with golden horns, puſhing down the workmen with uncommon violence; and at others in the ſhape of a horſe, breathing fiery flames and peſtilential vapours at his noſtrils, till, by continual deſtruction, fear, and alarm, they were obliged to deſiſt from working that mine any longer; and it continues ſhut to this day.

Thus far we have conſidered ſpirits *ſubordinate*, or ſuch as properly belong to the elementary or outward world. We will now take a view of the infernal ſpirits or devils, and damned ſouls; which are to be claſſed according to their reſpective ranks and orders, exactly correſpondent or oppoſite to the choirs and hierarchies of the angels, or bleſſed ſpirits, in heaven.

The origin of devils and infernal ſpirits, as ſcripture revelation hath confirmed and eſtabliſhed, proceeded from conſpiracy and rebellion in heaven, under the arch-fiend Lucifer, who was originally of the higheſt order of the angelic hoſt; becauſe it is written of him, "*In Cherubim extentus, protegeus, poſui te monte ſancto Dei*"—Extended upon a Cherubim, and protecting, I have put thee in the holy mountain of God. And further, becauſe it is alſo written, "*Quomodo enim mane oriebaris, Lucifer*"—For then didſt thou riſe in the morning, O Lucifer. Various are the opinions as to the expreſs occaſion of his fall. Some ſay, it was for ſpeaking theſe words: "*Ponem ſedem meam in aquilone, ſimilis ero altiſſimo*"

altiſſimo"—I will put my ſeat in the North, and I will be like the moſt High. Others affirm, that it proceeded from his *utterly refuſing felicity, and holding the bleſſings of heaven in deriſion*. Some again, *becauſe he aſſerted that all his ſtrength proceeded from himſelf, and not from God.* Others *becauſe he attempted to effect that by himſelf and his own ſtrength, which was alone the proper gift of God.* Other opinions ſay, *That his condemnation proceeded from his challenging the place of the Meſſiah*; whilſt others inſiſt, that it was becauſe he *impiouſly challenged the omnipotency of God, with whom he claimed equal power.* But the Chriſtian church in all countries agree, that it was for all theſe crimes put together, and many more; excluſive of his drawing aſide the allegiance of other angels, and ſuborning the whole of his own legion in conſpiracy, to attempt to pluck the Almighty from his Throne; whereupon a dreadful conflict enſued between Michael the archangel with the heavenly hoſt on one ſide, and Lucifer and his rebellious tribes on the other, which ended in their total extermination from the manſions and light of heaven, to ſuffer eternal torment in the dark abodes of the infernal regions.

Here began the kingdom of darkneſs, and the devil's enmity to mortal man; who being created of a nature inferior to the angels, but, by a ſtate of probation, capable of arriving to the ſame degree of excellence, and of filling up the vacancy in heaven, occaſioned by the fall of Lucifer and his legions, it excited his envy ſtill the more, and laid the ground of that ceaſeleſs warfare, which, from the fall of Adam, to the preſent hour, hath exiſted between the king of darkneſs and the ſouls of men. And though this conflict is not conducted by outward and viſible means, yet it is effected by ſecret ſnares and ambuſcades, which take us at unawares, and when we are moſt off our guard. For the devil, while we feed, allures us to ſin by gluttony; he thruſteth luſt into our generation, and ſloth into our exerciſe; into our converſation, envy, into our traffic, avarice; into our correction, wrath; into our government, pride; he putteth into our hearts evil cogitations; and into our mouths, lies. When we awake, he moveth us to evil works; when we ſleep, to evil and filthy dreams; he provokes the jocund to laſciviouſneſs, and the ſad to deſpair; whence ſpring the various evils with which frail human nature is ſurrounded; and which nothing, but a full confidence in heaven, and the goſpel diſpenſation, can alleviate or remove.

But, as to the locality or circumſcription of the kingdom of darkneſs, it is far otherwiſe to be conſidered than the common and vulgar idea of it, which eſteems the infernal habitation as a diſtinct chaſm or gulph in a certain place, either above, under, or in the centre of, the earth, where innu-

innumerable devils and wicked ſouls inhabit, and are perpetually ſcorched and tormented with *material* flames of fire. This is the opinion which the vulgar are naturally addicted and prone to believe. But, if we rightly conſider the kingdoms of heaven and hell, in reſpect of each other, we muſt look upon the ſimilitude of *light* and *darkneſs* in this outward world which is not circumſcribed, nor ſeparate, as to locality, from one another; for, when the Sun riſes, the darkneſs of the night diſappears; not that it removes itſelf to ſome other place or country, but the brightneſs of the light overpowers and ſwallows it up, ſo that, though it diſappears, yet it is as abſolutely there as the light itſelf. The ſame ſimilitude is alſo to be conſidered in the deſcription of the habitations of good and evil beings, that they are really in one another, yet not comprehended of one another; neither indeed can they be, for the evil ſpirits, though they ſhould remove ten thouſand miles, yet are they in the ſame quality and ſource, never able to find out or diſcover where the kingdom of heaven is, though it be really through and through with the dark kingdom; but in another oppoſite quality, which ſeparates and makes them eternal ſtrangers to each other. A ſimilitude hereof we have in the faculties of human life, conſidered with reſpect to the endowments of the ſoul in the juſt, and in the wicked; for to be good, pure, and holy, is really preſent as a quality in *potentia* with the depraved ſoul, although at that inſtant the ſoul be cloathed with abominations, ſo that the eye which ſhould behold God, or goodneſs, is put out. Yet, if the ſoul would but come out of itſelf, and enter into another ſource, or principle, it might come to ſee the kingdom of heaven within itſelf, according to the Scripture and Moſes, "*the word is nigh thee, in thy heart, and in thy mouth.*"

True it is, that the devils, or fallen angles, cannot all alike manifeſt themſelves in this aſtral world; becauſe the nature of ſome of them approaches nearer to the external quality than others; ſo that, although *properly* the very innermoſt and outermoſt darkneſs be their proximate abode, yet they frequently flouriſh, live, move, and germinate, in the airy region. But, according to their fiery nature, it is very difficult for them to appear in this outward world, becauſe there is a whole principle or gulph betwixt them, namely, they are ſhut up in another quality or exiſtence, ſo that they can with greater difficulty find out the being of this world, or come with full preſence into it, than we can remove into the kingdom of heaven or hell with our intellectual man. For, if it were otherwiſe, and the devils had power to appear unto mortals as they liſt, how many towns, cities, &c. would be deſtroyed, and burnt to the ground! how many infants would be pluckt away in their innocency, and unoffending creatures be deſtroyed by their malicious power? Indeed

few or none would eſcape with their lives, or poſſeſſions, or ſound minds; whereas now all theſe enjoyments are free amongſt mankind; which proves, that it is extremely hard for infernal ſpirits to appear in the third principle of this world; and as difficult as for a man to live under water, or fiſhes on the ſhore. Yet we muſt grant, that, when the imaginations and earneſt deſires of the wicked have ſtirred up the centre of hell within themſelves, then the devil hath acceſs to this world in their deſires, and continues here to vex and torment them, ſo long as the ſtrength of thoſe deſires remain, which was the firſt attractive cauſe.

The cauſe of the paucity of appearances of evil ſpirits in theſe days, is the fulneſs of time, and the brightneſs of Chriſtianity, diſpelling the miſts of hereſy and idolatry, as the Sun doth the fogs, which vaniſh on its appearance; not by any violence or compulſion, but from a cauſe implanted in the nature of things and their oppoſites. Even ſo the kingdom of light, as it overſpreads the ſoul in power and dominion, cloſes up the centre of darkneſs, and ſcatters the influences of the devil before it, who becomes as it were entirely *paſſive* as to the works and will of man. In the time of the law, when the wrath and jealouſy of the Father had the dominion in the kingdom of nature, infernal ſpirits had more eaſy acceſs to mankind than they now have; for, before the incarnation of Chriſt, the anger of God was unappeaſed, and had more dominion over the ſoul of man, which was then at greater diſtance from the divine goodneſs; conſequently the devils could with more facility ſpring up in the element of wrath, and manifeſt themſelves in this outward principle; becauſe the very idea and baſis of hell is founded on the wrath of God, which is the only channel by which the devil is conveyed into this world. So, when the miracles of Chriſt began to manifeſt themſelves in the world, the multiplicity of diabolical appearances, and poſſeſſed with the devil, began inſenſibly to decay and vaniſh. It is true, that the greateſt inſtances known of the temptations and power of Satan, were exerciſed in that ſpace of time betwixt the incarnation and crucifixion of our Saviour; yet it is as certain, that the devil knew he had but a ſhort time longer to uphold his kingdom here, and therefore he employed all his ſtrength and forces to torment thoſe captive and miſerable ſouls to whom Chriſt came to preach deliverance. But, after the partition-wall was broken down, and the vail of Moſes, and the wrath of God, were removed, there was a ſenſible and viſible decay of Satan's power in the world; ſo that, though it be poſſible, even in theſe days, by a renunciation of the ſalvation of Chriſt, and by becoming a diſciple of the devil, to hold correſpondence with, or to be wholly poſſeſſed by, him; yet theſe things happen ſo rarely, and require

require ſo depraved a ſtate of mind and conduct, that, whenever they are pretended ſo to be, there is great room to doubt the truth of ſuch aſſertions, though *apparently* well authenticated.

But, notwithſtanding that the coming of Chriſt hath thus curtailed the power of the devil over all Chriſtian countries, yet ſuch nations as have never embraced the Chriſtian faith, but purſue the ancient ſuperſtition and idolatry, are ſtill deluded and bewitched by him, becauſe, the centre of truth and light never having been awakened in them, the power of Satan eaſily prevails to ſeduce them to worſhip things viſible, inſtead of the true God: for, where moſt darkneſs and ſuperſtition is found, whether in religion or perſonal underſtanding, there his power is always moſt predominant. Thus it is now with the miſerable inhabitants of the greateſt part of Aſia, and the uncultivated and ferocious parts of Africa and America; yet we have hopes that the goodneſs of Providence, in his own fit and appointed ſeaſon, will, through ſome favourable channel, communicate the light of the goſpel to thoſe miſerable beings, whereby the ſhocking idea of feeding on human fleſh, of devoting one another to deſtruction and ſlavery, and of purſuing the inſinuations and works of the devil, may be totally aboliſhed, and every part of the habitable globe be united in the acknowledgment of one God, of one Saviour, and of one liberal, candid, and impartial, Chriſtian perſuaſion.

As to the different ſhapes and forms of the devils, it is ſuggeſted by Scripture, and admitted by all writers upon the ſubject, that they were anſwerable in monſtroſity and hideouſneſs to the ſuperior rank they held in heaven, and to the enormity of the offence which was the cauſe of their fall. Thus in Revelation, Lucifer, as the leader and prime apoſtate, is termed the *great dragon*, and king of the devils. And hence it is conceived, that thoſe who belonged to the ſupreme hierarchies in heaven, and were the foremoſt to rebel, were, immediately on their expulſion from the realms of bliſs, transformed from angels of ſplendour and glory, to devils in the ſhape of dragons, crocodiles, ſerpents, tygers, and the like; ſo that the moſt perverſe and potent among the devils poſſeſs the moſt ugly and frightful of the beaſtial ſhapes, but a thouſand times more terrific and frightful than can poſſibly be conceived from the moſt ferocious of thoſe animals. In this conſideration, however, there is a material diſtinction to be made between the apoſtate angels and the damned ſouls, which have deſerted God in this world, and become inhabitants of the infernal regions in the other. For the moſt part, theſe unhappy creatures retain the human ſhape, but with aſpects diſmal and melancholy, and expreſſive of the unſpeakable orments they are doomed to ſuffer; for

in themſelves they reſt not, neither are they capable of the ſhortneſs or duration of time, nor of the alternate courſes of day and night. The ſins and wickedneſs they committed in this life is the ſource of their continual torment, which gnaws and corrodes them, riſing and boiling up continually in their minds, without reſt or intermiſſion. All the refrigeration they have, is by intercourſe with the devils, when the height of wickedneſs ſtirs them up to blaſphemies againſt God, and towering up above heaven and omnipotence in their adulterated and deluded imaginations, which, figuratively ſpeaking, ſerves as ſport and paſtime amongſt one another, but of a ſhort and certain duration. Not that this is of the ſmalleſt advantage, or the leaſt mitigation of their torments; for pain diſcontinued returns the greater; neither would vexation be vexation, if it had no reſpite nor forbearance that the contrary might be alſo manifeſt, *nam contraria juxta ſe poſita majus eluceſcunt*. Yet is their torment exceedingly different; ſo that the ſuffering of one in reſpect to that of another is but a mere dream or phantaſy.—I mean, amongſt the damned ſouls, and not the devils; for the pain and torment of the devils is greater than the greateſt of the loſt ſouls by many million degrees, according to the courſe of nature and reaſon; for that which falls higheſt ſuffers moſt, and *optima corrupta fiunt peſſima*.

But wonderful and manifeſt are the torments which loſt ſouls endure, according to the various luſts and licentiouſneſs they indulged in whilſt they lived upon earth, or died in without expiation or repentance. The cruel murderers, who died in the boiling ſource of blood and envy, ſuffer the greateſt torment, becauſe they are continually murdering in their imaginations, and ſeeking, like dreaming men, to effect what the want of the correſpondent organ will not permit them to do. For, according to ſcripture, and the wiſeſt authors upon this ſubject, the principal torment and miſery of damned ſouls proceeds from their continually wiſhing and willing; whence they generate ideas and repreſentations, founded in impoſſibility, which is the ſource of their continual aggravation, diſappointment, and miſery. By the ſame reaſoning, thoſe who died in luſt and gluttony, laſciviouſneſs and inebriety, are overwhelmed with correſpondent torments, though much inferior to the firſt. They are continually imagining their former pleaſures in the *magia* as in a dream, which, when they awake, torments them cruelly; as with us, when we awake from a frightful dream, and find it is only a dream, our pleaſure is more ſuſceptible—whereas, with them, the caſe is reverſed; for, as their time is ſpent in eternal torment, ſo their dreams of bliſs, when they awake, or become more ſenſible to their miſery, but aggravates their misfortunes, and gives freſh poignancy to the torments they endure.

endure. Such ſouls in whom the boiling ſource of anger and revenge hath had a dwelling or receptable here, if they depart this life in their ſins, do likewiſe endure a moſt dreadful kind of torment, which ariſes continually as a biting worm and hungry fire, to double and accumulate an exceſs of deſpair upon them. Thoſe alſo, who reigned in pride and oſtentation upon earth, treading under foot the meek and humble in heart, are tortured with the utmoſt reverſe of their deſires, which are ever uppermoſt in their infatuated imaginations. They are ever ſeeking to pull the Almighty from his throne, and towering up in the pride of their hearts, hoping to gain the kingdom of heaven to inſult and boaſt in. But the quality of the beatific ſource is utterly occult and eſtranged from them, ſo that they can never find, taſte, hear, nor ſee, it, though it be wrapt round and round with their own peculiar ſource and principle. This adds eternally to their miſery, and riſes upon their ſenſes with horrible pangs and bitter gnawings, like the irkſome and vexatious pains and achs of man's body, only a thouſand times more acute and inſupportable. The nature alſo of their habitation is ſuch, that their puniſhment is exceedingly aggravated that way; becauſe the extremity of the four elements is there converted into a whole principle of wrath and torment. The exceſs of cold and heat, drought and moiſture, are alternately raging amongſt them by intercourſe; nor is there any light or luſtre within their courts, but that which is emitted from their fiery eyes, or flaming noſtrils, as a deadly glance or glimmering, which ſerves only to render the momentary glance of their miſerable habitation ten times more diſguſting and intolerable. And, as every kind of being feeds upon ſomething proper to its own nature or element, whether it be plant, animal, or metallic production, ſo the devils are neither deſtitute of meat nor drink, according to their own kingdom and quality, having fruits ſpringing up and growing before them, of helliſh, ſour, and poiſonous, natures, which are real and palpable to them, and not imaginary or typical, though to us magical and inviſible. Neither is this at all to be wondered at, if we conſider the nature of man's ſoul *in media natura*; for, if it feed not upon the internal and ſubſtantial Word, which is the very head of life itſelf, it muſt and will of neceſſity ruminate on ſomething elſe, viz. the fruits of iniquity; which it takes in and ſwallows up, even as an ox drinks the water; ſo that to the ſoul the ſin becomes palpable, glutting, and ſatiating, from which it never can be freed, but by works of expiation and repentance. Alſo, in the aſtral ſource, when called up by magical ſpells and incantations, or otherwiſe, they are not deſtitute of food, but receive the influences of the air and water into their *limbus*, which they convert into food, according to their own poiſonous quality; as of ſweet and wholeſome herbs the filthy toads and other venomous reptiles form their poiſon, converting them into a nature

like their own. And ſo likewiſe theſe infernal ſpirits, conſidered in reſpect of the four elements, have a tone or language peculiar to themſelves which they exerciſe and ſpeak one amongſt another, as mortals do; but they have utterly loſt the dignity of their ſounds according to the eternal nature, and are totally corrupted in their pronunciation or dialect, ſince they fell from their firſt celeſtial glory; ſo that their articulation is harſh, doleful, fierce, and terrible, like the fruits they feed upon and place they dwell in. This deprivation is very apparent in the kingdom of this world, in the divided languages of every region, according to the conſtellation under which they are ſituated; the true and magical language of nature, notwithſtanding the induſtrious lexicographers, ſtill remaining hidden from the knowledge of every country in the habitable world.

Thus far I have endeavored to illuſtrate the cauſes, natures, and puniſhments, of infernal ſpirits; which, notwithſtanding, is a ſubject ſo intricate and copious in itſelf, by reaſon of the variety of their qualities in the ſource of darkneſs, wherein they live, move, eat, breathe, and inhabit, having qualities, actions, and paſſions, innumerable, and which are to mankind almoſt utterly unknown and incomprehenſible. So that to attempt an ample demonſtration of the matter would require deeper ſpeculation than the ſubject deſerves, or than I am maſter of; particularly as the inhabitants of that gloomy kingdom are never in one regular ſtay, continuance, or property, but from one hour to another are continually floating and changing; like the ſwiftneſs of the winds, or the gliding along of running waters, which paſs away as a thought, and are no more remembered. So it is with the devils and damned ſpirits in that lachrymable ſtate of darkneſs, where their exiſtence is a continual anguiſh and torment, ſhifting from the pangs of one ſorrow to the bitterneſs of another, unto all eternity!

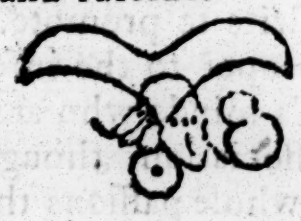
Now according to the ſpirit of Chriſtian Revelation, there hath been always oppoſed to the machinations of the devil and his imps upon earth, who "*go about like roaring lions ſeeking whom they may devour*," a certain deſcription of good and holy ſpirits, whoſe province it is to watch over the affairs of men, and to guard them from the inviſible aſſaults of the devil; excluſive of the miniſtration of God's holy angels, which hath been manifeſted in a thouſand different inſtances in Scripture; but whoſe appearances and manifeſtations to the eyes of mortal man, never has been, nor can be, permitted, but on the moſt important diſpenſations of divine Providence. The received opinion however is, as to the former doctrine, that there is, according to the diſpoſition of the mind or ſoul, a good or evil *Genius*, that accompanies inviſibly every perſon

ſon born into the world. Their office is principally that of forewarning the perſons they attend of any imminent impending danger, ſometimes by inward inſtinct, or by outward appearances; and ſometimes by dreams in the night. Theſe *Genii* change their quality and office as the perſon or party change their's; if from good we degenerate to evil, then by degrees the good *Genius* is eſtranged from us, and an evil Demon naturally ſucceeds, according to that ſympathy of things, wherein each draws after it that which is its like. There have been likewiſe defined, by the learned Doctors and Rabbi's who have written on this intricate ſubject, *ſeven good angels*, who watch over and ſuperintend the general affairs of mankind, and who are ever ready to forward, by intellectual aſſociation, mental inſtigation, or ſtrong nocturnal viſionary manifeſtation, the general proſperity and ſucceſs of all men's affairs, who are governed by the laws of integrity and religion, and who are, by ſome one or other of theſe means, allured or prompted to ſuch particular conduct or determination, as ſhall tend ultimately to their honour and preferment, to the good of ſociety, and to the glory of God and true religion, which is the grand office of theſe ſeven good ſpirits to promote. And oppoſed to theſe are *ſeven evil Spirits or Demons* proper to the infernal world, whoſe office is to infuſe evil into thoſe men's minds who are naturally ſo addicted, and who never fail to join in aſſociation, though inviſibly, with depraved perſons of every deſcription, whoſe paſſions they influence, and whoſe deſires they lead to the commiſſion of all the abominations of this world. The names of the ſeven good angels or ſpirits are, 1. *Jubanladace*, diſtinguiſhed in the dominion of thrones as the appointed guardian of all public and national enterprizes, where the good of ſociety and the honour of God are unitedly concerned. He is delineated in all the brightneſs of a celeſtial meſſenger, bearing a flaming ſword, girded about the loins, with an helmet on his head; and this is the magical character by which he is diſtinguiſhed, and which is worn by many as a lamin round the neck, for a preſervative againſt putrid infection and ſudden death.

The ſecond is *Pah-li-Pah*, one of the celeſtial powers, whoſe peculiar office it is to guard and forewarn ſuch as are virgins and uncontaminated youth againſt all the evils of debauchery and proſtitution; and to elevate the mind to a love of virtue, honour, and revealed religion. He perſonifies the character of an illuſtrious angel, of a bright but moſt complacent countenance; and is known by the following magical ſymbol,

which is worn about the neck of virgins as a protection from all the aſſaults of *evil demons*, and is ſaid to be infallible againſt the powers of ſeduction.

The third is *Nal-gah*, devoted to the protection of thoſe who are aſſaulted by evil ſpirits or witches, and whoſe minds are ſunk in fearful and melancholy apprehenſions of the aſſaults of the devil, and the power of death. His proper office is to fortify the mind, and to lead the ſenſes to a contemplation of the attributes of God, and the joys of heaven, the reward of all good works. His appearance is repreſented as perfectly celeſtial, having a crown of gold upon his head, with a ſhield and ſpear in his hands, for the protection of thoſe over whom he preſides. The following is his magical character, which is worn round the neck as a preſervation againſt witchcraft and ſuicide.



The fourth is *Maynom*, one of the Powers who hath the ability of ſubſervient adminiſtration and protection; that is, at one and the ſame time to be preſent with many. His preſence muſt be ſought by humility and prayer.—The fifth good Genius is *Gaonim*, an angel of celeſtial brightneſs, who hath the peculiar ability of rendering his pupil inviſible to any evil ſpirits whatſoever, as often as attacked by them.—The ſixth is *Halanu*, the guardian and promoter of all good and great ideas, by whom *Bezaliah* and *Aholiab* were divinely inſpired for the ſtructure of the tabernacle.—The ſeventh is *Ramah-umi*, the genius of geometrical proportion, and the power of numbers; the ſecrets and extent of which are not yet half known, even to the moſt favoured of thoſe whoſe capacities are enlightened by his ſuperior aid.

Now the office of the ſeven evil dæmons or ſpirits is to counteract and deſtroy the effect of the good; for, as the power and capacity of the good proceeds from the omnipotence of God in the quality of heaven, ſo is the force of the *evil Genii*, in the infernal quality, made correſpondent thereto, from a principle of contraries; for, it is to be noted, that theſe ſeven *evil* angels, before their fall, enjoyed the ſame places and degrees of glory that now belong to the ſeven *good* angels or Genii; ſo that, as their

their office is to inſtruct and allure mankind to the purſuit of every thing that is good, great, virtuous, and honourable, it is the buſineſs of the others, to tempt and ſeduce the mind to a purſuit of whatever is vile, vicious, and abominable, and that may be inſtrumental in extending the kingdom of darkneſs and the power of the devil. The names of theſe ſeven evil ſpirits or Genii ſtand upon record as follow; 1. *Panalcarp*, in the likeneſs of a crocodile with two heads. 2. *Baratron*, appearing like a magician in a ſolemn prieſtly habit. 3. *Sondennah*, in the capariſon and ſimilitude of an Indian huntſman. 4. *Greizmodal*, in the fawning ſhape of a large ſpaniel dog. 5. *Balliſargon*, in the ſimilitude of a covetous miſer, luſting after gold; he is the grand enticer to thieving and robbery, and uſually brings his followers to an ignominious and deſtructive end. 6. *Morborgran*, who, under various likeneſſes of a friendly ſerving man, induces the worſt examples of hypocriſy and deceit.—This dæmon, it is ſaid, was the conſtant attendant of Judas Iſcariot. The 7th is *Barman*, ready to enter into league with any conjuror, witch, or wizzard; but who moſt commonly poſſeſſes the ſoul of whomſoever he is in league with. Theſe good and evil ſpirits, it ſeems, are the moſt eaſy to be invoked or called up, agreeable to the deſires and ſituation of the magician's mind and inclination, becauſe they are moſt near and familiar to the actions and purſuits of men, and officially attendant upon them.

Different from every ſpecies of all the foregoing orders of ſpirits, are the ghoſts and apparitions of deceaſed perſons, which have been known for many years to ſurvive and continue; particularly where the deceaſed perſon hath departed this life in diſcontent, melancholy, or unquiet mind; for in theſe caſes they have been often known to return again, and without a deſire of cauſing terror and alarm to houſes and families, ſeek only for an opportunity of diſburthening themſelves, that at length they may come into their deſired reſt. Such perſons as are ſecretly murdered, or that ſecretly murder themſelves, are moſt apt to appear again, wandering near the place where the cataſtrophe happened, till the radical moiſture of the body be totally conſumed. After which, according to the opinion of Parcelſus, and many other learned writers, they can appear no more, but are reſolved into their firſt being or *aſtrum*, after a certain term of years, when the *humidum radicale* becomes exſiccate and dried up, according to the vigour or force of that firſt attraction, which was the only cauſe of their returning. And hence was derived the cuſtom of urns and funeral piles amongſt the Romans, who uſed to reduce the corpſes of their deceaſed friends into aſhes, leſt their ghoſts ſhould return and wander; which it was ſuppoſed they could not do when the body was burnt, and all moiſture totally exterminated and conſumed thereby.

The manner and ſeaſons wherein apparitions or ghoſts appear are as various as they are uncertain. Sometimes, before the perſon to whom they properly belong departs this life, they will by external viſible preſentation of themſelves, forewarn him of the time or day wherein death ſhall approach him. Sometimes the apparition of a perſon will appear to its beloved friend, huſband, wife, or relation, at many thouſand miles diſtance, to acquaint them of its departure from this life, whilſt otherwiſe the party would be totally ignorant of the event. And it has often been known, that when no one individual of the kindred or family of the deceaſed perſon has been viſited or diſturbed by it, or even made ſenſible of its appearing, yet to ſome of its moſt intimate or beloved acquaintance it diſcovers itſelf, and importunes them to perform ſome ceremony or promiſe, that it may be admitted into reſt. At other times it diſcovers ſome treaſure which was hidden by the deceaſed party; or elſe ſome murder which it had committed. But the moſt frequent cauſe of their returning, is when the party himſelf hath been privately murdered; for ſuch is the poiſonous malice and rancorous ſpirit of murderers, that innocent blood, thus inhumanly ſpilt, crieth up to heaven, and the departed ſpirit cannot reſt till the murder be made manifeſt to the world, after which diſcovery it is received into reſt. This is the reaſon why, for many years together, ghoſts continue to be ſeen in one particular place, ever watching for fit opportunity to diſcover or make known the cauſe of its appearing; but which is often attended with great difficulty and delay, as well on account of the natural timidity of human beings, as for want of the proper organs of corporeal voice and touch in the ſpirit, which, being no part of their quality or eſſence, is procured with great difficulty, and at beſt but inarticulate, doleful, and in broken accents. That this is true, the uſual manner of their appearance in a great meaſure proves; for all that they are able to effect, if they have been murdered, is to appear near the place where the body lies, and to ſeem as if they ſunk down or vaniſhed in the ſame; or elſe to appear in the form of a murdered corpſe, with mangled body, and bleeding wounds, diſhevelled hair, and convulſive countenance; but it is rarely known that ſuch apparitions have plainly ſpoken, or uttered, by words, either the time and place of their murder, or the cauſe, manner, or perſon's name; unleſs the perpetration of the deed be marked with circumſtances uncommonly horrid and execrable, in which caſes, I am told, the remembrance of the ſame doth ſo much more powerfully operate upon the faculties of the apparition, as to enable it to frame the ſimilitude of a voice, ſo as to diſcover the fact, and give ſome leading clue to detect and puniſh the wicked perpetrator.

But

But, to give a reaſon why apparitions are ſo ſeldom ſeen, and why thoſe which do appear cannot without man's aſſiſtance accompliſh their deſign, it may eaſily be conceived, that all ſpirits, or ſpiritual ſubſtances, of what denomination ſoever, have their life, breath, and vital motion, in another ſource, very different from the elements of this external world; and conſequently, that their manifeſtation and continuance in this ſource, whenever they appear, muſt be both painful and irkſome; as it would be for a man to continue with his head under water, or for the inhabitants of the watery element to be placed upon dry land. But it is only the apparitions of perſons thus ſuddenly taken off in their ſins, or of ſuch as die in confirmed and habitual wickedneſs, that, in the natural courſe of things, are ſubject to return into the terreſtrial ſource, and manifeſt themſelves to human eyes. For if thoſe who die in perfect peace, with minds diveſted by true repentence of every turbulent and ſinful deſire, enter at once into their deſired reſt, without the poſſibility of returning to this ſublunary world again, but in the capacity of angels of light, to execute the divine miſſions of the Deity.

In the writings of *Plato*, there are many ſtrange and ſingular repreſentations of the apparitions or departed ſouls of men, with accounts of their torments and purgations, the cauſe of their returning, what their nature and employment are, their ſubſtance and property, food and nouriſhment; from all which that great philoſopher and hiſtorian was induced to believe, that, when the ſpirits of good and exemplary men returned, it was to perſons of a like habit and diſpoſition with themſelves, warning them in their ſleep of certain dangers or malevolent deſigns forming againſt them; or elſe conveying heavenly doctrines, or ingenious inventions to their mind, for the honour of religion or the good of ſociety. And in like manner, if the ghoſt of a wicked and execrable character returned, it was to thoſe of a profligate and abandoned courſe of life, whom it inſtigates, aſleep or awake, to the invention and exerciſe of notorious villanies, to blaſphemies againſt God, and to ſedition, rapine, and murder, amongſt men. The diſciples of *Pythagoras* eſtabliſhed an opinion not very different from this. They held that there was a continual traduction and tranſmigration of ſouls from one ſtate to another, till they became deified at laſt; and that they frequently appeared to perſons of the ſame bent of mind and inclination, to inſtruct and forewarn them. It was alſo the opinion of many great and wiſe philoſophers, that the *Oracles* of old proceeded from ſuch ſpirits as had been the ghoſts or departed ſouls of wiſe and excellent men; as the oracle of Apollo, the oracle of Pallas, or Minerva, and the like. And, upon the whole, the variety of examples throughout the writings of wiſe and learned men, in all

all ages of the world, in all countries, and in the ſacred as well as the profane hiſtory, of the various appearances of ghoſts and apparitions of departed men, as well as of ſpirits of other kinds and properties, afford the ſtrongeſt inducement to our belief of their exiſtence and agency in this ſublunary world, than we ſhould, in this more learned and enlightened age, be otherwiſe ſo willing to admit as an article of our belief. But, ſeeing theſe things are abſolutely ſo, we will now give ſome particulars of the mode and manner in which magicians and other profeſſors of the Black Art obtain an intercourſe with them; from which it will appear, that the Science of Aſtrology is an art founded in philoſophy and mathematical demonſtration, and totally unconnected with any agency, but what proceeds from ſecond cauſes under God and Nature; whereas the other is a wicked confederation with evil ſpirits, which ought to be diſcouraged and ſuppreſſed by the utmoſt exertions of the iron arm of the law.

To the honour of the preſent century, we have had but few inſtances of perſons openly and publicly entering into compact with ſpirits, or of profeſſing to reſolve queſtions in futurity by means of their agency; but, prior to that æra, it was no uncommon thing; and thoſe, who had an opportunity of blending claſſical learning and ſcientific ſpeculation with it, were eſteemed the moſt elevated characters of their day, and were frequently honoured with the protection and confidence of princes and other men of rank and fortune. I ſhall here mention a few of thoſe characters who were eſteemed the moſt conſiderable magicians of their time.

Appollonius Tayaneus, in the time of the Emperor Domitian, from the wonderful and miraculous things he did through the agency of ſpirits, added to ſo great an appearance of ſanctity and ſimplicity, with which his exterior was endowed by nature, occaſioned all ranks of people to regard him with a mixture of reverential awe and reſpect. Even the Chriſtians, who lived within the circle of his fame, thought him ſomething more than human, and looked up to him with confidence and eſteem. From a variety of circumſtances, and accounts in different authors, it appears that this ſingular character had not only the faculty of knowing what was tranſacting at many hundred miles diſtance, but had the means alſo of being conveyed almoſt inſtantaneouſly from one place to another, where he was ſeen, known, and converſed with many of his acquaintance. It is alſo recorded of him, that, at the inſtant the Emperor Domitian was aſſaſſinated at Rome, he ſpoke of it in a public aſſembly at Epheſus, and declared the mode and manner of his death; which, upon enquiry, was found to happen at the preciſe moment of time he ſpoke of it, and in the exact manner he had deſcribed.

Doctor

The Order of the Inspirati.

APPOLONI.s TYANEUS in Domitians Time.

MAHOMET receives his Law by Inspiration.

ROGER BACON an Inglishman.

EDW.D KELLY Prophet or Seer to D.r DEE.

D.r DEE avoucheth his Stone is brought by Angelical Ministry.

PARACELSUS Receits from the Inspiration of Spirits.

Ames. sculp. Bristol.

Doctor Dee was another very extraordinary character of the ſame claſs, and a native of this iſland. He was not only a famous magician, but a great author, having written upwards of forty-eight different volumes, the firſt of which was publiſhed in 1594. A full account of his converſation and intercourſe with ſpirits is now extant, written with his own hand, and eſteemed a very curious and ſingular performance. His company and acquaintance was much ſought by the Emperor Charles V. and by Ferdinand his brother; and, during his travels over the continent, he had not only every reſpect and attention paid him, but his company was courted by all the learned and religious people wherever he went. He was certainly one of the moſt learned men of the age in which he lived, and had collected a library of upwards of 4,000 volumes of curious and valuable writings, moſtly upon phyſical, theological, and occult, ſubjects, which he had the misfortune to ſee burnt by the fury of a mob, who aſſailed his houſe, and conſpired againſt his life, under an idea that by magical ſpells and incantations he had altered the natural courſe of the weather, and brought on ſtorms, hurricanes, tempeſts, and continual rain, in order to ruin the harveſt, and deſtroy the fruits of the earth. Yet he bore the torrent and fury of this infatuated multitude with the greateſt compoſure, ſaying, "*They would ſee their error ſoon enough to treat him with greater kindneſs hereafter than their perſecution was now cruel.*" And ſo it happened; for, having by means of his confederacy with ſpirits foretold and detected a fatal conſpiracy againſt his country, he was then as much honoured and careſſed as he had before been ſtigmatized and abuſed by the haſty multitude. He wrote the mathematical preface to Euclid's Elements, and has left tables of the harmony and extent of numbers infinitely beyond the capacity of the preſent times, though ſo much more learned and refined.

Edward Kelly was alſo a famous magician, and the companion and aſſociate of Dr. Dee, in moſt of his magical operations and exploits; having been brought in uniſon with him (as the Doctor himſelf declares, in the preface to his work upon the miniſtration of ſpirits) by mediation of the angel Uriel. But Dr. Dee was undoubtedly deceived in his opinion, that the ſpirits which miniſtered to him were executing the divine will, and were the meſſengers and ſervants of the Deity. Throughout his writings on the ſubject, he evidently conſiders them in this light, which is ſtill more indiſputably confirmed by the piety and devotion he invariably obſerved at all times when theſe ſpirits had intercourſe with him. And further, when he found his coadjutor Kelly was degenerating into the loweſt and worſt ſpecies of the magic art, for the purpoſes of fraud and avaricious gain, he broke off all manner of connexion with him, and

would never after be ſeen in his company. But it is believed, that the doctor, a little before his death, became ſenſible that he had been impoſed upon by theſe inviſible agents, and that all their pretences of acting under the auſpices of the angel Uriel, and for the honour and glory of God, was but mere hypocriſy, and the deluſions of the devil. Kelly, being thus rejected and diſcountenanced by the doctor, betook himſelf to the meaneſt and moſt vile practices of the magic art; in all which purſuits, money and the works of the devil appear to have been his chief aim. Many wicked and abominable tranſactions are recorded of him, which were performed by witchcraft, and the mediation of infernal ſpirits; but nothing more curious, or more *apropos* to the preſent ſubject, than what is mentioned by Weaver, in his Funeral Monuments. He there records, that Edward Kelly the magician, with one Paul Waring, who acted in capacity of companion and aſſociate in all his conjurations, went together to the Church-yard of Walton Ledale, in the country of Lancaſter, where they had information of a perſon being interred, who was ſuppoſed to have hidden or buried a conſiderable ſum of money, and to have died without diſcloſing to any perſon where it was depoſited. They entered the church-yard exactly at twelve o'clock at night; and, having had the grave pointed out to them the preceding day, they exorciſed the ſpirit of the deceaſed by magical ſpells and incantations, till it appeared before them, and not only ſatisfied their wicked deſires and enquiries, but delivered ſeveral ſtrange predictions concerning perſons in that neighbourhood, which were literally and exactly fulfilled. It was vulgarly reported of Kelly, that he outlived the time of his compact with the devil, and was ſeized at midnight by ſome infernal ſpirits, who carried him off in the ſight of his own wife and children, at the inſtant he was meditating a miſchievous ſcheme againſt the miniſter of his pariſh, with whom he was greatly at enmity.

The character of *Mahomet* is too well known throughout all the world, as the inſtitutor of the Turkiſh Alcoran, to need much comment from me in this place. It is ſufficient if I only remark, that all his wonderful miracles were wrought by the aid and confederacy of familiar ſpirits, which he called the miniſtration of angels from heaven, from whence he pretended to have been ſent, to perform the commands of the Deity, and to correct and reform the manners and religion of mankind. He had the peculiar addreſs to eſtabliſh this idea amongſt his cotemporaries, and to lay the foundation of the preſent faith at Conſtantinople, and throughout the vaſt extent of the Turkiſh territory.

Roger Bacon was another very famous aſſociate with familiar ſpirits, and performed many aſtoniſhing exploits through their means. He was born

at

at Ilcheſter, in Somerſetſhire, where he ſtudied philoſophy, alchemy, and aſtrology; and wrote ſeveral learned and ingenious books, the manuſcripts of which are now preſerved as valuable curioſities in the Britiſh Muſeum. I attempted to make ſome intereſting extracts from them, for the further amuſement and information of my readers in this part of my work; but I was prevented from going on with my plan, under an idea that the information it would convey might be productive of miſchievous conſequences to ſociety, by putting too much in the power of evil-minded and vindictive men.

Paracelſus was a great cabaliſt, phyſician, aſtrologer, and magician, and appears to have been intimately acquainted with all the ſecret and occult properties of nature. He was the firſt we know of who ever treated upon *animal magnetiſm*; and his performances in that line were ſuch as to aſtoniſh the world, and to draw upon him the united gratulations of the diſeaſed and infirm. His method, notwithſtanding it is ſo clearly laid down by himſelf, and demonſtrated by a variety of pleaſing examples in his works, has lain dormant till the preſent time; and now it begins again, under the ſucceſsful endeavours of a few perſevering individuals, to convince mankind that the ſecret and occult properties of nature are not yet half known or underſtood; nor their advantages received with that thankfulneſs and regard, which ought inceſſantly to be poured forth to the great Author of our being, for the bleſſings that may ſo eaſily be derived from them. This was the opinion and nearly the words of Paracelſus himſelf, who hath been recorded by all our biographers as a learned, judicious, and ingenious, philoſopher. Yet his having been ſo much addicted to magical rites and ceremonies, and having had familiarity with ſpirits and devils, and performed ſo many wonderful conjurations through their means, cauſed him to have been ever ſuppoſed to have done by the agency of ſpirits what was really the true and genuine effects of nature only.

As to the particular forms, manner, method, rites, ceremonies, conſecorations, time, place, and ability, requiſite to call up and enter into compact or familiarity with ſpirits, it is neither ſafe nor prudent, nor conſiſtent with the well-being of ſociety in general, that I ſhould dwell ſo extenſively upon it, or give ſuch explanations, as to put a weapon into the hands of the blood-thirſty or revengeful, to deſpite their enemies or neighbours, or to enable thoſe, who are prone to ſuch dealings from idle curioſity, completely to put in execution this ſpecies of league with the devil or his ſubordinate agents; which is as ſtrictly forbidden by the word of God as by the laws of the land. Let it ſuffice, therefore, that I only give

give ſuch an outline of it, as may enable the inquiſitive reader ſufficiently to judge of its merits, without enabling the viciouſly-inclined to adopt its practice.

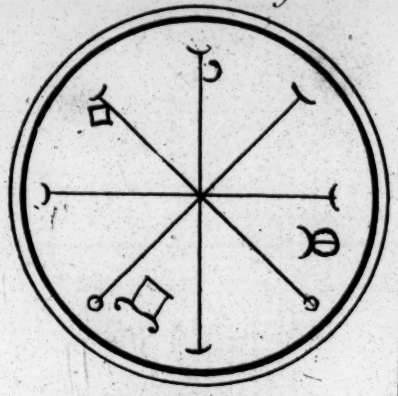
Magicians and conjurors, who have written upon and followed the Black Art, contend, that it is poſſible to raiſe up and hold an intercourſe with ſpirits, and make them ſubſervient to their commands, without any abſolute compact or bargain with the devil, either for body, ſoul, or works; though they are ready to admit, that ſuch a ſnare is eventually intended for them, by their officiouſneſs upon every occaſion, and they are as willing to believe that it has induced many of its practitioners to form ſuch a league. Many inſtances indeed have been adduced in proof of this, where, at the expiration of a certain term, the devoted wretch has been carried off in the height of his ſins and wickedneſs, by ſome of the infernal meſſengers. Such is recorded to have been the caſe with ſeveral in this iſland; ſuch alſo was the caſe with *Lewis Gaufridi*, a French prieſt, who, to be revenged of ſome of his ſuperiors for not promoting him to the extent of his ambition, compacted with the devil for fourteen years power, to commit whatever deteſtable works he pleaſed, without detection or diſcovery. So likewiſe, a certain execrable character, who a few centuries back over-ran this country, was at length publicly taken off in fire and flame, before the eyes of a vaſt multitude, having covenanted for body, ſoul, and works. It is to be noted, that, where a compact is formed, the devil, or familiar ſpirit, is ever at hand, and ready to obey the magician's will, without ceremony or trouble; but, where no ſuch league or compact exiſts, and the magician is deſirous of bringing up or *conſtraining* ſome particular ſpirit or ghoſt to appear before him, there are many rites and ceremonies to be performed. In the firſt place they are to fix upon a ſpot proper for ſuch a purpoſe; which muſt be either in a ſubterraneous vault, hung round with black, and lighted by a magical torch; or elſe in the centre of ſome thick wood or deſert, or upon ſome extenſive unfrequented plain, where ſeveral roads meet; or amidſt the ruins of ancient caſtles, abbies, monaſteries, &c. or amongſt the rocks on the ſea-ſhore; in ſome private detached church-yard, or any other ſolemn melancholy place, between the hours of twelve and one in the night, either when the moon ſhines very bright, or elſe when the elements are diſturbed with ſtorms of thunder, lightning, wind, and rain; for, in theſe places, times, and ſeaſons, it is contended, that ſpirits can with leſs difficulty manifeſt themſelves to mortal eyes, and continue viſible with the leaſt pain, in this elemental external world.

When the proper time and place is fixed on, a magic circle is to be formed, within which, the maſter and his aſſociate, (for in all theſe

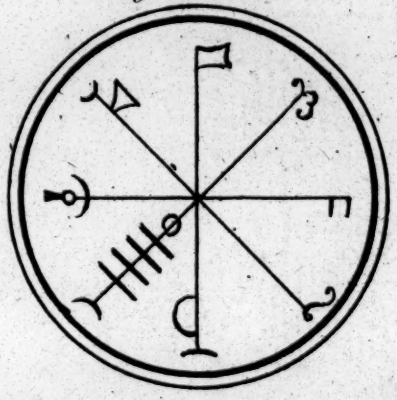
Signs, Characters, and Magical Knife.

A Type or Figure of the Circle for the Master and his Fellows to sit in shewing how, and after what fashion it should be made.

Whosoever beareth this sign all Spirits will do him homage.



Whosoever beareth this Sign need fear no Foe



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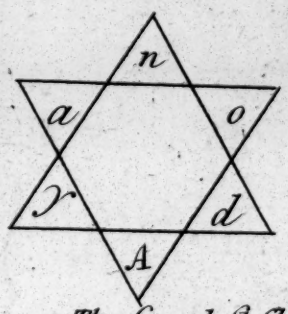
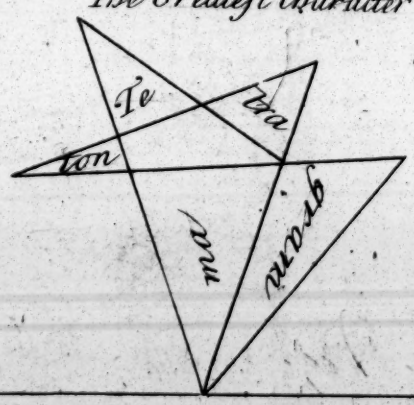
A Great Character



The Greatest Character



The two Seals of the Earth without which no Spirits will appear

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caſes there muſt be two perſons) are carefully to retire. The dimenſions of the circle is as follows: a piece of ground is uſually choſen nine feet ſquare, at the full extent of which parallel lines are drawn one within another, having ſundry croſſes and triangles deſcribed between them, cloſe to which is formed the firſt or outer circle; then, about half a foot within the ſame, a ſecond circle is deſcribed; and within that another ſquare correſpondent to the firſt, the centre of which is the ſeat or ſpot where the maſter and aſſociate are to be placed. The vacancies formed by the various lines and angles of the figure, are filled up with all the holy names of God, having croſſes and triangles deſcribed betwixt them, agreeable to a ſketch I have given in the annexed plate, where likewiſe I have projected the form of magic ſeals, pentacles, &c. &c. juſt to give the reader an idea of what is meant, whenever we have occaſion to ſpeak of them in the following diſcourſe. The reaſons aſſigned by magicians and others for the inſtitution and uſe of circles, is, that ſo much ground being bleſſed and conſecrated by ſuch holy words and ceremonies as they make uſe of in forming it, hath a ſecret force to expel all evil ſpirits from the bounds thereof; and, being ſprinkled with pure ſanctified water, the ground is purified from all uncleanneſs; beſides, the holy names of God being written over every part of it, its force becomes ſo powerful, that no evil ſpirit hath ability to break through it, or to get at the magician or his companion, by reaſon of the antipathy in nature they bear to theſe ſacred names. And the reaſon given for the triangles is, that if the ſpirit be not eaſily brought to ſpeak the truth, they may by the Exorciſt be conjured to enter the ſame, where, by virtue of the names of the Eſſence and Divinity of God, they can ſpeak nothing but what is true and right. The circle therefore, according to this account of it, is the principal fort and ſhield of the magician, from which he is not, at the peril of his life, to depart, till he has completely diſmiſſed the ſpirit, particularly if he be of a fiery or infernal nature. Inſtances are recorded of many who periſhed by this means; particularly *Chiancungi*, the famous Egyptian fortune-teller, who in the laſt century was ſo famous in England. He undertook for a wager, to raiſe up the ſpirit *Bokim*, and, having deſcribed the circle, he ſeated his ſiſter *Napala* by him as his aſſociate. After frequently repeating the forms of exorciſm, and calling upon the ſpirit to appear, and nothing as yet anſwering his demand, they grew impatient of the buſineſs, and quitted the circle, but it coſt them their lives; for they were inſtantaneouſly ſeized and cruſhed to death, by that infernal ſpirit, who happened not to be ſufficiently conſtrained till that moment, to manifeſt himſelf to human eyes.—The uſual form of conſecrating the circle is as follows:

I, who am the ſervant of the Higheſt, do, by the virtue of his Holy Name Immanuel, ſanctify unto myſelf the circumference of nine feet round about me, ✠✠✠ *from the eaſt, Glaurah; from the weſt, Garron; from the north, Cabon; from the ſouth, Berith; which ground I take for my proper defence from all malignant ſpirits, that they may have no power over my ſoul or body, nor come beyond theſe limitations, but anſwer truly, being ſummoned, without daring to tranſgreſs their bounds. Worrh. worrah. harcot. Gambalon.* ✠✠✠.

The proper attire or *pontificalibus* of a magician, is an ephod made of fine white linen, over that a prieſtly robe of black bombazine, reaching to the ground, with the two ſeals of the earth, drawn correctly upon virgin parchment, and affixed to the breaſt of his outer veſtment. Round his waſte is tied a broad conſecrated girdle, with the names *Ya, Ya,* ✠ *Aie, Aaie,* ✠ *Elibra* ✠ *Elohim* ✠ *Sadai* ✠ *Pah Adonai* ✠ *tuo robore* ✠ *Cinctus ſum* ✠. Upon his ſhoes muſt be written *Tetragrammaton*, with croſſes round about; upon his head a high-crown cap of ſable ſilk; and in his hands an holy Bible, printed or written in pure Hebrew. When all theſe things are prepared, the circle drawn, the ground conſecrated, and the exorciſt ſecurely placed within the circle, he proceeds to call up or conjure the ſpirit by his proper name, under a form ſomewhat ſimilar to the following:

I exorciſe and conjure the, thou ſpirit of (here naming the ſpirit), *by the holy and wonderful names of the Almighty Jehovah, Athanato* ✠ *Aionos* ✠ *Dominus ſempiternus* ✠ *Aletheios* ✠ *Sadai* ✠ *Jehovah, Kedeſh, El gabor* ✠ *Deus fortiſſimus* ✠ *Anapheraton, Amorule, Ameron* ✠✠✠ *Panthon* ✠ *Craton* ✠ *Muridon* ✠ *Jah, Jehovah, Elohim pentaſſeron* ✠✠ *trinus et unus* ✠✠✠ ⊕ *I exorciſe and conjure, I invocate and command, thee, thou aforeſaid ſpirit, by the power of angels and archangels, cherubim and ſeraphim, by the mighty Prince Coronzon, by the blood of Abel, by the righteouſneſs of Seth, and the prayers of Noah, by the voices of thunder and dreadful day of judgment; by all theſe powerful and royal words aboveſaid, that, without delay or malicious intent, thou do come before me here at the circumference of this conſecrated circle, to anſwer my propoſals and deſires, without any manner of terrible form, either of thyſelf or attendants; but only obediently, fairly, and with good intent, to preſent thyſelf before me, this circle being my defence, through his power who is Almighty, and hath ſanctified the name of the Father, Son, and Holy Ghoſt. Amen.*

After theſe forms of conjuration, and juſt before appearances are expected, the infernal ſpirits make ſtrange and frightful noiſes, howlings, tremblings, flaſhes, and moſt dreadful ſhrieks and yells, as forerunners of

their preſently becoming viſible. Their firſt appearance is generally in the form of fierce and terrible lions or tygers, vomiting forth fire, and roaring hideouſly about the circle; all which time the Exorciſt muſt not ſuffer any tremor or diſmay; for, in that caſe, they will gain the aſcendency, and the conſequences may touch his life. On the contrary, he muſt ſummon up a ſhare of reſolution, and continue repeating all the forms of conſtriction and confinement, until they are drawn nearer to the influence of the triangle, when their forms will change to appearances leſs ferocious and frightful, and become more ſubmiſſive and tractable. When the forms of conjuration have in this manner been ſufficiently repeated, the ſpirits forſake their beaſtial ſhapes, and endow the human form, appearing like naked men of gentle countenance and behaviour. Yet is the magician to be warily on his guard that they deceive him not by ſuch mild geſtures; for they are exceedingly fraudulent and deceitful in their dealings with thoſe who conſtrain them to appear without compact; having nothing in view but to ſuborn his mind, or accompliſh his deſtruction. But with ſuch as they have entered into agreement with they are frequent and officious; yet they more or leſs require certain oblations, which are frequently made to them, ſuch as fumigations, odours, offerings or ſacrifices of blood, fire, wine, ointments, incenſe, fruits, excrements, herbs, gums, minerals, and other ingredients; by which, from a magical cauſe, they have more influence and authority over the degenerated ſouls of men, and can inſinuate into their inmoſt ſource and affection, piercing even through their bones and marrow, till they have ſo habituated them to their ſervice, that it becomes their daily and ſole delight to accompliſh every villainy and abomination which the malicious and ſubtle inſtigations of Satan might purpoſe to lead them. So that the Exorciſt muſt be greatly upon his guard, and when he has compleated the exorciſm, and made ſuch enquiries as he wiſhed to obtain from the ſpirit, he muſt carefully diſcharge him by ſome form or ceremony like the following:

Becauſe thou haſt diligently anſwered my demands, and been ready to come at my firſt call, I do here licence thee to depart unto thy proper place, without injury or danger to man or beaſt; depart, I ſay, and be ever ready at my call, being duly exorciſed and conjured by ſacred rites of magic; I charge thee to withdraw with quiet and peace; and peace be continued betwixt me and thee, in the name of the Father, Son, and Holy Ghoſt. Amen.

After this ceremony is finiſhed, the ſpirit will begin to depart, reſuming again the ſhrieks and noiſes, with flaſhes of fire, ſulphur, and ſmoke, which the magician is to endure with patience, until it is entirely gone off, and

and no ſigns whatever of ſuch a procedure left. Then he may venture to withdraw from the circle, repeating the Lord's Prayer, after which he may take up the various utenſils, and, having deſtroyed all traces of the circle, may return in ſafety to his proper home.

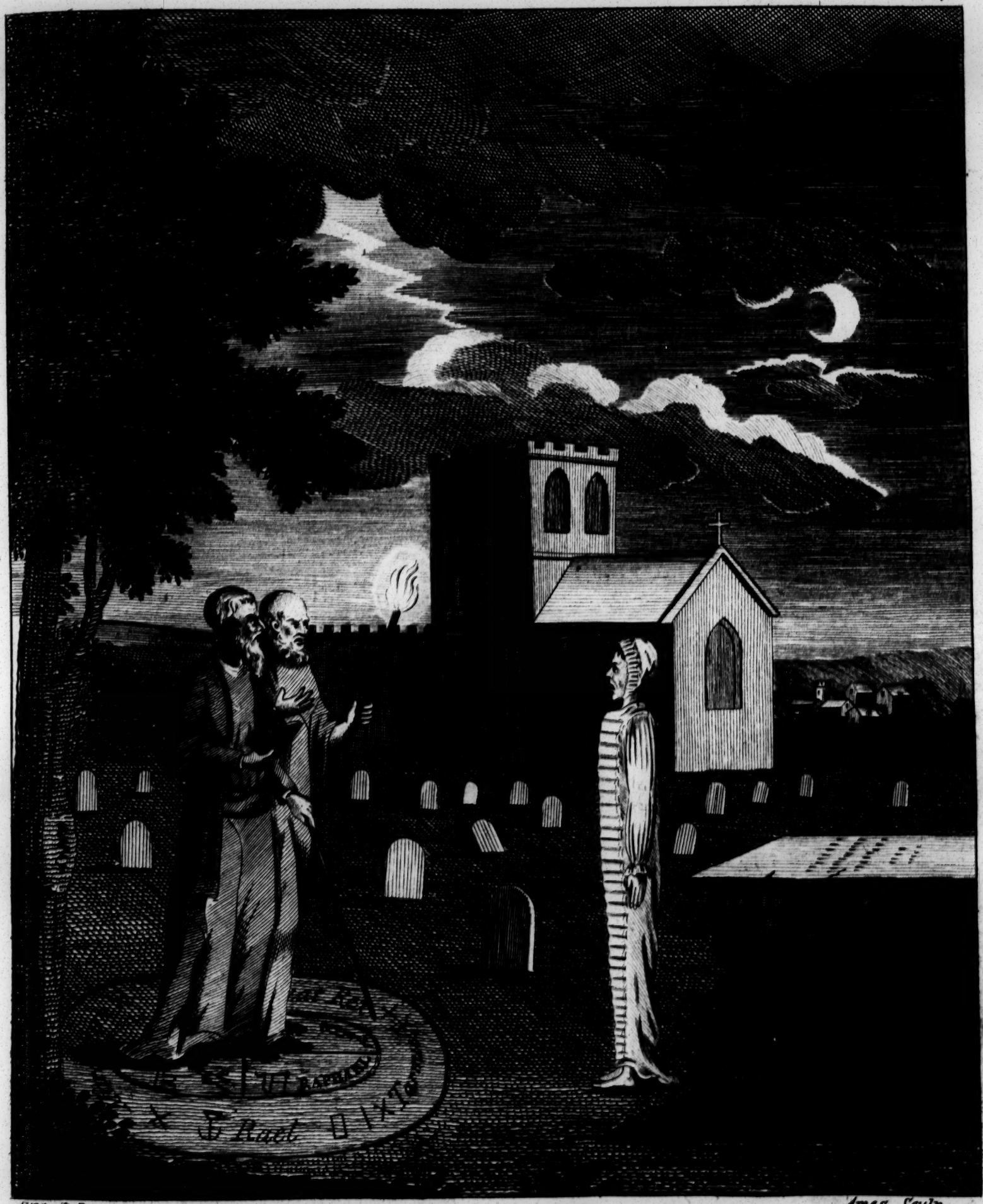
But if, inſtead of infernal or familiar ſpirits, the ghoſt or apparition of a departed perſon is to be exorciſed, the proceſs is materially different. The perſon being fixed on, whoſe apparition is to be brought up, the magician, with his aſſiſtant, muſt repair to the church-yard or tomb where the deceaſed was buried, exactly at midnight; as the ceremony can only be performed in the night, between the hours of twelve and one. The grave is firſt to be opened, or an aperture made, by which acceſs may be had to the naked body. The magician having deſcribed the circle, and holding a magic wand in his right hand, while his companion or aſſiſtant beareth a conſecrated torch, he turns himſelf to all the four winds, and, touching the dead body three times with the magical wand, repeats as follows:

By the virtue of the holy reſurrection, and the torments of the damned, I conjure and exorciſe thee, ſpirit of N. *deceaſed, to anſwer my liege demands, being obedient unto theſe ſacred ceremonies, on pain of everlaſting torment and diſtreſs:* Then let him ſay, *Berald, Beroald, Balbin gab gabor agaba; ariſe, ariſe, I charge and command thee.*

After which forms and ceremonies, the ghoſt or apparition will become viſible, and will anſwer to any queſtions put to it by the Exorciſt.

But, if it be deſired to put interrogatories to the ſpirit of any corpſe that hath hanged, drowned, or otherwiſe made away with itſelf, the conjuration muſt be performed while the body hangs, or on the ſpot where it is firſt found after the ſuicide hath been committed, and before it is touched or removed by the coroner's jury. The ceremony is as follows: the Exorciſt binds upon the top of his wand a bundle of St. John's wort, or *milliès perforatum*, with the head of an owl; and, having repaired to the ſpot where the corpſe lies, at twelve o'clock at night, he draws the circle, and ſolemnly repeats the following words:

By the myſteries of the deep, by the flames of Banal, by the power of the eaſt, and the ſilence of the night, by the holy rites of Hecate, I conjure and exorciſe thee, thou diſtreſſed ſpirit, to preſent thyſelf here, and reveal unto me the cauſe of thy calamity, why thou didſt offer violence to thy own liege life, where thou art now in being, and where thou wilt hereafter be. He then, gently ſmiting



Sibly Del — Ames Sculp

EDW.D KELLY, A MAGICIAN.

in the Act of invoking the Spirit of a Desceased Person.

D.r Dees Works

ing the carcaſe nine times with the rod, he ſays, *I conjure thee, thou ſpirit of this* N. *deceaſed, to anſwer my demands that I am to propound unto thee, as thou ever hopeſt for the reſt of the holy ones, and eaſe of all thy miſery; by the blood of Jeſu which he ſhed for thy ſoul, I conjure and bind thee to utter unto me what I ſhall aſk thee.*

Then, cutting down the carcaſe from the tree, they lay his head towards the eaſt; and, in the ſpace that this following conjuration is repeating, they ſet a chaffing-diſh of fire at his right hand, into which they pour a little wine, ſome maſtic, and gum-aromatic, and laſtly, a viol full of the ſweeteſt oil, having alſo a pair of bellows, and ſome unkindled charcoal to make the fire burn bright at the inſtant of the carcaſe's riſing. The conjuration is thus:

I conjure thee, thou ſpirit of N. *that thou do immediately enter into thy ancient body again, and anſwer to my demands, by the virtue of the holy reſurrection, and by the poſture of the body of the Saviour of the world, I charge thee, I conjure thee, I command thee on pain of the torments and wandering of thrice ſeven years, which I, by the force of ſacred magic rites, have power to inflict upon thee; by thy ſighs and groans, I conjure thee to utter thy voice; ſo help thee God and the prayers of the holy church. Amen.*

Which ceremony being thrice repeated, while the fire is burning with maſtic and gum-aromatic, the body will begin to riſe, and at laſt will ſtand upright before the Exorciſt, anſwering with a faint and hollow voice, the queſtions propounded unto it: why it deſtroyed itſelf, where its dwelling is, what its food and life is, how long it will be 'ere it enter into reſt, and by what means the magician may aſſiſt it to come to reſt: alſo, of the treaſures of this world, where they are hid: moreover, it can anſwer very punctually of the places where ghoſts reſide, and how to communicate with them; teaching the nature of aſtral ſpirits and helliſh beings, ſo far as its capacity reacheth. All which when the ghoſt hath fully anſwered, the magician ought, out of commiſeration and reverence to the deceaſed, to uſe what means can poſſibly be uſed for the procuring reſt unto the ſpirit. To which effect he muſt dig a grave, and filling the ſame half full of quick lime, and a little ſalt and common ſulphur, put the carcaſe naked into it; which experiment, next to the burning of the body into aſhes, is of great force to quiet and end the diſturbance of the aſtral ſpirit.

But in this, and in all caſes where the ghoſts or apparitions of deceaſed perſons are raiſed up and conſulted, great caution is to be obſerved by the

magician to keep close within the circle; for, if the magician, by the conſtellation and poſition of the ſtars at his nativity, be in the predicament of thoſe who follow the Black Art for iniquitous purpoſes, and are ſo diſtinguiſhed by the poſitions of their radical figure of birth, it is very dangerous for ſuch men to conjure any ſpirits without deſcribing the circle after the form already given, and wearing upon their breaſt, or holding in their hand, the *Pentacle of Solomon*. For the ghoſts of men deceaſed can eaſily effect ſudden death to the magician born under ſuch a conformation of the planets, even whilſt in the act of being exorciſed; and, it is yet more remarkable, that the genethliacal figures of all perſons who are naturally addicted to the purſuit of magical incantations and familiarity with ſpirits, do almoſt without exception portend ſudden death, or an infamous termination of their exiſtence.

Such are the rites, ceremonies, and modes, by which Exorciſts and Magicians obtain familiarity with ſpirits, and carry on a viſible and palpable correſpondence with the devil. But, beſides theſe means of working wonders, they have others of an inviſible or occult property, as charms, ſpells, periapts, and the like, which operate both on the body and mind, by the agency of ſome ſecret power, which the patient can neither feel nor comprehend. They are of various names, forms, and qualities, according to the uſe for which they are intended: firſt, Amulets, which are moulded and engraved in the form of money or coin, under certain forms of conſecration; and are hung about the neck in certain planetary hours, for the purpoſe of provoking to love and familiarity with ſome certain perſon deſired. Secondly, Spells or Charms, conſiſting of various forms of words, and magical characters, written on virgin parchment, either with human blood, or ink of a particular quality, and conſecrated under certain magical forms and ceremonies, to be worn as periapts to cure diſeaſes, to drive away evil ſpirits, to preſerve from peſtilence and infection, to make the party valiant and intrepid, and for a thouſand other purpoſes. Thirdly, Corſelets, which are the ancient Daniſh charm, being a kind of necklaces compoſed of thunder-ſtones, upon which are engraven certain magical characters, which reſiſt all noxious influences, and all danger from thunder and lightning. Pentacles are a fourth ſort of appendix, which conjurors and magicians uſe, being made with five corners, correſponding to the five ſenſes of man, with their virtue and operation inſcribed upon the five corners reſpectively. They are compoſed of fine linen doubled up, and done with cerecloth between. This figure the magician holds in his hand, lifting it up from the ſkirt of his garment to which it is annexed, whenever ſpirits that are raiſed become ſtubborn and rebellious, refuſing to conform to the rites

and

and requiſitions of exorciſm, and offering menacing looks and actions to the magician; but, when theſe Pentacles are held out to the ſpirits, with the words *Glauron*, *Amor*, *Amorula*, *Beor*, *Beorka*, *Beroald*, *Anepheraton*, inſcribed upon them, they become exceedingly tortured and amazed, and are more mild and tractable. There is likewiſe another ſort of charm called *Teleſms*, which is uſed by magicians when they perform any conjuration or exorciſm by moon-light in the mountains or valleys; upon which occaſions they uſually bury them towards the north, eaſt, weſt, and ſouth, within a hundred yards of the place where the circle is deſcribed; for theſe Teleſms have the occult power of preventing any living creature coming near them until the incantation be performed, except the ſpirit itſelf whoſe preſence they ardently deſire, and are preparing to ſummon before them.

But, to make fiery and infernal ſpirits more familiar, magicians have claſſed them into ſeven diſtinct orders, anſwerable to the nature and qualities of the ſeven planets; under which they reſpectively make offerings to them of aromatic fumigations, previous to invoking or calling them up; whereby they conceive the information or aſſiſtance required from them will be more eaſily and expeditiouſly obtained. Thus the fumigations for ſpirits under Saturn, are made of frankincenſe-tree, pepper-wort roots, ſtorax, and galbanum; by theſe the ſpirits *Marbas*, *Corban*, *Stilkon*, *Idas*, &c. and all of the firſt order in the aſtringency, are appeaſed and provoked, when the *fumes* are put upon a *Tripod* in the hour of Saturn according to the planetary diviſion. For Spirits under Jupiter, they take lignum aloes, aſhtree-keys, benjamin, ſtorax, peacocks-feathers, and *lapis lazuli*, mixing the ſame with the blood of a ſtork, a ſwallow, or a hart; the brains being alſo added: the *fumes* are kindled in Jupiter's hour, and in a place appropriate to his nature. They make fumigations unto ſuch ſpirits of the order of powers as are under Mars, in the planetary diviſion, with aromatic gum, bdellium, euphorbium, load-ſtone, hellebore white and black, and an addition of ſulphur to make them into an amalgama, with man's blood, and the blood of a black cat; which mixtures are ſaid to be ſo exceeding magical, that, without any other addition, they ſay, this fumigation is able of itſelf to make ſpirits under Mars appear before the Exorciſt. To the ſpirits under Sol, being of the order of thrones, they likewiſe ſuffumigate ſaffron, muſk, laurel, cinnamon, ambergriſe, cloves, myrrh, and frankincenſe, muſk, and the balſamic tree mixed up together with the brains of an eagle, and the blood of a white cock, being made up like pills, or little balls, and put upon the *Tripod*. The fumigations appropriate to ſpirits under Venus, are roſes, coral, lignum aloes, and ſpermaceti, made up with ſparrows brains, and blood

of pigeons. To thoſe under Mercury, they fumigate frankincenſe, maſtic, cinquefoil, incorporated with the brains of a fox and the blood of a magpye. To ſpirits under Luna, fumigations are offered of frogs dried, white poppy-ſeed, bull's eyes, camphire, and frankincenſe, incorporated with gooſe's blood and *fluxus muliebris*. Theſe are the diviſions of ſpirits under the ſeven planets, with their fumigations; neither can it be denied, but that, in many ceremonies of this kind, there is great inherent virtue, according to the doctrine of ſympathy and antipathy, whereby every thing is drawn by its like in the idea, whether by words or actions, according to the ſaying, *In verbis, herbis, & lapidibus, latet virtus*; ſo that the ceremonies and charms, with other circumſtances uſed by magicians, are doubtleſs prevalent to the accompliſhment of that work which they undertake; to wit, the calling up and exorciſing of infernal ſpirits by conjurations.

And as by natural reaſon every magical charm or receipt had its firſt inſtitution; in like manner have magicians diſpoſed the matter and manner together with the times of their utenſils and inſtruments, according to the principles of nature: as the hour wherein they compoſe their garments, muſt either be in the hour of Luna, or elſe of Saturn in the Moon's increaſe. Their garments they compoſe of white linen, black cloth, black cat-ſkins, wolves, bears, or ſwine's, ſkins. The linen, becauſe of its abſtracted quality for magic, delights not to have any utenſils that are put to common uſes. The ſkins of the aforeſaid animals are by reaſon of the Saturnine and magical qualities in the particles of theſe beaſts: their ſowing thread is of ſilk, cat's gut, man's nerves, aſſes hair, thongs of ſkins from men, cats, bats, owls, and moles, all which are enjoined from the like magical cauſe. Their needles are made of hedge-hog prickles; or bones of any of the above-mentioned animals; their writing-pens are of owls or ravens, their ink of man's blood: their ointment is man's fat, blood, uſnea, hog's greaſe, or oil of whales. Their characters are ancient Hebrew or Samaritan: their ſpeech is Hebrew or Latin. Their paper muſt be of the membranes of infants, which they call virgin parchment, or of the ſkins of cats or kids. They compoſe their fires of ſweet wood, oil, or roſin: and their candles of the fat or marrow of men or children: their veſſels are earthern, their candleſticks with three feet, of dead men's bones: their ſwords are ſteel, without guards, the points being reverſed. Theſe are their materials, which they particularly chooſe from the magical qualities whereof they are compoſed. Neither are the peculiar ſhapes without a natural cauſe. Their caps are oval, or like pyramids with lappets on each ſide, and fur within; their gowns reach to the ground, being furred with white fox-ſkins, under which they have a linen garment reaching

ing to their knee. Their girdles are three inches broad, and have, according to its uſe, many caballiſtical names, with croſſes, trines, and circles, inſcribed thereon. Their knives are dagger-faſhion: and the circles by which they defend themſelves are commonly nine feet in breadth, though the eaſtern magicians allow but ſeven; for both of which a natural cauſe is pretended, in the force and ſympathy of numbers.

Such ſpells or charms as are compounded of ſome *edible* matter, with magical characters engraven upon them, are ſucceſsfully given for agues, head-achs, epilepſy, fits of the mother, and the like; and it is remarkable that they operate with moſt effect on thoſe patients who are ignorant of the charm, or its properties. There are alſo particular magical characters attributed to the planets, whereof *Teleſms*, *Periapts*, *Amulets*, and *Philtres*, are compoſed by buryings under ground, writings, bindings, engravings, allegations, &c. which done in certain aſtrological hours are to conquer enemies, cure diſeaſes, remove obſtructions, provoke love, and preſerve from evil both the body and the ſoul, which they contend are effected by the mediums of this kind, aſſiſted by the force of imagination. But as for philtres, potions, love-cups, and the like, they unqueſtionably proceed from a natural cauſe, and ought not to be claſſed with the occult properties of charms. There are many natural compoſitions of herbs and minerals, which have a ſurpriſing effect in themſelves, without the leaſt aſſiſtance from ſuperſtitious impreſſions, or the aſſiſtance of ſupernatural agency. For, in the commixture of bodies of a ſimilar nature, there is a two-fold power and virtue; firſt, when the celeſtial properties are duly diſpoſed in any natural ſubſtance, then under one form divers influences of ſuperior powers are combined; and ſecondly, when from artificial mixtures and compoſitions of natural things, combined amongſt themſelves in a due and harmonical proportion, they agree with the quality and force of the heavens, under certain correſpondent conſtellations. This proceeds from the occult affinity of natural things amongſt themſelves, by the force and ſympathy of which many aſtoniſhing effects are produced.

In the writings of *Paracelſus* we find many ſurpriſing examples of the power of ſympathy and antipathy, by means of images, teleſms, and amulets, compounded of nothing more than natural ingredients. And he particularly deſcribes an infallible method, by the image of any bird or beaſt, to deſtroy it, or to effect its death, though at a diſtance. So likewiſe, by the hair, fat, blood, excrements, or excreſcences, of any animal, the diſeaſes of that animal might be cured, and its life preſerved or deſtroyed. This is ſeen in the *armary unguent*, and *ſympathetical powder*; and

there are multiplied inſtances and hiſtories, both at home and abroad, of thoſe who have been burnt, hanged, or otherwiſe puniſhed, for the uſe of *waxen images*, which they compoſe in divers poſtures, under certain conſtellations, whereby the perſons they are made to repreſent have been ſeverely tormented, or macerated to death. For, according to the torment or puniſhment the magician, witch, or wizzard, may intend to inflict upon the object of their reſentment, ſo they diſpoſe the hour of the conſtellation, the quality of the compound, and the poſture or ſemblance of the image; for, if they intend to conſume and pine away the health and life of any perſon they are offended with, they mould his image in wax, of ſuch an ominous form and aſpect as may conduce to the extent of their deſign, making ſeveral magical characters upon the ſides of the head, deſcribing the character of the planetary hour upon the breaſt of the image; the name of the perſecuted perſon on its forehead; and the intended effect to be wrought upon him on its back. If they mean to produce violent pains and tortures in the fleſh or ſinews, they ſtick pins or thorns in divers places of the arms, legs, or breaſt, of the image. If to caſt them into violent fevers and conſumptions, they ſpend a certain hour every day to warm and turn the image before a doleful and lingering fire, compoſed of divers exotic gums and magical ingredients of ſweet odours, and roots of particular ſhrubs, efficient and conducive to their purpoſe; and, when the whole operation has been performed, and the image is completed, it is aſtoniſhing to human comprehenſion what ſurpriſing effects they are capable of producing upon the body they are intended to repreſent; and the reader can only attain a competent idea of it, but by reading the accounts of the trials and confeſſions of many witches and wizzards, who ſuffered the law, in the laſt and commencement of the preſent century, for tranſactions of this kind; an incredible number of which are not only recorded in the notes and memorandums of the judges, but atteſted by a great variety of noblemen, gentlemen, clergy, phyſicians, apothecaries, and others, who have been eye-witneſs of theſe diabolical proceedings, and for which reaſon I ſhall on no account mention the moſt perfect and effectual part of the compoſition and preparation of theſe magical images, leſt the evil-minded and malicious part of my readers ſhould attempt to work abominable ſpecies of revenge upon the perſons or property of their unſuſpecting neighbours.

Thouſands of other ſtrange and uncouth inventions might be here deſcribed, according to the exact form in which tradition hath left them; but for the reaſon above aſſigned, the reader muſt be content with the general outline only. And, as the Europeans have the ability of effecting ſuch aſtoniſhing things by the medium of images, teleſms, periapts, &c.

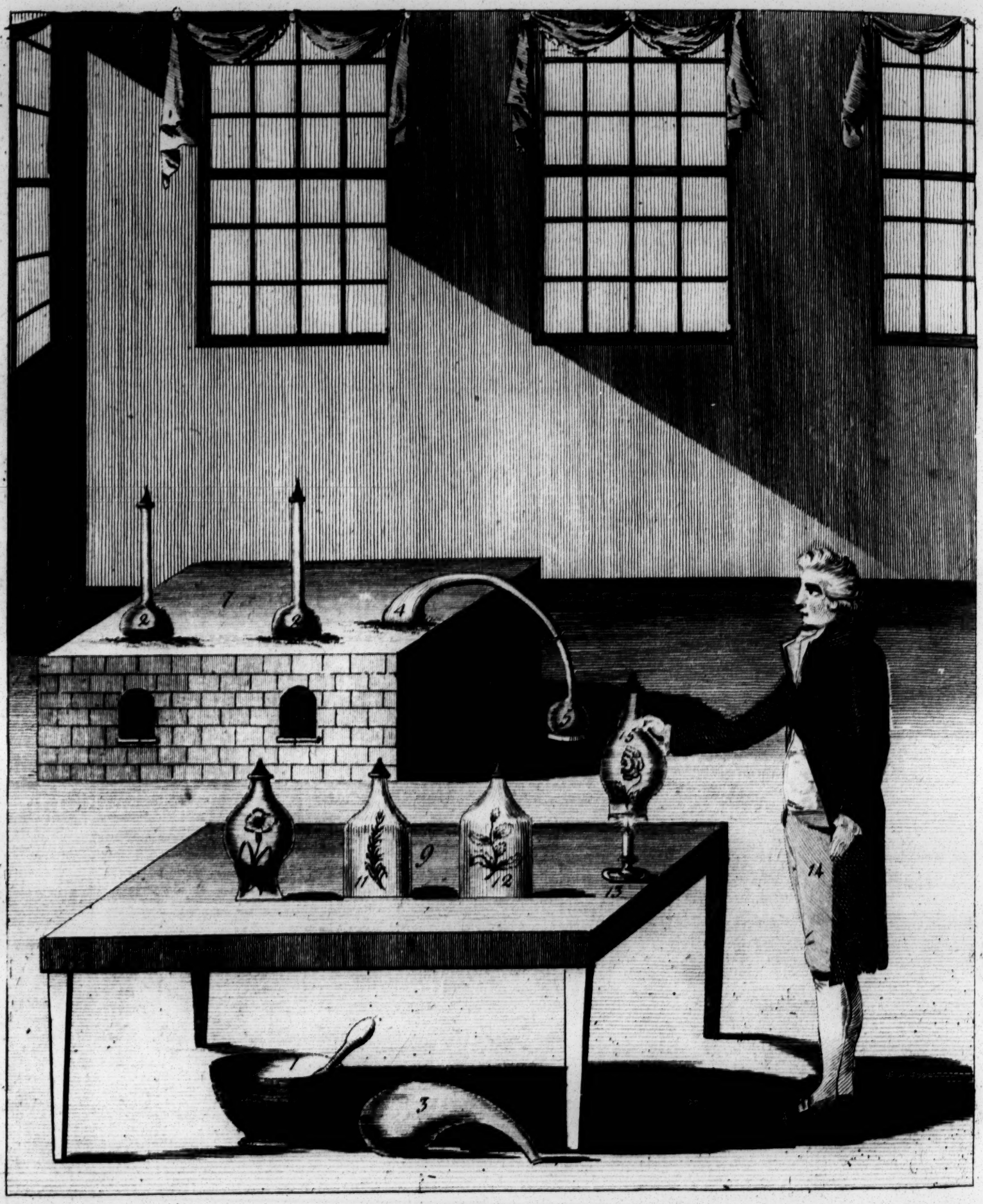
ſo the Tartars have a faculty of producing ſimilar effects by *bottles*, *wolves-ſkins*, *rods*, *baſins*, *letters*, or *miſſives*, unto certain familiar ſpirits, who are the agents in their magic rites. As to the old and favourite trick of witches in the laſt century, that of *tying of the point*, we have reaſon to hope it has long ſince died away; for, it is a charm which produces ſo ſtrong an impediment to conjugal embraces, as totally to reſtrain the act of conſummation betwixt married people; and the tying of this knot or ligament, under certain magical ceremonies or incantations, was ſo notorious, both in practice and effect, throughout England, France, Spain, Italy, and the eaſtern countries, that laws were enacted by the legiſlature in each of thoſe kingdoms expreſſly to prohibit the performance of it, on pain of death. The form and manner of it is in part mentioned in the ſtatutes, though by no means fit to be openly deſcribed here. The art of *Tranſplantation* is alſo reckoned amongſt charms and ſygils; and indeed, one part of it, viz. the transferring of diſeaſes, is really magical, and was much in practice amongſt witches and wizzards; and, I am confidently informed, is now frequently done in the more remote and unpoliſhed parts of this iſland. The method is, by giving certain baits or preparations to any domeſtic animal, they remove fevers, agues, coughs, conſumptions, aſthmas, &c. from any perſon, applying to them for that purpoſe; or, they can tranſplant or remove them from one perſon to another, by burying certain images in their ground, or againſt their houſes, with certain ominous inſcriptions and Hebrew words; yet, though theſe things are ſuppoſed to be done by magic, yet the effects are derived more from the ſympathies and antipathies in nature than from magical characters and conjurations; for many perſons, without knowing any thing of the cauſe, how or why it is effected, more than the external form of words or touch, which is moſt ſimple, can remove diſeaſes, take off warts and other excreſcences, and perform many ſurpriſing cures at a diſtance from the patient, and even without ſeeing or knowing him; ſo, by a ſimilar property in the ſympathy and antipathy of nature, certain leaves, roots, or juices, rubbed upon warts, or carnuous ſubſtances, or upon the hands, breaſt, legs, or other diſeaſed part of the body, and buried under ground, remove or cure the ſame; which experiments take effect according to the *mediums*, and their conſumption and putrefaction in the mother earth, of which the human ſource is principally compounded. Nor is it to be wondered that natural things, being fitted to the times and conſtellations, and compounded of correſpondent or ſympathetic ingredients, ſhould produce ſuch effects, without ſupernatural aid, or the agency of ſpirits. This is perfectly exemplified in that extraordinary preparation, called a *magical candle*, which, being lighted, foretels the death of the party of whoſe blood it was prepared. It is compounded after the following manner;

manner: they take a good quantity of the venal blood luke-warm as it came out of the vein, which, being chemically prepared with ſpirits of wine and other ingredients, is at laſt made up into a candle, which, being once kindled, never goes out till the death of the party whoſe blood it is compoſed of; for, when he is ſick, or in danger, it burns dim and troubled; and, when he is dead, it is quite extinguiſhed; of which compoſition a learned philoſopher hath written an entire tract, viz. *De Biolychnio*, or, *the Lamp of Life*.

In the ſimple operations of nature many wonderful things are wrought, which, upon a ſuperficial view appear impoſſible, or elſe to be the work of the devil. Theſe certainly ought to be conſidered in a far different light from magical performances, and ſhould be claſſed among the ſurpriſing phænomenæ of nature. Thus lamps or torches made of ſerpents' ſkins, and compounded of the fat and ſpirit of vipers, when lighted in a dark room, will bring the ſimilitude of ſnakes or ſerpents writhing and twiſting upon the walls. So oil compounded of grapes, being put into a lamp, and lighted, will make the room appear to be full of grapes, though in reality it is nothing more than the idea or ſimilitude.—The ſame thing is to be done with all the plants and flowers throughout the vegetable ſyſtem, by means of a chemical analyſis, whereby a ſimple ſpirit is produced, which will repreſent the herb or flower from which it is extracted, in full bloom. And, as the proceſs is eaſy, ſimple, pleaſing, and curious, I will here ſtate it in ſuch a manner as might enable any perſon to put it in practice at pleaſure.

Take any whole herb, or flower, with its root, make it very clean, and bruiſe it in a ſtone mortar quite ſmall; then put it into a glaſs veſſel hermetically ſealed; but be ſure the veſſel be two parts in three empty: then place it for putrefaction in a gentle heat in balneo, not more than blood warm, for ſix months, by which it will be all reſolved into water. Take this water, and pour it into a glaſs retort, and place a receiver thereunto, the joints of which muſt be well cloſed; diſtil it in a ſand heat until there comes forth a water and an oil; and in the upper part of the veſſel will hang a volatile ſalt. Separate the oil from the water, and keep it by itſelf, but with the water purify the volatile ſalt by diſſolving, filtering, and coagulating. When the ſalt is thus purified, imbibe with it the ſaid oil, until it is well combined. Then digeſt them well together for a month in a veſſel hermetically ſealed; and by this means will be obtained a moſt ſubtil eſſence, which, being held over a gentle heat of a candle, the ſpirit will fly up into the glaſs where it is confined, and repreſent the perfect idea or ſimilitude of that vegetable whereof it

is



A LABORATORY.

Shewing how a Simple Spirit, may be extracted, to represent Flowers & Herbs, in Full Bloom.

is the eſſence: and in this manner will that thin ſubſtance, which is like impalpable aſhes or ſalt, ſend forth from the bottom of the glaſs the manifeſt form of whatever herb it is the *menſtruum*, in perfect vegetation, growing by little and little, and putting on ſo fully the form of ſtalks, leaves, and flowers, in full and perfect appearance, that any one would believe the ſame to be natural and corporeal: though at the ſame time it is nothing more than the ſpiritual idea endued with a ſpiritual eſſence. This ſhadowed figure as ſoon as the veſſel is taken from the heat or candle returns to its *caput mortuum*, or aſhes again, and vaniſhes away like an apparition, becoming a chaos or confuſed matter. For more on the medicinal virtues of decoction of ſalt, or eſſence of herbs, flowers, roots, of ſeeds, ſee my new edition of Culpeper's Complete Herbal, juſt publiſhed, with notes, additions, and illuſtrations, in quarto, with upwards of 400 elegant engravings of Britiſh herbs, plants, and flowers, coloured to nature.

To make a vegetable more quickly yield its ſpirit, take of what vegetable you pleaſe, whether it be the ſeed, flowers, roots, fruit, or leaves, cut or bruiſe them ſmall, put them into warm water, put upon them yeaſt or barm, and cover them up warm, and let them work three days, in the ſame manner as beer; then diſtil them, and they will yield their ſpirit very eaſily. Or elſe take of what herbs, flowers, ſeeds, &c. you pleaſe; fill the head of a ſtill therewith, then cover the mouth with coarſe canvas, and ſet on the ſtill, having firſt put into it a proportionable quantity of ſack or low wine; then give it fire, and it will quickly yield its ſpirit; but obſerve, that, if the colour of the vegetable is wanted, you muſt take ſome of its dried flowers, and fill the noſe of the ſtill therewith, and you will have the exact colour of the herb.

To elucidate this proceſs with better effect, I have ſubjoined a plate of the elaboratory, where a perſon is in the act of producing theſe flowery apparitions, in which fig. 1. repreſents a ſtone peſtle and mortar, wherein the herbs, &c. are to be bruiſed before they are placed for putrefaction. Fig. 2, 2. are glaſs veſſels hermetically ſealed, containing the bruiſed herbs for putrefaction. Fig. 3. an empty glaſs retort. Fig. 4. a retort filled with the eſſence of an herb, and put into a ſand heat for diſtillation. Fig. 5. a glaſs receiver joined to the retort, to receive the oil and ſpirit. Fig. 6. a ſtool on which reſts the receiver. Fig. 7. the furnance made with different conveniences either for ſand heat, or balnea. Fig. 8. the furnace holes wherein the fire is placed. Fig. 9. a table whereon are placed the glaſs veſſels hermetically ſealed. Fig. 10. a veſſel containing the repreſentation or ſimilitude of a pink in full bloom.

Fig. 11. the repreſentation of a ſprig of roſemary. Fig. 12. the repreſentation of a ſprig of baum. Fig. 13. a candleſtick with a candle lighted for the purpoſe of heating the ſpirit. Fig. 14. a chemiſt in the act of holding the glaſs veſſel over the lighted candle, whereby fig. 15. repreſents the idea of a roſe in full bloom.

Now this effect, though very ſurpriſing, will not appear ſo much a ſubject of our aſtoniſhment, if we do but conſider the wonderful power of ſympathy, which exiſts throughout the whole ſyſtem of nature, where every thing is excited to beget or love its like, and is drawn after it, as the loadſtone draws iron; the male after the female; the evil after the evil; the good after the good; which is alſo ſeen in wicked men and their purſuits, and in birds and beaſts of prey; where the lamb delights not with the lion, nor the ſheep in the ſociety of the wolf; neither doth men, whoſe minds are totally depraved and eſtranged from God, care to adopt the oppoſite qualities, which are virtuous, innocent, and juſt. Without contemplating theſe principles, we ſhould think it incredible that the grunting or ſqueaking of a little pig, or the ſight of a ſimple ſheep, ſhould terrify a mighty elephant! and yet by that means the Romans put to flight Pyrrhus and all his hoſt. One would hardly ſuppoſe that the crowing of a cock, or the ſight of his comb, ſhould abaſh a puiſſant lion; but experience has proved the truth of it to all the world. Who would imagine that a poiſonous ſerpent could not live under the ſhade of an aſh-tree; or that ſome men, neither deficient in courage, ſtrength, or conſtitution, ſhould not be able to endure the ſight of a cat? and yet theſe things are ſeen and known to be ſo, by frequent obſervation and experience. The friendly intercourſe betwixt a fox and a ſerpent is almoſt incredible; and how fond and loving the lizard is to man we read in every treatiſe on natural hiſtory; which is not far, if any thing, behind the fidelity of a ſpaniel, and many other ſpecies of dogs, whoſe ſagacity and attention to their maſter is celebrated in an infinite variety of well-founded though incredible ſtories. The amity betwixt a caſtrel and a pigeon is remarked by many authors; particularly how furiouſly the caſtrel will defend a pigeon from the ſparrow-hawk, and other inimical birds. In the vegetable ſyſtem, the operation and virtue of herbs is at once a ſubject of admiration and gratitude, and which it were almoſt endleſs to repeat *. There is among them ſuch natural accord and

* For the wonderful virtues and properties of herbs and plants, with their alimentary and medicinal qualities; and how to prevent or cure all diſeaſes incident to the human body, at the *leaſt expence*, and at the *greateſt certainty*, ſee alſo my new edition of Culpeper's Britiſh Herbal, and Domeſtic Phyſician.

diſcord,

diſcord, that ſome will proſper more luxuriantly in another's company; while ſome, again, will droop and die away, being planted near each other. The lily and the roſe rejoice by each other's ſide; whilſt the flag and the fern abhor one another, and will not live together. The cucumber loveth water, but hateth oil; and fruits will neither ripen nor grow in aſpects that are inimical to them. In ſtones likewiſe, in minerals, and in earth or mould, the ſame ſympathies and antipathies are preſerved. Animated nature, in every clime, in every corner of the globe, is alſo pregnant with ſimilar qualities; and that in a moſt wonderful and admirable degree. Thus we find that one particular bone taken out of a carp's head will ſtop an hemorrhage of blood, when no other part or thing in the ſame creature hath any ſimilar effect. The bone alſo in a hare's foot inſtantly mitigates the moſt excruciating tortures of the cramp; yet no other bone nor part of that animal can do the like. I might alſo recite infinite properties with which it has pleaſed God to endue the form and body of man, which are no leſs worthy of admiration, and fit for this place, had we but limits to recount them. Indeed I do not know a much more remarkable thing, (were it as rare as it is now ſhamefully prevalent,) or that would more puzzle our ſenſes, than the effects of intoxication, by which we ſee a man ſo totally overthrown, that not a ſingle part or member of his body can perform its function or office, and his underſtanding, memory, and judgment, ſo arreſted or depraved, that in every thing, except the ſhape, he becomes a very beaſt! But we find, from obſervation, that however important, however wonderful, how inexplicable or miraculous, ſoever any thing may be; yet if it is common, or familiar to our ſenſes, the wonder ceaſes, and our enquiries end. And hence it is, that we look not with half the admiration upon the ſun, moon, and ſtars, that we do upon the mechaniſm of a globe, which does but counterfeit their order, and is a mere bauble, the work of men's hands! whence I might almoſt be juſtified in remarking, that, if Chriſt himſelf had continued long in the habit of working miracles, and had left that power permanent and hereditary in the church, they would have long ſince grown into contempt, and not have been regarded as events worthy of our attention.

From what has been premiſed, we may readily conclude that there are two diſtinct ſpecies of magic; one whereof, being inherent in the occult properties of nature, is called *natural magic*; and the other, being obnoxious and contrary to nature, is termed *infernal magic*, becauſe it is accompliſhed by infernal agency or compact with the devil. Each of theſe we will conſider ſeparately, with the good and evil conſequences likely to reſult from them.

Under the veil of natural magic, it hath pleaſed the Almighty to conceal many valuable and excellent gifts, which common people either think miraculous, or next to impoſſible. And yet in truth, natural magic is nothing more than the workmanſhip of nature, made manifeſt by art; for, in tillage, as nature produceth corn and herbs, ſo art, being nature's handmaid, prepareth and helpeth it forward; in which times and ſeaſons are materially to be conſidered; for *annus, non arvus, producit ariſtas.* And, though theſe things, while they lie hid in nature, do many of them ſeem impoſſible and miraculous, yet, when they are known, and their ſimplicity revealed, our difficulty of apprehenſion ceaſes, and the wonder is at an end; for that only is wonderful to the beholder whereof he can conceive no cauſe nor reaſon, according to the ſaying of Epheſius, *miraculum ſolvitur unde videtur eſſe miraculum*; yet we often ſee perſons take great pains, and put themſelves to vaſt expence, to diſcover theſe impalpable tracks of nature, from whence pecuniary advantages ſeldom reſult; ſo that a man muſt not learn philoſophy to grow rich; but muſt get riches to learn philoſophy. There is unqueſtionably much praiſe due, and great induſtry required, for obtaining a competent knowledge of natural magic; for to ſluggards, niggards, and narrow-minded men, the ſecrets of nature are never opened, though the ſtudy of them is certainly conducive to the glory of God, and to the good of ſociety, by more viſibly manifeſting the omnipotency of his works, and by ſkilfully applying them to man's uſe and benefit. Many philoſophers of the firſt eminence, as Plato, Pythagoras, Empedocles, Democritus, &c. travelled through every region of the known world for the accompliſhment of this kind of knowledge; and, at their return, they publicly preached and taught it. But above all, we learn from ſacred and profane hiſtory, that Solomon was the greateſt proficient in this art of any either before or ſince his time; as he himſelf hath declared in Eccleſiaſtes and the book of Wiſdom, where he ſaith, "God hath given me the true ſcience of things, ſo as to know "how the world was made, and the power of the elements, the begin-"ning, and the end, and the midſt of times, the change of ſeaſons, the "courſes of the year, and the ſituation of the ſtars, the nature of human "beings, and the quality of beaſts, the power of winds, and the ima-"ginations of the mind; the diverſities of plants, the virtues of roots, "and all things whatſoever, whether ſecret or known, manifeſt or in-"viſible." And hence it was that the magi, or followers of natural magic, were accounted wiſe, and the ſtudy honourable; becauſe it conſiſts in nothing more than the moſt profound and perfect part of natural philoſophy, which defines the nature, cauſes, and effects, of things.

How

How far ſuch inventions as are called charms, amulets, periapts, and the like, have any foundation in natural magic, may be worth our enquiry, becauſe, if cures are to be effected through their medium, and that without any thing derogatory to the attributes of the Deity, or the principles of religion, I ſee no reaſon why they ſhould be rejected with that inexorable contempt which levels the works of God with the folly and weakneſs of men. Not that I would encourage ſuperſtition, or become an advocate for a ferrago of abſurdities; but, when the ſimplicity of natural things, and their effects, are rejected merely to encourage profeſſional artifice and emolument, it is prudent for us to diſtinguiſh between the extremes of bigoted ſuperſtition and total unbelief.

It was the opinion of many eminent phyſicians, of the firſt ability and learning, that ſuch kind of charms or periapts as conſiſted of certain odoriferous herbs, balſamic roots, mineral concretions, and metallic ſubſtances, might have, and moſt probably poſſeſſed, by means of their ſtrong medicinal properties, the virtue of curing or removing ſuch complaints as external applications might effect, and which are often uſed with ſucceſs, though without the leaſt ſurpriſe or admiration; becauſe the one appears in a great meaſure to be the conſequence of manual operation, which is *perceptible* and *viſible* to the ſenſes, whilſt the other acts by an innate or occult power, which the eye cannot ſee, nor the mind ſo readily comprehend; yet, in both caſes, perhaps, the effect is produced by a ſimilar cauſe; and conſequently all ſuch remedies, let them be applied under what form or ſtile they may, are worthy of our regard, and ought to excite in us not only a veneration for the ſimple practice of the ancients in their medical experiments, but a due ſenſe of gratitude to the wiſe Author of our being, who enables us, by ſuch eaſy means, to remove the infirmities incident to mankind. Many reputable authors, particularly A. Ferrarius, Alexander Trallianus, Ætius, Octavianus, Marcellus, Philodotus, Archigines, Philoſtratus, Pliny, and Dioſcorides, contend that not only ſuch phyſical alligations, appenſions, periapts, amulets, charms, &c. which, from their materials appear to imbibe and to diffuſe the medical properties above deſcribed, ought in certain obſtinate and equivocal diſorders to be applied, but thoſe likewiſe which from their external form and compoſition have no ſuch inherent virtues to recommend them; for harm they can do none, and good they might do, either by accident or through the force of imagination. And it is aſſerted, with very great truth, that through the medium of hope and fear, ſufficiently impreſſed upon the mind or imagination, whether by charms, or any other Homerical contrivance or device, the moſt wonderful and inſtantaneous cures are ſometimes wrought. They are called

Homerical devices, or *Homerica medicatio*, becauſe *Homer* was the firſt who diſcovered the blood to be ſuppreſſed, or its motion accelerated, by the force of imagination; and, that diſeaſes were to be removed or terminated thereby. Of the truth of this we have the ſtrongeſt and moſt infallible evidence in the hiccough, which is inſtantaneouſly cured by any ſudden effect of fear or ſurpriſe; ſo likewiſe agues and many other maladies are removed; and to the ſame cauſe we might attribute the only *certain* cure known for the bite of a mad dog, which is the effect of fear and ſtagnation wrought upon the maſs of blood by emerging the body in the ſea. Nor are the inſtances few, where perſons lying bed-ridden, and unable to move either hand or foot, have, through the ſudden fright of fire, or the houſe falling in upon them, forgot their infirmity, and run away with as much activity as though no ſuch malady had exiſted. Seeing, therefore, that ſuch virtues lie hid in the occult properties of nature, united with the ſenſe or imagination of man, where one is the agent, and the other the patient; where the one is active, and the other paſſive, without any compact with ſpirits, or dealings with the devil; we ſurely ought to receive them into our practice, and to adopt them as often as occaſion ſeriouſly requires, although profeſſional emolument and pecuniary advantage might in ſome inſtances be narrowed by it.

But, though I might be an advocate for ſuch charms or occult remedies as are in themſelves perfectly innocent and ſimple, I by no means wiſh to be underſtood, that I either approve or recommend any thing bordering upon ſuch inventions as are obviouſly founded in magical confederacy, and act by the medium of aerial or infernal ſpirits. To that mind, which has but ſlightly contemplated the works of nature, it muſt be abundantly evident, that the great and good God, which ſuſtains and governs the univerſe, hath in the works of creation mercifully afforded us a natural remedy for all our infirmities; and it is repugnant to common ſenſe, and incompatible with religion and morality, nay, it would imply a deficiency either in the goodneſs or power of the Deity, were we for a moment to admit the neceſſity of charms, amulets, or any other inventive cures or benefits to men, reſulting from a compact with ſpirits, in which all the powers and performances of witchcraft had their beginning; and therefore we may without the ſmalleſt heſitation conclude, that whatever hath its foundation in ſuch confederacy, let the external object or pretence be what it may, it is not only contrary to nature, but highly offenſive to the Deity, and nearly allied to the ſhocking ſin of idolatry, by applying the works of God to the power of the devil. For this reaſon, it is impoſſible to be too cautious how the uſe of ſuch deſcription of charms or lamins are adopted,

where

where (inſtead of natural medicaments) magical characters, incantations, and nocturnal ceremonies, conſtitute the component parts. A very wiſe and learned author, who has written largely upon this ſubject, aſſerts, that in thoſe very charms and ſignatures compacts themſelves are virtually contained, which evil ſpirits at firſt ſubtilly deviſed or invented to blind men's eyes, that thereby they might lead them leſs ſcrupulouſly into the ſnares of the devil. And hence we have good ground to believe, that none are able abſolutely, and bona fide, to call up any ſpirits, without ſome ſuch compact firſt formed; and, that whoſoever has ſo far ventured in the art of magic or conjuration, hath, though to himſelf, perhaps, unknown, compacted with and worſhipped the devil, under ſome ſuch form of myſtical words and characters, wherewith infernal charms and amulets are compoſed; neither is it to be thought a matter of ſurpriſe, that ſuch a compact ſhould unwittingly be made through the medium of thoſe myſtical characters, which, with the devil's aid, have in themſelves a power to enchant, infect, allure, preſerve, or deſtroy. And, to ſhew in ſtriking colours the danger of being drawn away by ſuch allurements, I ſhall inſtance the extraordinary caſe of a very harmleſs and well-meaning young man, which was publiſhed to the world at the commencement of the preſent century, by the Biſhop of Glouceſter, in the following well-authenticated letter to that prelate.

AUTHENTIC COPY *of a* LETTER *ſent to the Biſhop of Glouceſter, by the Reverend Mr. Arthur Bedford, Miniſter of Temple Church, in Briſtol.*

MY LORD, *Briſtol, Auguſt 2d,* 1703.

Being informed by Mr. Shute of your Lordſhip's deſire that I ſhould communicate to you what I had known concerning a certain perſon who was acquainted with ſpirits to his own deſtruction, I have made bold to give you the trouble of this letter, hoping my deſire to gratify your lordſhip in every particular may be an apology for the length thereof. I had formerly given an account to the late Biſhop of Hereford, in which there are probably ſome things contained, which I do not now remember, which, if your lordſhip could procure from his lady, (who now lives near Glouceſter,) would be more authentic.

About thirteen years ago, whilſt I was a curate to Dr. Read, rector of St. Nicholas in this city, I began to be acquainted with one Thomas Perks, a man about twenty years of age, who lived with his father at Mongatsfield, a gunſmith; and contracted an intimacy with him, he being not only a very good-natured man, but extremely ſkilled in mathematical ſtudies, which were his conſtant delight, viz. arithmetic, geometry,

metry, gauging, ſurveying, aſtronomy, and algebra; he had a notion of the perpetual motion much like that wheel in Archimedes's Mathematical Magic, in which he had made ſome improvements, and which he has held was demonſtrable from mathematical principles, though I could never believe it. I have ſeen an iron wheel, to which he intended to add ſeveral things of his own invention, in order to finiſh the ſame; but, thinking it of no uſe, and being otherwiſe unfortunately engaged, it was never perfected. He gave himſelf ſo much to aſtronomy, that he could not only calculate the motions of the planets, but an eclipſe alſo, and demonſtrate any problem in ſpherical trigonometry from mathematical principles, in which he diſcovered a clear force of reaſon. When one Mr. Bayley, miniſter of St. James's in this city, endeavoured to ſet up a mathematical ſchool, I adviſed him to this Thomas Perks, for an acquaintance, in whom, as he told me, he found a greater proficiency in thoſe ſtudies than he expected or could have imagined. After this he applied himſelf to aſtrology, and would ſometimes calculate nativities and reſolve horary queſtions. When, by providence of God, I was ſettled in Temple pariſh, and not having ſeen him for ſome time, he came to me, and, we being in private, he aſked my opinion very ſeriouſly concerning the lawfulneſs of converſing with ſpirits; and, after I had given my thoughts in the negative, and confirmed them with the beſt reaſon I could, he told me, he had conſidered all theſe arguments, and believed they only related to conjurations, but there was an innocent ſociety with them which a man might uſe, if he made no compacts with them, did no harm by their means, and were not curious in prying into hidden things, and that he himſelf had diſcourſed with them, and heard them ſing to his great ſatisfaction; and gave an offer to me and Mr. Bayley at another time, that, if we would go with him one night to Kingſwood, we ſhould ſee them and hear them both talk and ſing, and talk with them whenever we had a mind, and we ſhould return very ſafe; but neither of us had the courage to venture. I told him the ſubtility of the devil to delude mankind, and to transform himſelf into an angel of light; but he would not believe it was the devil. I had ſeveral conferences with him upon this ſubject, but could never convince him; in all which I could never obſerve the leaſt diſorder of mind, his diſcourſe being very rational, and I propoſed (to try him) a queſtion in aſtronomy relating to the projection of the ſpheres, which he projected and reſolved, and did afterwards demonſtrate from the mathematics, ſo as to demonſtrate at the ſame time that his brain was free from the leaſt tincture of madneſs and diſtraction.—Having this opportunity of aſking him ſeveral particulars, concerning the methods he uſed, and the diſcourſes he had with them, he told me had a book whoſe directions he followed, and ac-

cordingly in the dead time of the night, he went out to a croſs way, with a lanthorn and candle conſecrated for this purpoſe with ſeveral incantations. He had alſo conſecrated chalk, conſiſting of ſeveral mixtures, with which he made a circle at what diſtance he thought fit, within which no ſpirit had power to enter. After this he invoked the ſpirit by ſeveral forms of words, (ſome of which he told me were taken out of the holy Scriptures, and therefore he thought them lawful, without conſidering how they might be wreſted to his deſtruction;) accordingly the ſpirits appeared to him which he called for, in the ſhape of little maidens, about a foot and a half high, and played about a circle. At firſt he was ſomewhat affrighted, but, after ſome ſmall acquaintance, this antipathy in nature wore off, and he became pleaſed with their company. He told me they ſpoke with a very ſhrill voice, like an ancient woman: he aſked them if there was a heaven or hell; they ſaid there was. He aſked them what place heaven was, which they deſcribed as a place of great glory and happineſs; and he aſked them what hell was, and they bade him aſk no queſtions of that nature, for it was a dreadful thing to relate, and the devils believe and tremble. He farther aſked them what method or order they had among themſelves; they told him they were divided into three orders; that they had a chief whoſe reſidence was in the air; that he had ſeveral counſellors which were placed by him in form of a globe, and he in the centre, which was the chiefeſt order; another order was employed in going to and from thence to the earth, to carry intelligence from thoſe lower ſpirits; and their own order was on the earth, according to the directions they ſhould receive from thoſe in the air.

This deſcription was very ſurpriſing, but, being contrary to the account we have in ſcripture of the hierarchy of the bleſſed angels, made me conclude they were devils, but I could not convince him of it. He told me he had bade them ſing, and they went to ſome diſtance behind a buſh, from whence he could hear a perfect concert of ſuch exquiſite muſic as he never before heard; and in the upper part he heard ſomething very harſh and ſhrill like a reed, but as it was managed, did give a particular grace to the reſt.

About a quarter of a year after he came again to me, and wiſhed he had taken my advice, for he thought he had done that which would coſt him his life, and which he did heartily repent of; and indeed his eyes and countenance ſhewed a great alteration. I aſked him what he had done: He told me that, being bewitched to his acquaintance, he reſolved to proceed farther in this art, and to have ſome familiar ſpirit at his command, according to the directions of his book, which were as follows:——

He was to have a book made of virgin parchment conſecrated with ſeveral incantations, likewiſe a particular ink-horn, ink, &c. for his purpoſe; with theſe he was to go out as uſual to a croſs way, and call up a ſpirit, and aſk him his name, which he was to put in the firſt page of his book, and this was to be his familiar. Thus he was to do by as many as he pleaſed, writing their names in diſtinct pages, only one in a leaf, and then, whenever he took the book and opened it, the ſpirit whoſe name appeared ſhould appear alſo; and putting this in practice, the familiar he had was called Malchi, (be my king,) a word in Hebrew of an unknown ſignification. After this they appeared faſter than he deſired, and in moſt diſmal ſhapes, like ſerpents, lions, bears, &c. hiſſing at him, and attempting to throw ſpears and balls of fire, which did very much affright him, and the more when he found it not in his power to ſtay them, inſomuch that his hair (as he told me) ſtood upright, and he expected every moment to be torn in pieces; this happened in December about midnight, when he continued there in a ſweat till break of day, and then they left him, and from that time he was never well as long as he lived. In his ſickneſs he came frequently to Briſtol, to conſult with Mr. Jacob, an apothecary in Broad-ſtreet, concerning a cure, but I know not whether he told him the origin of his ſickneſs or not; he alſo came to me at the ſame time, and owned every matter of fact, until the laſt, and inſiſted that, when he did any thing of this nature, he was deluded in his conſcience to think it lawful, but he was ſince convinced to the contrary. He declared he made no compacts with any of thoſe ſpirits, and never did any harm by their means, nor ever pryed into the future fortune of himſelf or others, and expreſſed a hearty repentance and deteſtation of his ſins; ſo that, though thoſe methods coſt him his life in this world, yet I have great reaſon to believe him happy in the other. I am not certain that he gave this account to any other perſon but myſelf, though he communicated ſomething of it to Mr. Bayley, miniſter of St. James's, in this city; perhaps your Lordſhip may be further informed by his relations and neighbours of Mangotsfield, which lies in Glouceſterſhire, not above a mile out of the road to Bath.

I have frequently told this ſtory, but never mentioned his name before, and therefore, if your Lordſhip hath any deſign of printing ſuch accounts as theſe, I deſire it may be with ſuch tenderneſs to his memory as he deſerved, and ſo as may not be the leaſt prejudice to his relations, who have the deſerved character of honeſt and ſober people. I am

Your Lordſhip's dutiful
Son and ſervant,
ARTHUR BEDFORD.

This poor deluded young man, it is very apparent, had no evil deſign, but entered into this infernal aſſociation for no other motive than to gratify an idle curioſity; the conſequence of which was, that he underwent the moſt undeſcribable terror and fright, which at firſt deprived him of his health, and eventually of his life. I have no doubt but the circumſtance of diſbelieving the exiſtence of ſpirits, (which I apprehend is more or leſs the caſe with moſt people), was the firſt, if not the only, inducement that urged him to make the experiment. There are many inſtances of a ſimilar kind, equally well founded, and as fatal in their conſequences, which might be here adduced, to ſhew the dreadful effects of being led away by a preſumptuous or hardened mind, to diſbelieve the word of God revealed in a thouſand paſſages of ſcripture, where this infernal intercourſe is ſeriouſly forbidden; but I ſincerely hope, and have reaſon to believe, that this example will operate as a ſufficient bar againſt all ſimilar enquiries, where it is once read, and the melancholy conſequences duly conſidered. Wherefore let me entreat all my readers to ſtifle every inordinate deſire, which might unguardedly prompt them to ſolicit an intercourſe with ſuch dangerous company; nor to attempt the conjuration of ſpirits of any deſcription or order; no, not even out of joke or bravado, or for fun or frolic; for the devils are continually going about "*ſeeking whom they may devour*;" they are ever on the watch, and ready at hand to catch at every thought that might be turned to their purpoſe; and, when they have once ſo far ſucceeded as to occupy the ſmalleſt place in the mind, I fear it will prove no eaſy taſk to diſpoſſeſs them.

Let it ever be remembered, that the firſt aſſaults of wicked ſpirits are are uſually made upon our ſenſual deſires, whereby they inſinuate themſelves into our very appetites, enticing our inclinations, and depraving the moral faculties of the mind; until they become, as it were, incorporated with our nature, leading us inſenſibly from folly to vice, until a depravity of heart, and an obſtinate will, betrays us into a corporal as well as ſpiritual compact with the devil. Theſe conſiderations, ſeconded by an anxious wiſh to reſcue the aſtral ſcience from the imputation of magical and diabolical connexion, and which, I truſt, I have fully and effectually accompliſhed, were the grand inducements that led me to explore the ſpiritual and infernal kingdoms, and to expoſe the iniquity, as well as to explain the theory, of familiarity or compact with them. And in doing this, I have ſcrupulouſly avoided giving the eſſential forms and particular conſecrations adapted to myſtical performances, leſt the unwary ſpeculator might carry his experiments too far, and, as in the example before us, unwittingly ſeek his own deſtruction. Yet I have, as far as

ſafety

ſafety or conveniency would permit, explained the ſpeculative part; reſerving only thoſe eſpecial forms and incantations, which, being not only very facil, but of wonderful occult power, would be dangerous to diſcloſe; and at beſt could only ſerve to ſtrengthen the hands of the malicious and evil-minded, or to extend more widely the infernal empire; againſt which we ought to put on "*the whole armour of God; for we* "*wreſtle not againſt fleſh and blood, but againſt principalities and powers; for* "*which cauſe we ſhould reſolutely withſtand the aſſaults of the devil, our loins* "*being girt about with verity, and having on the breaſt-plate of righteouſ-* "*neſs.*" Nor let us vainly ſeek to know the myſteries of the other world, farther than it hath pleaſed God to reveal them to us by his divine word; for *infiniti ad finitum nulla eſt proportio, nèque loci poteſt circumſcribi*—of that which is finite, to that which is infinite, there is no proportion; neither can that which is immeaſurable be contained within the limits of ſpace, or be defined by human comprehenſion!

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